

HOLY BIBLE

THE AUTHORIZED VERSION;

WITH

NOTES, EXPLANATORY AND PRACTICAL

TAKEN PRINCIPALLY FROM THE

OF THE EMINENT WRITERS OF THE UNITED CHURCH OF ENGLAND AND IRELAND

TOGETHER WITH APPROPRIATE

INTRODUCTIONS, TABLES, INDEXES, MAPS, AND PLANS

PREFACED AND ARRANGED BY

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DOMESTICK CHAPLAINS TO HIS GRACE THE LORD ARCHBISHOP OF CANTERBURY

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Omnia Privilegia

to see the temple by conflict, because the altar and sanctuary and the temple were in danger.

18 For the care that they took for their wives and their children, their brethren, and kinsfolks, was in least account with them, but the greatest and principal fear was for the holy temple.

19 Also they that were in the city took not in least care, being troubled for the conflict abroad.

20 And now, when as all looked what should be the trial, and the enemies were already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in wings,

21 Maccabeus seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands toward heaven, and called upon the Lord that worketh wonders, desiring that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy.

22 Therefore in his prayer he said after this manner; O Lord, thou didst send thine angel in the time of Ezekias king of Judea, and didst slay in the heat of Sennacherib an hundred fourscore and five thousand.

23 Wherefore now also, O Lord of heaven, send a good angel before us for a fear and dread unto them;

24 And through the might of thine arm let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus.

25 Then Nicanor and they that were with him came forward with trumpets and songs.

26 But Judas and his company encountered the enemies with invocation and prayer.

27 So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered.

28 Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness.

29 Then they made a great shout and a noise, praising the Almighty in their own language.

30 And Judas, who was ever the chief defender of the citizens both in body and mind, and who continued his love toward his countrymen all his life, commanded to strike off Nicanor's head, and his hand with his shoulder, and bring them to Jerusalem.

31 So when he was there, and had called them of his nation together, and set the priests before the altar, he sent for them that were of the tower,

32 And shewed them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple.

34 So every man praised toward the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled.

35 He hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the help of the Lord.

36 And they ordained all with a common decree in no case to let that day pass without solemnity, but to celebrate the thirteenth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus' day.

37 Thus went it with Nicanor, and from that time forth the Hebrews had the city in their power. And here will I make an end.

38 And if I have done well, and as is fitting the story, it is that which I desired; but if slenderly and meanly, it is that which I could attain unto.

39 For as it is hurtful to drink wine or water alone, and as wine mingled with water is pleasant, and delighteth the taste, even so speech finely framed delighteth the ears of them that read the story. And here shall be an end.

COMPENDIOUS VIEW OF THE JEWISH HISTORY

DURING TWO PERIODS,

THE EVENTS OF WHICH ARE NOT RECORDED IN THE BIBLE OR APOCRYPHA

NAMLLA,

- I *From the Death of Nehemiah to the Commencement of the History of the Maccabees,*
- II *From the Conclusion of the Maccabees to the Commencement of the Gospel History.*

ABSTRACTED FROM DR HALES'S NEW ANALYSIS OF CHRONOLOGY.

I *From the Death of Nehemiah to the Commencement of the History of the Maccabees*

AFTER Nehemiah there were no more Persian governors sent to Judca. It was annexed to the province of Coele-Syria, and the administration of Jewish affairs left to the high priests, subject however to the control of the provincial governor.

Ionathin, (or, as Josephus calls him, John,) who came from the bad stock of Eliashib, in the eighth year of his pontificate, atrociously murdered his own brother Jesus, within the sacred precincts of the sanctuary itself, jealous of his superior interest with the Persian governor Bagoses, who intended to make him high priest. On hearing the horrible deed, Bagoses went to the temple, and when the priests attempted to hinder him from entering the sanctuary, he indignantly replied, "Am not I purer than the murdered person there?" For this he persecuted the Jews, and laid a heavy tribute on the lambs offered for burnt sacrifices, which was not remitted till the accession of Ochus to the crown of Persia, B C 358.

Afterwards the Jews incurred the displeasure of this prince, by joining, probably, with the revolted provinces of Phœnicia and Egypt for which he took a severe revenge, for he marched into Judca, besieged and took Jericho, and carried away a great number of captive Jews, whom he transplanted into Egypt southward, and into Hyrcania northwards.

This severity perhaps deterred the Jews from joining Alexander the Great at first when he invaded the Persian dominions. For they declined his overtures, and refused to send him provision while he was engaged in the siege of Tyre. Provoked at this, he threatened to punish them. Accordingly, B C 332 after he had reduced Tyre, he marched towards Jerusalem with his army, but he was met at Sapha, an eminence near Jerusalem which commanded a view of the city and temple by a solemn procession consisting of Jaddua the high priest dressed in his pontifical robes, attended by the priests in their proper habits and the rest of the people in white garments as Jaddua had been commanded in a vision of the night. When they approached Alexander struck with awful respect advanced alone to meet the high priest, saluted him first and adored the sacred name of God written on the front of his robe to the great surprise and disappointment of the Phœnicians and Chaldeans, who attended the king, expecting his orders to destroy the priests and plunder the city. While they stood amazed suspecting that Alexander had lost his senses, Parmenio his confidential friend came up and asked him the reason of his conduct. The king replied, "I adore not the high

priest, but the God with whose priesthood he is honoured. When I was at Dioc in Macedonia, and considering in myself how to subvert Asia, I saw in a dream such a person, in his present dress, who encouraged me not to delay, but to pass over with confidence, for that himself would lead my army, and give me the Persian empire. Since, therefore, I have seen no other person in such a dress as I now see him, and recollect the vision and exhortation in my dream, I think, that having undertaken this expedition by a divine mission, I shall conquer Darius, overthrow the Persian empire, and succeed in all my designs. Having spoken thus to Parmenio, he presented his right hand to the priest, and went into the city, attended by the priests, and going to the temple, he sacrificed according to the high priest's directions, and treated the pontiff and the priests with distinguished honours. The book of Daniel was then shewn unto him in which it was foretold that one of the Greeks should overthrow the Persian empire pleased at which, and thinking that he was the person meant, he dismissed the multitude. The day after summoning them to his presence, he desired them to ask whatever favours they chose. And, at the high priest's request he granted them the free enjoyment of their national laws, and an exemption from tribute every seventh year. He also promised to permit the Jews in Babylon and Media to enjoy their own laws, and offered to take with him on the expedition any of the people that chose to share his fortune, promising them the free use of their own customs and laws which induced many to join him.

This relation of Josephus is confirmed by Origen and is perfectly credible in itself. The same spiritual high priest who revealed to Daniel the vision of the he-goat, and the overthrow of the Persian empire by Alexander the Great might also have thus induced and encouraged the Macedonian himself to undertake the expedition. And surely as an instrument of Divine chastisement, he was as worthy of being favoured with Divine communications as Nebuchadnezzar or Belshazzar.

A fact of such public notoriety as the change of Alexander's wrath suddenly into mildness, in the presence of such a multitude of spectators, could not have been fabricated without detection nor could it have been more rationally accounted for than by Alexander's relation. The historian Justin seems also to allude to this transaction, where he remarks that "Alexander" was met by many kings of the East with mitres.

When Alexander afterwards wanted to rebuild the temple of Belus at Babylon, and employed all his soldiers in turn to remove the rubbish, the Jews alone refused to assist in the work, and suffered many stripes for their refusal and paid heavy fines, until the king, being struck with their firmness, pardoned and gave

vision of victuals, that they behaved themselves rudely toward them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken

15 Wherefore Judas with his company, calling upon the great Lord of the world, who without any rams or engines of war did cast down Jericho in the time of Joshua, gave a fierce assault against the walls,

16 And took the city by the will of God, and made unspeakable slaughters, inso-much that a lake two furlongs broad near adjoining thereunto, being filled full, was seen running with blood

17 Then departed they from thence seven hundred and fifty furlongs, and came to Characa unto the Jews that are called Iubien.

18 But as for Timotheus, they found him not in the places for before he had dispatched any thing, he departed from thence, having left a very strong garrison in a certain hold

19 Howbeit Dositheus and Sosipater, who were of Maccabeus' captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men

20 And Maccabeus ranged his army by bands, and set them over the bands, and went against Timotheus, who had about him an hundred and twenty thousand men of foot, and two thousand and five hundred horsemen

21 Now when Timotheus had knowledge of Judas' coming, he sent the women and children and the other baggage unto a fortress called Carnion for the town was hard to besiege, and uneasy to come unto, by reason of the straitness of all the places

22 But when Judas his first band came in sight, the enemies, being smitten with fear and terror through the appearing of him that seeth all things, fled amain, one running this way, another that way, so as that they were often hurt of their own men, and wounded with the points of their own swords

23 Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men

24 Moreover Timotheus himself fell into the hands of Dositheus and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Jews' parents, and the brethren of some of them, who, if they put him to death, should not be regarded

25 So when he had assured them with many words that he would restore them without hurt, according to the agreement, they let him go for the saving of their brethren

26 Then Maccabeus marched forth to Carnion, and to the temple of Alargatus, and there he slew five and twenty thousand persons

27 And after he had put to flight and destroyed them, Judas removed the host toward Ephron, a strong city, wherein Iysias abode, and a great multitude of divers nations, and the strong young men kept the walls, and defended them mightily, wherein also was great provision of engines and darts

28 But when Judas and his company had called upon Almighty God, who with his power breaketh the strength of his enemies, they won the city, and slew twenty and five thousand of them that were within

29 From thence they departed to Scythopolis, which hath six hundred furlongs from Jerusalem

30 But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adversity,

31 They gave them thanks, desiring them to be friendly still unto them and so they came to Jerusalem, the feast of the weeks approaching

32 And after the feast, called Pentecost they went forth against Gorgias the governor of Idumea,

33 Who came out with three thousand men of foot and four hundred horsemen

34 And it happened that at their fighting together a few of the Jews were slain

35 At which time Dositheus, one of Bacenor's company, who was on horseback, and a strong man, was still upon Gorgias, and taking hold of his coat drew him by

26 — (Carnion) Called Carnaim in the first book of the Maccabees, chap v 43 Strabo and Ptolemy mention it by the name of Carps, a city in Arabia Dean Prideaux

— Alargatus] A deity, worshipped in different parts of Syria, under the form of a woman in the upper part, and of a

fish in the lower part hence conjectured to be the same as Dagon of the Philistines Dean Prideaux

31 — the feast of the weeks] Namely, the feast of Pentecost, as he presently calls it concerning which see Exodus xxxiv 22 Hadwell

before
CHRIST
about 164
|| Or
put in his
arm or
in wound
him in the
stomach
or at the
head or
in the
loins

force, and when he would have taken that cursed man alive, a horseman of Thracia coming upon him smote off his shoulder, so that Gorgias fled unto Marisa.

36 Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would shew himself to be their helper and leader of the battle

37 And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias' men, he put them to flight

38 So Judas gathered his host, and came into the city of Odollam And when the seventh day came, they purified themselves, as the custom was, and kept the sabbath in the same place

39 And upon the day following, as the usual been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves

40 Now under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law Then every man saw that this was the cause wherefore they were slain

41 All men therefore praising the Lord, the righteous Judge, who had opened the things that were hid,

42 Betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance Besides, that noble Judas exhorted the people to keep themselves from sin, forso much as they saw before their eyes the things that came to pass for the sins of those that were slain

40 — they found things consecrated to the idols of the Jamnites] Whence it appeared that these Jews had been worshippers of those idols So great was the force and contagion of superstition, whilst they dwelt amongst idolaters Badnell

41 — to pray for the dead] See the Introduction The Rabbists who in deference to the decision of the Council of Trent admit the canonical authority of this book have produced the last verses of the fourteenth chapter to countenance their notions concerning purgatory and prayers for the dead Dr Cramer

We are to make a difference here between the story that the author relates and the author's own reflections upon it for we ought not to make any great account of his reflections the chief being only his private thoughts And as he has the modesty to ask the reader pardon for his defects, so it is very plain that he often needs considerable allowance What Judas did seems from the relation to be no more than this that he finding some things consecrated to the idols of the Jamnites about the bodies of those who were killed concluded that to have been the cause of their death and upon this he and all his men betook themselves to prayer and besought God that the sin might be wholly put out of remembrance, he exhorted his people to keep themselves by that example from

43 And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection

44 For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead

45 And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

CHAP. XIII

1 Eupator invadeth Judea 15 Judas by night slayeth many 18 Eupator's purpose is defeated 23 He maketh peace with Judas

IN the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea,

2 And with him Lysias his protector, and ruler of his affairs, having either of them a Grecian power of footmen, an hundred and ten thousand, and horsemen five thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks

3 Menelaus also joined himself with them, and with great dissimulation encouraged Antiochus, not for the safeguard of the country, but because he thought to have been made governor

4 But the King of kings moved Antiochus' mind against this wicked wretch, and Lysias informed the king that this man was the cause of all mischief, so that

the like sin, and he made a collection of a sum of money and sent it to Jerusalem, to offer a sin offering before the Lord This agrees very well with the Jewish dispensation It had appeared in the days of Joshua how much guilt the sin of Achan, though but one person, had brought upon the whole congregation Josh chap vii and their law had upon another occasion prescribed a sin offering for the whole congregation, to expiate blood that was shed when the murderer could not be discovered, that so the judgments of God might not come upon them, by reason of the cry of that blood And by a parity of reason, Judas might have offered such a sin offering, to free himself and his men from the guilt which the idolatry of a few might have brought upon greater numbers such a sacrifice as this might according to the nature of that law, have been offered but to offer a sin offering for the dead was a new thing without ground or any intimation of any thing like it in their law So that there is no reason to doubt, but that according to the narrative Judas offered this sin offering for the living and not for the dead And we are not much concerned in the opinion which the author of the book had concerning it for as the book is of no authority for the establishment of any doctrine so it is highly probable that Judas's design in the oblation was misunderstood by the historian Bp Burnet

the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.

5 Now there was in that place a tower of fifty cubits high, full of ashes, and it had a round instrument, which on every side hanged down into the ashes.

6 And whosoever was condemned of sacrifice, or had committed any other grievous crime, there did all men thrust him unto death.

7 Such a death it happened that wicked man to die, not having so much as burial in the earth, and that most justly.

8 For inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his death in ashes.

9 Now the king came with a barbarous and haughty mind to do far worse to the Jews, than had been done in his father's time.

10 Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now also help them, being at the point to be put from their law, from their country, and from the holy temple.

11 And that he would not suffer the people, that had even now been but a little refreshed, to be in subjection to the blasphemous nations.

12 So when they had all done this together, and besought the merciful Lord with weeping and fasting, and lying flat upon the ground three days long, Judas, having exhorted them, commanded they should be in a readiness.

13 And Judas, being apart with the elders, determined, before the king's host should enter into Judea, and get the city, to go forth and try the matter in fight by the help of the Lord.

14 So when he had committed all to the Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin.

15 And having given the watchword to them that were about him, Victory is of God, with the most valiant and choice young men he went in into the king's tent by night, and slew in the camp about four thousand men, and the chiefest of the elephants, with all that were upon him.

16 And at last they filled the camp with fear and tumult, and departed with good success.

17 This was done in the break of the day, because the protection of the Lord did help him.

18 Now when the king had taken a taste of the manliness of the Jews, he went about to take the holds by policy.

19 And marched toward Bethsura, which was a strong hold of the Jews, but he was put to flight, failed, and lost of his men.

20 For Judas had conveyed unto them that were in it such things as were necessary.

21 But Rhodocus, who was in the Jews' host, disclosed the secrets to the enemies, therefore he was sought out, and when they had gotten him, they put him in prison.

22 The king treated with them in Bethsura the second time, gave his hand, took their's, departed, fought with Judas, was overcome.

23 Heard that Philip, who was left over the affairs in Antioch, was desperately bent, confounded, intreated the Jews, submitted himself, and swate to all equal conditions, agreed with them, and offered sacrifice, honoured the temple, and dealt kindly with the place.

24 And accepted well of Maccabeus, made him principal governor from Ptolemus unto the Gerihemans.

25 Came to Ptolemus the people there were grieved for the covenants, for they stormed, because they would make their covenants void.

26 Lysias went up to the judgment seat, said as much as could be in defence of the cause, persuaded, pacified, made them well affected, returned to Antioch. Thus it

CHRIST
about 163.

Or
rebell d

Or,
had had a
better refuge

Or,
Lord

Chap XIII ver 5 — a tower of fifty cubits high] This was one of the Persian modes of punishing great criminals with death. The manner of it, as here described, appears to have been thus. The high tower was filled great way up with ashes, the criminal from the top thrown down headlong into them, the ashes of a wheel were continually stirred up and raised about till he was smothered and died. Stat House — made him principal governor from Ptolemus unto the Gerihemans] From this year, before Christ 163, Josephus dates

the accession of Judas Maccabeus to the principality of Judea reckoning from thence to the death of Antignus the last of the dynasty which was before Christ 37 126 years current, or 123 years complete. Dr Hales

25 — the people there were grieved for the covenants &c] The cause of their grief and indignation seems to have been the peace made with the Jews, whereby the terms of the peace which the king had made with them, appeared to be violated. Baunell

Before
(CHRIS)
about 163

went touching the king's coming and departing

CHAP. XIV.

Alcimus accuseth Judas 8 *Nicanor maketh peace with Judas* 39 *He seeketh to take Raisa, 46 who to escape his hands, killeth himself*

about 163

AFTER three years was Judas informed, that Demetrius the son of Seleucus, having entered by the haven of Tiropolis with a great power and navy,

2 Had taken the country, and killed Antiochus, and Lysias his protector

3 Now one Alcimus, who had been high priest, and had defiled himself wilfully in the times of their mingling with the Gentiles, seeing that by no means he could save himself, nor have any more access to the holy altar,

|| Or
thought to
kill

4 Came to king Demetrius in the hundred and one and fiftieth year, presenting unto him a crown of gold, and a palm, and also of the boughs which were used solemnly in the temple and so that day he held his peace

5 Howbeit, having gotten opportunity to further his foolish enterprize, and being called into counsel by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto

6 Those of the Jews that be called Assideans, whose captain is Judas Maccabeus, nourish war, and are seditious, and will not let the realm be in peace

7 Therefore I, being deprived of mine ancestors' honour, I mean the high priesthood, am now come hither

8 First, verily for the unfeigned care I have of things pertaining to the king, and secondly, even for that I intend the good of mine own countrymen for all our nation is in no small misery through the unadvised dealing of them aforesaid

9 Wherefore, O king, seeing thou knowest all these things, be careful for the country, and our nation, which is pressed on every side, according to the clemency that thou readily shewest unto all

10 For as long as Judas liveth, it is not possible that the state should be quiet

Chap. XIV. ver. 3 — who had been high priest] Having been appointed by Antiochus Epiphanes after the death of Menelaus but not accepted by the people on account of his crimes committed against the law — Grotius

4 — of the boughs which were used solemnly in the temple] In the temple were many offerings amongst them certain garden comprising imitations in gold of various sorts of trees — Grotius

10 — the town of Dessau] The situation of it is not

11 This was no sooner spoken of him, but others of the king's friends, being maliciously set against Judas, did more incense Demetrius

about 163

12 And forthwith calling Nicanor, who had been master of the elephants, and making him governor over Judea, he sent him forth,

13 Commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high priest of the great temple.

14 Then the heathen, that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.

15 Now when the Jews heard of Nicanor's coming, and that the heathen were up against them, they cast earth upon their heads, and made supplication to him that had established his people for ever, and who always helpeth his portion with manifestation of his presence.

|| Or
were angry
to them

16 So at the commandment of the captain they removed straightways from thence, and came near unto them at the town of Dessau.

17 Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence of his enemies

18 Nevertheless Nicanor, hearing of the manliness of them that were with Judas, and the courageousness that they had to fight for their country, durst not try the matter by the sword

19 Wherefore he sent Posidonius, and Theodotus, and Mattathias, to make peace

20 So when they had taken long advisement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they consented to the covenants,

21 And appointed a day to meet in together by themselves and when the day came, and stools were set for either of them,

22 Judas placed armed men ready in convenient places, lest some treachery should be suddenly practised by the ene-

known — Calmet

17 — through the sudden silence of his enemies] As heretofore the sudden approach of his enemies The cause of the loss sustained by Simon is the sudden arrival of the whole army under Nicanor — Grotius

21 — and stools were set for either of them,] Elevated seats of ivory The same honour was wont to be paid to princes by the Roman consuls — Grotius

so they made a peaceable conference.

23 Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that came flocking unto him.

24 And he would not willingly have Judas out of his sight for he loved the man from his heart.

25 He prayed him also to take a wife, and to beget children so he married, was quiet, and took part of this life.

26 But Alcimus, perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected toward the state, for that he had ordained Judas, a traitor to his realm, to be the king's successor.

27 Then the king being in a rage, and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants, and commanding him that he should send Maccabeus prisoner in all haste unto Antioch.

28 When this came to Nicanor's hearing, he was much confounded in himself, and took it grievously that he should make void the articles which were agreed upon, the man being in no fault.

29 But because there was no dealing against the king, he watched his time to accomplish this thing by policy.

30 Notwithstanding, when Maccabeus saw that Nicanor began to be churlish unto him, and that he entreated him more roughly than he was wont, perceiving that such soon behaviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor.

31 But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the priests, that were offering their usual sacrifices, to deliver him the man.

32 And when they swore that they could not tell where the man was whom he sought,

33 He stretched out his right hand toward the temple, and made an oath in this manner: If ye will not deliver me Judas as a prisoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus.

34 After these words he departed. Then

the priests lifted up their hands toward heaven, and besought him that was ever a defender of their nation, saying in this manner, see to CHRIST about it

35 Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thine habitation should be among us.

36 Therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth.

37 Now was there accused unto Nicanor one Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews.

38 For in the former times, when they mingled not themselves with the Gentiles, he had been accused of Judaism, and did boldly jeopard his body and life with all vehemency for the religion of the Jews.

39 So Nicanor, willing to declue the hate that he bare unto the Jews, sent above five hundred men of war to take him.

40 For he thought by taking him to do the Jews much hurt.

41 Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side fell upon his sword,

42 Choosing rather to die manfully, than to come into the hands of the wicked, to be abused otherwise than becomed his noble birth.

43 But missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully among the thickest of them.

44 But they quickly giving back, and a space being made, he fell down into the midst of the void place.

45 Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up, and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng, and standing upon a steep rock,

46 When as his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore him those again, he thus died.

Before
CHRIST
about 151

CHAP. XV.

3 Nicanor's blasphemy 5 Judas encourageth his men
by his dream 28 Nicanor is slain

BUT Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath day.

2 Nevertheless the Jews that were compelled to go with him said, O destroy not so cruelly and barbarously, but give honour to that day, which he, that seeth all things, hath honoured with holiness above other days.

3 Then the most ungracious wretch demanded, if there were a Mighty one in heaven, that had commanded the sabbath day to be kept.

4 And when they said, There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept.

5 Then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business. Yet he obtained not to have his wicked will done.

6 So Nicanor in exceeding pride and haughtiness determined to set up a public monument of his victory over Judas and them that were with him.

7 But Macrabeus had ever sure confidence that the Lord would help him.

8 Wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which should come unto them from the Almighty.

9 And so comforting them out of the law and the prophets, and withal putting

them in mind of the battles that they won afore, he made them more cheerful.

10 And when he had stirred up their minds, he gave them their charge, shewing them therewithal the falsehood of the heathen, and the breach of oaths.

11 Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words, and beside that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them.

12 And this was his vision: That Onias, who had been high priest, a virtuous and a good man, reverend in conversation, gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands prayed for the whole body of the Jews.

13 This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty.

14 Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, to wit, Jeremias the prophet of God.

15 Whereupon Jeremias holding forth his right hand gave to Judas a sword of gold, and in giving it spake thus,

16 Take this holy sword, a gift from God, with the which thou shalt wound the adversaries.

17 Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully

nanimity, contempt of death, and love of liberty. It comes nearer to what they call true heroism than all the great actions which history has recorded of the Greeks and Roman. Nay, the Jews themselves are willing to place this man in the number of their most illustrious martyrs, and from his example pretend that upon certain occasions self-murder is not only allowable, but highly commendable. But had the martyrs of old thought themselves at liberty to dispose of their own lives upon any emergent danger, or apprehension of suffering, we should have heard little of their being mocked and scourged and tormented, and less of their being stoned and sawn under. Heb. xi. 26, 27. To judge from the practice of these worthies of old, who obtained a good report through faith, ver. 39, it was not true courage, but the want of it, which was the notion of it, that put Razis upon committing this barbarous cruelty on himself. It was pride, not piety, the proud virtue of martyr, which made him fly to death merely for refuge, against the outrage which he had not strength of mind to withstand. *Blackhouse*

It was in this manner that he put an end to his life by stabbing himself, that he might not fall into the hands of his persecutors.

enemy. But that this sort of magnanimity is not allowed to man nor approved by God, is well understood by all who are pious and fear God, and who know that they ought to endure every reproach and affliction, rather than have recourse to a violent and voluntary death inflicted by their own hand. Razis might have fought bravely, relying upon the strength and succour of God, and so have either escaped or died. But some things are recorded and commended by this writer, which ought not to have any great authority with the pious, of which kind is what was before said concerning prayer and expiation made for the dead. These things are to be read with judgment, nor are they all to be applied as examples for the regulation of life and conduct, or to be alleged for the proof and confirmation of religion. *Badmell*

Chap. XV. ver. 5. — *And I also am mighty upon earth*]. Thus he blasphemously makes himself and his king equal to God, showing that his mind was bent upon the accomplishment of his purpose. "yet he obtained not to have his wicked will done, for God overthrew his impious presumption, and declared him to be the Abominable Lord." *Badmell*

Before
CHRIST
about 156

WHY do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

Let us break their bands asunder, and cast away their cords from us.

He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Yet have I set my king upon my holy hill of Zion.

I will declare the decree: the LORD hath said unto me, Thou art my Son, this day have I begotten thee.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

Serve the LORD with fear, and rejoice with trembling.

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

PSALM III

The security of God's protection

A Psalm of David, when he fled from Absalom his son.

LORD, how are they increased that trouble me? many are they that rise up against me.

Many there be which say of my soul, There is no help for him in God: Selah.

But thou, O LORD, art a shield for me: my glory, and the lifter up of mine head.

I cried unto the LORD with my voice, and he heard me out of his holy hill: Selah.

I laid me down and slept; I awaked, for the LORD sustained me.

I will not be afraid of ten thousands of people, that have set themselves against me round about.

Arise, O LORD, save me, O my God: for thou hast smitten all mine enemies upon the cheek bone, thou hast broken the teeth of the ungodly.

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to bless. But the application which the Apostles make to our Lord of these words, Thou art my Son this day have I begotten thee, engages us more especially to consider the Psalm it relates to the kingdom of Jesus Christ the Son of God which has been established in the world in spite of all opposition from kings and the great men of the earth and will subsist for ever. And since this kingdom is established among us and we have the happiness to be Christ's subjects, let us submit ourselves to his glorious King let us serve Him with humility and joy and place all our trust and confidence in His favour and protection. *Chandler*

Psalm III The title of the Psalm explains the occasion of it, and it is impossible an hymn could be composed with greater propriety or nobler sentiments of religion at a time when David was given over by many to absolutely lost and he himself thought it was beyond the power of God to deliver him. *Chandler*

Vers 2. — Selah] It cannot certainly be known what is meant by this word the most probable opinion is that it is a note in music. *Bp Patrick*

This Hebrew word is found twenty times in the Psalm and three times in Habakkuk. One conjectures that it means the end of a pause and that the ancient musicians put it occasionally in the margin of their psalter to show where a new piece of music was to be made and where the tune ended. *Chandler*

3 — the lifter up of mine head] David means by this expression that God would remove his distresses, and make him triumph over all his enemies. *Dr Chandler*

4 — out of his holy hill] That is out of the tabernacle or place of His religious worship which was at Shiloh called on that account His holy hill. *Dr Halls*

7 — for thou hast smitten] The Hebrew properly means Thou art wont to smite Thou smitest continually

— broken the teeth] As men of violence are frequently reprimanded

Vers 1. Why do the heathen &c] That is Why do the Jew and Heathens combine together to attempt what they will never be able to accomplish? *Travell*

The kings of the earth &c] The kings and governors of the surrounding nations conspire together to oppose the decrees of Providence and to prevent David from sitting upon the throne of Israel in the same manner as the rulers of the Jews will conspire against Jesus Christ the mounted Saviour. *Travell*

Let us &c] Let us say they break asunder their fetters and cast away from us their yoke. *Dr Kennicott*

Then shall he speak &c] Then impious opposition will raise His just indignation as if He had actually spoken to them from heaven and said Notwithstanding all your vain attempt I have mounted David to be king over My people Israel as in future times I will mount One of his posterity to sit at My right hand upon the throne of glory. *Bp Patrick Travell*

Thou art my Son &c] These words are eminently true of Jesus the Messiah in a prophetic sense who was invested with the royal office when He was raised from the dead and exalted at God's right hand to be a Prince and a Saviour. *Rom 1:7 Acts xiii:33 Green*

Kiss the Son] To kiss a person when appointed king was among the eastern people an act of homage. Thus Samuel when he had mounted Saul king, kissed him that is, acknowledged him for his sovereign, *1 Sam x:1 Green* See the note on Gen xli:16

Kiss the Son that is submit to Him worship and love Him lest He be angry lest He turn that grace and favour which He has offered you into by displeasure, and ye perish in the way ye be suddenly cut off in the midst of your counsels. *Clarke*

The confidence which David manifests in this Psalm shows, in general that attempts against the designs of God are vain and that nothing can hurt those whom He loves, and has promised

Psalm 4:1-4 8^a Salvation *belongeth* unto the LORD
thy blessing is *in* thy people Selah

PSALM IV

David prayeth for audience 2 He reproveh and exhorteth his enemies 6 Man's happiness is in God's favour

Or ¶ To the chief Musician on Neginoth,
A Psalm of David

Or **H**EAR me when I call, O God of my
righteousness thou hast enlarged me
Psalm 4:1-4 when I was in distress, have mercy upon
me, and hear my prayer

O ye sons of men, how long will ye
turn my glory into shame? how long will
ye love vanity, and seek after leasing? Selah

But know, that the LORD hath set apart
him that is godly for himself the LORD
will hear when I call unto him

Stand in awe, and sin not commune
with your own heart upon your bed, and
be still Selah

led to wild inventions beasts, so the power or means make use of
by such men to oppress others are fitly denoted by the teeth
cheekbone or jaws &c, these being the parts whereby beasts
of prey chiefly devour their prey Hence, to break the teeth
cheekbone &c of an enemy is frequently used in Scripture to
denote the depriving an enemy of his power to hurt *Dr Wells*

thy blessing is upon thy people Rather, My Thy blessing
be upon Thy people *Green*

The example of king David in this Psalm should teach us,
that all our security depends upon God's protection, of which nei-
ther the power nor malice of our enemies can deprive us if we
repose our trust and confidence in Him We should therefore
prayer to Him that He would not suffer us to be misled by my
worldly designs or situations but that He would be our shield,
our comforter and supporter and make the world see that salva-
tion belongeth only to Him and that His blessing is peculiar to
His people *Lord Clarendon*

Psalm IV When or upon what occasion David penned this
Psalm is not certainly known though the matter of it makes it
probable it was in the same (or the like) distress wherein he com-
posed the foregoing *Bp Patrick*

chief Musician] This is the master or director of the sacred
musicians and musicians of the temple of whom see 1 Chron vi
31 and xv 16 *Psalm*

Neginoth] Stringed instruments played on with a bow
Dr Kennicott

By the word To the chief Musician, &c he seems to
mean that he gave the Psalm to the care and ordering of the
master or director of the sacred music in the temple and him-
self who play not indifferently upon stringed instruments *S Clarke*

O God of my righteousness] O my righteous God
I pray have I desired Or the expression may mean, O God, who
art to do me justice to whom I apply for justice *Mudge Mer*
O God the witness and defender of my righteous cause
S Clarke

Set me free from distress *Street*

O ye sons of men &c] O ye wicked men, how long will
ye delude me by your cunning how long will ye carry on your vain
attempts and go on in lying and spreading false calumnies
against me *Dr Wells* Otherwise by my glory he may
mean "God who is my glory for so God is called Psalm iii

5 Offer the sacrifices of righteousness,
and put your trust in the LORD

6 There be many that say, Who will shew
us any good? LORD, lift thou up the light
of thy countenance upon us

7 Thou hast put gladness in my heart,
more than in the time that then corn and
then wine increased

8 I will both lay me down in peace,
and sleep for thou, LORD, only makest me
dwell in safety

PSALM V

1 David prayeth and professeth his study in prayer
God favoureth not the wicked 7 David, professing
his faith prayeth unto God to guide him 10 to destroy
his enemies, 11 and to preserve the godly

¶ To the chief Musician upon Nehiloth,
A Psalm of David

GIVE ear to my words, O LORD, consi-
der my meditation

Hearken unto the voice of my cry, my
King, and my God for unto thee will I pray

3 and cvi 20 David was accustomed to glory, and with good
reason, on account of his steadfast worship of the true God and
of His favour towards him His zeal for God's service was
made a subject of disgrace and ridicule by the wicked *Let etc*

Stand in awe, and sin not] The rendering of the Greek
is, "Be ye angry and sin not, that is, though you be angry,
take care you do not sin. So St Paul (1 Thes iv 6) recites it
Dr Wall

Offer the sacrifices of righteousness] That is, act righteously,
which is the most acceptable sacrifice *Dr Wells*

There be many &c] This seems to relate to the righteous
who, in times of calamity and persecution like the friends of
distressed David, are tempted to despond, on seeing no end of
their troubles *Bp Horn*

lift thou up &c] Manifest Thy love and favour to me
and mine *S Clarke*

Thou hast put &c] Other men do not so much rejoice in
their vintage and harvest, when it is most abundant as I do in
the assurance of Thy favour towards me *Bp Hall*

We may learn from this Psalm 1st, That however our ene-
mies seek to oppress us yet God whose power no man can re-
sist hath chosen to Himself, and will take to His love those who
are godly and that when they cry unto Him, He will hear them
2dly, That we ought to commune with our own hearts, which in
the language of Scripture, is to retire from the world, and give
ourselves up to private meditation and reflexion. And the de-
sign of this self-communion is to restrain us from vice, to che-
rish and improve the seeds of virtue, to give us leisure for exa-
mining into the state of our soul to stamp upon our hearts a
love for God and a reverence for His laws to make us in short
stand in awe and sin not 3dly, That in God alone is rest, in
Him security in Him tranquillity We ought therefore to pray
to our heavenly Father, that, amidst all the storms and troubles
of this life we may lie down and sleep in peace looking up to
Him for safety, succour, and protection *Bp Nicholson, Bp*
Porteus

Psalm V David most probably composed this Psalm, when
he was persecuted by Saul or Absalom, and then adherents

Nehiloth,] That is, organs or other wind-instruments
Dr Wells

3 My voice shalt thou hear in the morning, O LORD, in the morning will I direct *my prayer* unto thee, and will look up

4 For thou art not a God that hath pleasure in wickedness neither shall evil dwell with thee

5 The foolish shall not stand † in thy sight thou hatest all workers of iniquity

6 Thou shalt destroy them that speak leasing the LORD will abhor † the bloody and deceitful man

7 But as for me, I will come into thy house in the multitude of thy mercy and in thy fear will I worship toward † thy holy temple

8 Lead me, O LORD, in thy righteousness because of † mine enemies, make thy way straight before my face

9 For *there is no* † faithfulness † in their mouth, their inward part is † very wickedness, † their throat is an open sepulchre, they flatter with their tongue

10 † Destroy thou them, O God, let them fall † by their own counsels, cast them out in the multitude of their transgressions, for they have rebelled against thee

11 But let all those that put their trust in thee rejoice let them ever shout for joy, because † thou defendest them let them also that love thy name be joyful in thee

12 For thou, LORD, wilt bless the right-

eous; with favour wilt thou † compass him [†] as with a shield

PSALM VI

1 *David's complaint in his sickness* & *By faith he triumpheth over his enemies*

¶ To the chief Musician on Negmōth † up- † Or, on Sheminith, A Psalm of David ^{up in the city high}

O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure

2 Have mercy upon me, O LORD, for I am weak O LORD, heal me, for my bones are vexed

3 My soul is also sore vexed but thou, O LORD, how long?

4 Return, O LORD, deliver my soul oh save me for thy mercies' sake

5 For in death *there is no remembrance* of thee in the grave who shall give thee thanks? ^{Ps 139 8 & 88 11 & 115 17 & 116 17}

6 I am weary with my groaning, † all the night make I my bed to swim, I water my couch with my tears ^{Isa 38 16 Or every night}

7 Mine eye is consumed because of grief, it waxeth old because of all mine enemies

8 Depart from me, all ye workers of iniquity, for the LORD hath heard the voice of my weeping ^{Math 7 23 & 26 41 Luke 13 27}

9 The LORD hath heard my supplication, the LORD will receive my prayer

— and will look up] Toward heaven, the throne of God from whence I hope for help *Bp Wilson*
foolish] The wicked *S Clarke*
that speak leasing] That make it their business to disperse false and scandalous reports of me *S Clarke*
and me, &c] Guide me, O Lord, in the plain path of righteousness, lest, if I err from it, my enemies rejoice
my throat is an open sepulchre] They utter mischief in mouth, gaping, like noisome tombs, to swallow up the Travell

destroy thou them] Concerning passages of this impre-
cand in the book of Psalms, it is to be observed, that they
spoken of private and personal enemies, but of the op-
of God and His anointed, nor of any among these, but
lambible and finally impenitent, and this by way of pre-
rather than imprecation, which would appear, if the
verbs were translated, as they should be, in the future
This verse before us would then run thus "Thou wilt
them O God, they shall perish by their own counsels
it cast them out in the multitude of their transgressions,
have rebelled against Thee" *Bp Horne*

four things are remarkable in this Psalm 1st, The fer-
and confidence with which good men call upon the Lord in
cessities 2d, Their zeal for His service, and the joy and
with which they adore Him, in places set apart for pub-
ship 3d, God's abhorrence and detestation of sin, and
of pride and deceit, and the punishment reserved for
id and unjust And lastly, His favourable protection of
that fear Him, and trust in Him *Ostervald*

VI In this Psalm are described two conditions of the

writer in the first, he complains of some grievous disorder
heightened by the malicious joy of his enemies from which he
pleads to be relieved, in the second, his prayer is answered and
he triumphs in the disappointment of his enemies *Mudge* This
being one of the penitential Psalms is appointed to be used on
Ash-wednesday and is suitable to the condition of those who
are any ways afflicted or distressed, in mind body or estate
Travell

— Negmōth upon Sheminith,] The harp of eight strings *Bp Patrick*

Vers 2 — my bones are vexed] That is shaken or made to
tremble *Bp Horne* My pain reaches to my bones and inward
parts *S Clarke*

3 — but thou O Lord how long?] But thou O Lord how
long wilt Thou thus afflict me? *Dr Wells*

5 For in death there is no remembrance of thee] For the dead
are utterly unable to commemorate Thy wonderful works, and
propagate the memory of them to posterity *Bp Patrick*

7 — it waxeth old] That is dim or is grown stiff with weep-
ing *Bp Wilson, Green*

8 Depart from me &c] Away with your idolatrous insinua-
tions, as if the God of Israel could not deliver His servant He
hath heard his prayer, and will deliver him from death, and from
your expectation of him plunging in his fall *Green*

— ye workers of iniquity] Ye that put your trust in idols
Bp Wilson

We are all God's children, and reproof and correction is as due
to children from their parents as nourishment they cannot pros-
per without it crosses and afflictions are God's chastisements,
without which we cannot be if we are His children Therefore
the pious and truly man does not must not pray that all things
may succeed according to his own wish, and that he may know
6 H 3

10 Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.

PSALM VII

David prayeth against the malice of his enemies, professing his innocency. 10 By faith he seeth his defence and the destruction of his enemies.

¶ Shiggaion of David, which he sang unto the LORD, concerning the words of Cush the Benjamite.

Or
business

about 1062

O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me.

† Heb
mīlā dāla
bāter

2 Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver.

3 O LORD my God, if I have done this, if there be iniquity in my hands,

4 If I have rewarded evil unto him that was at peace with me, (yet, I have delivered him that without cause is mine enemy.)

5 Let the enemy persecute my soul, and take it, yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

6 Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded.

nothing but prosperity in this world: all that he prays is, that those afflictions, which he must pass through, may not fall upon him out of God's anger, and that His displeasure may not pursue him beyond that adversity. Lord Clarendon

Psalm VII. David is said to have composed this Psalm concerning the words, or the matter of Cush the Benjamite. Whether Saul or Shimei, or any one else, be intended under this name, it is sufficiently clear that David had been maliciously aspersed and calumniated by such a person, and that the Psalm was written to vindicate him from the imputation, whatever was the nature of it. Bp Horn

Shiggaion.] This word denotes a wandering song, or a Psalm ascribed to David, composed by him in the time of his wanderings, when he was falsely accused by his enemies, and hunted by Saul as a partridge on the mountains. Tenuck. Or it may mean a song expressing grief. Dr Kennicott, Street.

Otherwise it is thought to be the name of a certain kind of song, to the tune of which this Psalm was to be sung. S Clarke

Ver. 2. Let the tear &c.] I am mine enemy tear, &c. Green
— done this.] With which I am falsely charged. Bp Watson

4. If I have rewarded &c.] David probably alludes to the circumstance of Saul's life having been twice preserved by him, when he had been pressed by his attendants to embrace the opportunity of taking it away. See 1 Sam. xxiv and xxvi. Bp Horn

6. — awake for me to the judgment &c.] Inflict that punishment upon mine enemy which thou hast commanded should be inflicted upon malicious oppressors and persecutors. Dr Clarke

So shall the congregation — compass thee about.] So, by sec-

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

8 The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity that is in me.

9 Oh let the wickedness of the wicked come to an end, but establish the just: for the righteous God trieth the hearts and reins.

10 † My defence is of God, which saveth the upright in heart.

11 † God judgeth the righteous, and God is angry with the wicked every day.

12 If he turn not, he will whet his sword, he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death, he ordaineth his arrows against the persecutors.

14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 † He made a pit, and digged it, and is fallen into the ditch which he made.

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

1 Psal
20

1 Sam
16 7

1 Chron
29 9

Ps 139 1

Jer 11 20

& 17 10

& 20 12

† Heb
My buckler
is upon God

† Or
God is a
righteous
judge

Job 15

1 Sam 9 4

James 1 15

† Heb
He hath
digged a pit

† Ps 9 15

& 10

1 Cor 5 22

ing justice done to me through Thy special Providence, shall the congregation of the people be induced to resort unto Thee to do them justice. Dr Wells. "Compass Thee about with praise for Thy goodness to me, and for the manifold blessings they shall enjoy under my government." S Clarke

— return thou on high.] When God seems to take no notice of the transgressions of men, it is as if He descended from the place of His power, and from His judgment-seat: but when He visits and judges their iniquities, He seems to elevate Himself on high, or to return to His judgment-seat. Edwards

— trieth the hearts and reins.] That is, knoweth intimately the very thoughts and desires of all men. Bp Horn

11 God judgeth the righteous.] The meaning is, God will maintain the cause of the righteous. Dr Wells

12 If he turn not, he will whet &c.] If the wicked will not repent, God will whet &c. Dr Wells. "Whet his sword, prepare and speedily execute His judgments upon him." S Clarke

14 Behold, he travaileth &c.] See the folly of the wicked plots and contrivances against my life, which shall all miscarry and decay the expectation of this wicked slanderer. Figlii

15 He made a pit,] This alludes to the method of catching wild beasts in pits covered over slightly with reeds or small branches of trees. Dr Shan

We learn from this Psalm, that the wickedness of the ungodly shall come to an end, that God lets them alone, and doth not visit them for a time, but if they persist in their wickedness, He prepares for them the punishments they deserve, and will make the evil which they design for others fall upon their own heads. These are powerful motives to induce us to adore the justice of God, to improve by His forbearance and long-suffering, and to avoid every thing that may expose us to His vengeance. Opi

vald

PSALM VIII

God's glory is magnified by his works, and by his love to man

¶ To the chief Musician upon Gittith,
A Psalm of David

O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens

²¹ **2** Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger

3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained,

¹⁷ ¹³ ¹⁶ **4** What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour

¹⁵ **6** Thou madest him to have dominion over the works of thy hands, thou hast put all things under his feet

^{and} ^{of} **7** All sheep and oxen, yea, and the beasts of the field,

8 The fowl of the air, and the fish of

the sea, and whatsoever passeth through the paths of the seas.

9 O Lord our Lord, how excellent is thy name in all the earth!

PSALM IX

² David praiseth God for executing of judgment. ¹¹ He maketh others to praise him. ¹³ He praiseth that he may have cause to praise him

¶ To the chief Musician upon Muth-labben,
A Psalm of David

I Will praise thee, O Lord, with my whole heart, I will show forth all thy marvellous works

2 I will be glad and rejoice in thee. I will sing praise to thy name, O thou most High

3 When mine enemies be turned back, they shall fall and perish at thy presence

4 For thou hast maintained my right and my cause, thou satest in the throne judging right

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever

Psalm VIII The scope and meaning of this Psalm seems only to be this to display and celebrate the great love of God man, not only in his creation, but especially in his redemption Jesus Christ, whom, as He was man, He advanced to the honour and dominion here mentioned, that He might carry on that great and glorious work. Thus Christ is the principal subject of this Psalm, of whom it is interpreted both by Christ Himself ^{1st} ^{2d} ^{3d} ^{4th} ^{5th} ^{6th} ^{7th} ^{8th} ^{9th} ^{10th} ^{11th} ^{12th} ^{13th} ^{14th} ^{15th} ^{16th} ^{17th} ^{18th} ^{19th} ^{20th} ^{21st} ^{22nd} ^{23rd} ^{24th} ^{25th} ^{26th} ^{27th} ^{28th} ^{29th} ^{30th} ^{31st} ^{32nd} ^{33rd} ^{34th} ^{35th} ^{36th} ^{37th} ^{38th} ^{39th} ^{40th} ^{41st} ^{42nd} ^{43rd} ^{44th} ^{45th} ^{46th} ^{47th} ^{48th} ^{49th} ^{50th} ^{51st} ^{52nd} ^{53rd} ^{54th} ^{55th} ^{56th} ^{57th} ^{58th} ^{59th} ^{60th} ^{61st} ^{62nd} ^{63rd} ^{64th} ^{65th} ^{66th} ^{67th} ^{68th} ^{69th} ^{70th} ^{71st} ^{72nd} ^{73rd} ^{74th} ^{75th} ^{76th} ^{77th} ^{78th} ^{79th} ^{80th} ^{81st} ^{82nd} ^{83rd} ^{84th} ^{85th} ^{86th} ^{87th} ^{88th} ^{89th} ^{90th} ^{91st} ^{92nd} ^{93rd} ^{94th} ^{95th} ^{96th} ^{97th} ^{98th} ^{99th} ^{100th} ^{101st} ^{102nd} ^{103rd} ^{104th} ^{105th} ^{106th} ^{107th} ^{108th} ^{109th} ^{110th} ^{111th} ^{112th} 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^{1000th}

^{Psalm} ^{VIII} ^{The} ^{scope} ^{and} ^{meaning} ^{of} ^{this} ^{Psalm} ^{seems} ^{only} ^{to} ^{be} ^{this} ^{to} ^{display} ^{and} ^{celebrate} ^{the} ^{great} ^{love} ^{of} ^{God} ^{man,} ^{not} ^{only} ⁱⁿ ^{his} ^{creation,} ^{but} ^{especially} ⁱⁿ ^{his} ^{redemption} ^{Jesus} ^{Christ,} ^{whom,} ^{as} ^{He} ^{was} ^{man,} ^{He} ^{advanced} ^{to} ^{the} ^{honour} ^{and} ^{dominion} ^{here} ^{mentioned,} ^{that} ^{He} ^{might} ^{carry} ^{on} ^{that} ^{great} ^{and} ^{glorious} ^{work.} ^{Thus} ^{Christ} ^{is} ^{the} ^{principal} ^{subject} ^{of} ^{this} ^{Psalm,} ^{of} ^{whom} ^{it} ^{is} ^{interpreted} ^{both} ^{by} ^{Christ} ^{Himself} ^{1st} ^{2d} ^{3d} ^{4th} ^{5th} ^{6th} ^{7th} ^{8th} ^{9th} ^{10th} ^{11th} ^{12th} ^{13th} ^{14th} ^{15th} ^{16th} ^{17th} ^{18th} ^{19th} ^{20th} ^{21st} ^{22nd} ^{23rd} ^{24th} ^{25th} ^{26th} ^{27th} ^{28th} ^{29th} ^{30th} ^{31st} ^{32nd} ^{33rd} ^{34th} ^{35th} ^{36th} ^{37th} ^{38th} ^{39th}

Or
The de
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I & I
& 8 9
Ps 139
8 11 &
11 4
† Heb an
hu h place

6 O thou enemy, destructions are come to a perpetual end and thou hast destroyed cities, their memorial is perished with them

7 But the LORD shall endure for ever he hath prepared his throne for judgment

8 And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness

9 The LORD also will be a refuge for the oppressed, a refuge in times of trouble

10 And they that know thy name will put their trust in thee for thou, LORD, hast not forsaken them that seek thee

11 Sing praises to the LORD, which dwelleth in Zion, declare among the people his doings

12 When he maketh inquisition for blood, he remembereth them he forgetteth not the cry of the humble

13 Have mercy upon me, O LORD, consider my trouble, which I suffer of them that hate me, thou that liftest me up from the gates of death

14 That I may shew forth all thy praise in the gates of the daughter of Zion I will rejoice in thy salvation

15 The heathen are sunk down in the pit that they made in the net which they hid is their own foot taken.

16 The LORD is known by the judgment which he executeth the wicked is snared in the work of his own hands Higgaion Selah

6 O thou enemy, &c.] As for the enemy, they are utterly destroyed they are become everlasting desolations, for their cities thou hast crased, the memory of them as well as themselves is perished Edwards

12 When he maketh inquisition for blood he remembereth them.] When He calls His enemies to account for the blood of His people, which they unjustly shed or coveted S Clarke

To make inquisition for blood is not to inquire after blood spilt but to sit as inquisitor or judge on all capital crimes where the blood of the offender is due to justice. Them refers to the humble or afflicted, at the end of the verse Mudge

14 — in the gates of the daughter of Zion.] That is, in the solemn assemblies of Thy people the inhabitants of Zion S Clarke

15 — in the pit.] See the note on Psalm vii 18

16 — Higgaion.] A meditation, or a fit subject of meditation. Fack

On possibly the word here means an interlude of soft whispering notes as Selah another of bolder and louder ones Mudge, Dr Kennicott

17 — into hell.] By the word "hell" in this place is meant the region of the dead and the psalmist seems to foretell that the wicked will descend to the grave by some great and signal overthrow Mudge, Edwards

The psalmist here teaches us, that God will reign for ever and will judge the world with righteousness, that He will render to the wicked according to their works that all those who forget Him shall perish, that He will not suffer the wicked always to

17 The wicked shall be turned into hell, and all the nations that forget God

18 For the needy shall not always be forgotten the expectation of the poor shall not perish for ever.

19 Arise, O LORD, let not man prevail let the heathen be judged in thy sight

20 Put them in fear, O LORD that the nations may know themselves to be but men Selah

PSALM X

1 David complaineth to God of the outrage of the wicked 12 He prayeth for remedy 16 He professeth his confidence

WHY standest thou afar off, O LORD? why hidest thou thyself in times of trouble?

2 The wicked in his pride doth persecute the poor let them be taken in the devices that they have imagined

3 For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the LORD abhorreth

4 The wicked, through the pride of his countenance, will not seek after God God is not in all his thoughts

5 His ways are always grievous, his judgments are far above out of his sight as for all his enemies, he puffeth at them

6 He hath said in his heart, I shall not be moved for I shall never be in adversity

7 His mouth is full of cursing and he de-

† Heb
In the pride
of the wicked
he doth
persecute
1 Ps 7
& 9 16
Prov 3
† Heb
soul
† Or
the covetous
blesseth
himself he
abhorreth
the LORD
† Or
all his
thoughts
are There
is no God
1 Ps 14 1
& 53 1
† Heb
unto gene-
ration and
generation
Rom 3
11
† Heb
deceit

prevail, that He never forsakes those that seek Him, and that the expectation of the sorrowful shall not be in vain These are feelings which we should always retain, which should fill us with trust in His name, and strongly engage us to fear Him Ortervald

Psalm X Some have supposed this Psalm to have been occasioned by foreign enemies making incursions into the country and others by domestick ones in the court of Saul Mudge, Rosenmuller

Ver 2 — the poor.] This word here means, the humble the afflicted, and helpless Sp. Wilson

3 For the wicked boasteth &c.] The first part of this verse points out that alarming symptom of a reprobate mind, a disposition to exult and glory in those lusts which are the shame and disgrace of human nature, whether the world or the flesh be their object The latter clause is differently rendered, as implying either that "the wicked blesseth the covetous, whom God abhorreth," or that "the wicked, being covetous, or oppressive, blesseth himself and abhorreth the Lord Either way, in oppressing a worldly spirit is characterized, with its direct opposition to the Spirit of God, which teaches that sin is to be confessed with shame and sorrow, that in God alone man is to make his boast; and that it is more blessed to give than to receive Sp. Hoare

5 His ways are always grievous, &c.] That is, always troublesome and injurious to all about him Clarke As for God's laws and judgments, he never lays them to heart, and he despises and contemns all his opposers Dr Hammond

cent and fraud, under his tongue is mischief and vanity

8 He sitteth in the lurking places of the villages in the secret places doth he murder the innocent his eyes are privily set against the poor

9 He lieth in wait secretly as a lion in his den he beth in wait to catch the poor he doth catch the poor, when he draweth him into his net

10 He croucheth, and humbleth himself, that the poor may fall by his strong ones

11 He hath said in his heart, God hath forgotten he hideth his face, he will never see it

12 Arise, O LORD, O God, lift up thine hand forget not the humble

13 Wherefore doth the wicked contemn God? he hath said in his heart, I thou wilt not requite it

14 Thou hast seen it, for thou beholdest mischief and spite, to requite it with thy hand the poor committeth himself unto thee, thou art the helper of the fatherless

15 Break thou the arm of the wicked and the evil man seek out his wickedness till thou find none,

16 The LORD is King for ever and ever the heathen are perished out of his land

10 He croucheth, &c.] He will not only crouch and counterfeit any thing that will serve his purpose, so that the helpless may fall into his power Travell

12 — the humble.] Or rather, the "afflicted," as in the margin Street

13 — Thou wilt not requite it.] The wicked concludes from God's patience that He will never punish him Bp Patrick

15 Break thou &c.] This may be either a prayer, or a prediction, implying that the time will come, when the power of Jehovah will dash in pieces that of the enemy, by the demolition of sin or the sinner, until wickedness be come utterly to an end, and righteousness be established for ever in the kingdom of the Messiah Bp Horne

18 To judge the fatherless &c.] Thy gracious assistance shall assert the right of those who are helpless and oppressed, so that their insolent persecutors whose sordid minds cling entirely to this world, may be prevented from doing them further mischief Travell

We may learn from this Psalm, 1st That to behold the righteous cause oppressed, and good men seemingly deserted by heaven, is apt to offend the weak, and oftentimes stagger those who are strong 2dly, That prosperity begets presumption in the wicked and he, who has been long accustomed to see his designs succeed begins to think it impossible they should ever do otherwise 3dly the long suffering of God, instead of leading such as are prone to repentance only hardens him in his iniquity 4dly, That though the wicked saith in his heart, Thou wilt not requite it, the faithful know assuredly, that God beholds all that avail and vexation which sore afflict, and others sustain, upon the earth, and that He will infallibly recompense to the former their deeds by the latter their sufferings Bp Horne

Psalm XI This Psalm seems to have been composed by David, when, in order to avoid the evil designs of Saul, his friends

17 LORD, thou hast heard the desire of the humble thou wilt prepare thine heart, thou wilt cause thine ear to hear Or establish

18 To judge the fatherless and the oppressed, that the man of the earth may no more oppress Or multiply

PSALM XI

1 David encourageth himself in God against his enemies

4 The providence and justice of God

To the chief Musician, A Psalm of David about 1000

IN the LORD put I my trust how have I to my soul, flee as a bird to your mountain

2 For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart + He in darkness

3 If the foundations be destroyed, what can the righteous do?

4 The LORD is in his holy temple, the LORD's throne is in heaven his eyes behold, his eyelids try, the children of men + Hab 2 20

5 The LORD trieth the righteous but the wicked and him that loveth violence his soul hateth

6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest this shall be the portion of their cup Or a burning tempest

advised him to flee to the mountainous parts of Judea Towards

In the first verse David expostulates with his friends for advising him to fly to the mountainous parts of Judea as the only safe retreat from Saul In the second and third verses he subjoins the reasons which his friends assigned for their advice In the four last, he replies to the advice of his friends, telling them that the God of heaven, who searcheth the heart, would protect the innocent Green

Ver 3 If the foundations be destroyed, &c.] When the fundamental laws of the land, such as stipulate protection to the subject, are subverted by the prince who ought to be the guardian of them what has the persecuted subject to trust to or what can he do but, as in a state of nature fly to the tagines of the mountains for security? Green Had David been guilty of any crime, he ought to have had a fair trial by the law But Saul tried to assassinate him, contrary to justice and to the fundamental law of all nations Dr Kennicott

4 The LORD is in his holy temple &c.] The meaning is, that the Lord is the supreme and righteous Ruler of all affairs that He knows the most secret designs of men, and can disappoint them Bp Patrick, Dr Wells

6 — snares,] Or "burning coals" Bp Horne By this word live coals, or supply the lightning, seems to be understood Bp Lenth

— fire and brimstone.] These terms are evidently borrowed from the history of Sodom and Gomorrah St John also at the conclusion of his prophecy Rev xx describing the destruction of the ungodly, refers to the overthrow of Sodom and Gomorrah, which, as St Jude informs us, "are set forth for an example, or figure," signifying the vengeance of eternal fire Jude ver 7 Bp Horne They mean dreadful judgments in this world, and eternal vengeance in the world to come A Clarke

— the portion of their cup.] It being the custom, in old

7 For the righteous LORD loveth righteousness, his countenance doth behold the upright

PSALM XII

1 David destitute of human comfort, craveth help of God 3 He comforteth himself with God's judgments on the wicked, and confidence in God's tried promises

|| Or
upon the
right

¶ To the chief Musician || upon Sheminith,
A Psalm of David

|| Or,
Save

|| **H**ELP, LORD, for the godly man ceaseth, for the faithful fail from among the children of men

† Heb an
heart and
an liar

2 They speak vanity every one with his neighbour with flattering lips and with a double heart do they speak

† Heb
great things

3 The LORD shall cut off all flattering lips, and the tongue that speaketh proud things

† Heb
me with us

4 Who have said, With our tongue will we prevail, our lips are our own: who is lord over us?

|| Or
would en-
more him
2 Sam 22
11
Ps 18 30
& 119 140
Prov 30 5

5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD, I will set him in safety from him that puffeth at him

6 The words of the LORD are pure words as silver tried in a furnace of earth, purified seven times

7 Thou shalt keep them, O LORD, thou

times, to set before each guest a certain portion of liquor for his share: it is very common in Scripture to describe the different allotments, which the providence of God dispenses to good and bad men by the image of a cup. *Travell*

This Psalm furnishes us with an example of the confidence which the righteous have in the Lord then God, who is their sure refuge even when they are in the most deplorable condition, and know not what will become of them. It also teaches us, that God has His throne in the heavens, that He sees and knows both the good and the wicked, that His soul hates those that love unrighteousness, that He will cause the fire of His vengeance to fall upon them, and, as He is perfectly just Himself, He loves justice above all things and always favours the upright. *Osterwald*

Psalm XII This Psalm is a complaint of the corrupt manners of the age especially as is probable, of the court of Saul, so that it is hard to find an honest plundering man in whom one might abide. *Bp Patrick*

It was probably written on the occasion of Saul's evil administration and the persecution of David and other good men. *S. Clarke*

— *Sheminith*] See the note on the title to Psalm vi

Ver 2 *They speak vanity*] Or falsehood. *Mudge*

4 *Who have said &c*] Who have said, We will prevail by false accusation: we are not bound to speak or affirm what we please, for who can call us to account for what we say, however false it may be. *Dr Wells*

6 *The words of the Lord are pure words*] The promises which God hath made to me and His people have no deceit in them, but shall certainly be fulfilled in their season. *S. Clarke*

shalt preserve them from this generation for ever

† Heb
him that is
every one of
them

8 The wicked walk on every side, when the vilest men are exalted

† Heb
the vilest of
the sons of
men are ex-
alted

PSALM XIII

1 David complaineth of delay in help 3 He prayeth for preventing grace 5 He boasteth of divine mercy

¶ To the chief Musician, A Psalm of David

|| Or
courage

HOW long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider and hear me, O LORD my God: lighten mine eyes, lest I sleep the sleep of death,

4 Lest mine enemy say, I have prevailed against him, and those that trouble me rejoice when I am moved

5 But I have trusted in thy mercy, my heart shall rejoice in thy salvation

6 I will sing unto the LORD, because he hath dealt bountifully with me

PSALM XIV.

1 David describeth the corruption of a natural man

4 He condemneth the wicked by the light of their conscience 7 He glorifieth in the salvation of God

7 — *from this generation*] From this kind of scornful oppressors. *S. Clarke*

8 *The wicked walk &c*] It must needs be, that wicked men should abound every where, when the worst men are exalted and preferred to places of honour and command. *Bp Hall* The vile men, whom David here complains of as advanced to power, were probably his persecutors in the days of Saul, such as Doeg, Cush, &c. *Green*

For the consolation of the afflicted and poor in spirit, God hath promised in this Psalm, to "arise, and set them in safety, or place them in a state of salvation." Such all along has been His promise to the Church, which, by looking back to the deliverances wrought of old for the servants of God, is now encouraged to look forward and expect her final redemption from the scorn and insolence of infidelity. *Bp Horne*

Psalm XIII In this Psalm David, being in danger from his enemy, entreats the Lord to deliver him, and rejoices in hopes of His salvation. *Green*

Ver 2 — *shall I take counsel in my soul*] That is, shall I be perplexed in my soul, not knowing which way to turn? *Bp Horne*

3 — *lighten mine eyes, &c*] Give me wisdom to find out proper measures for my safety, and cheer my spirits, lest I go with grief, or my enemy destroy me. *Dr Wells*

4 — *when I am moved*] Or overcome by them. *Dr Wells*

It is observable, that thus, and many other psalms with a mournful beginning, have a triumphant ending, to shew us the prevailing power of devotion, and to convince us that prayer brings with it the comforts of heaven, and revives our weary spirits, in the gloomy seasons of sorrow and temptation. *Bp Horne*

¶ To the chief Musician, A Psalm of David

THE fool hath said in his heart, *There is no God*. They are corrupt, they have done abominable works, *there is none that doeth good*.

2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

3 They are all gone aside, they are all together become filthy: *there is none that doeth good, no, not one*.

4 Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD.

5 There were they in great fear for God: *is in the generation of the righteous*.

6 Ye have shamed the counsel of the poor, because the LORD is his refuge.

7 Oh that the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

Psalm XIV. David here complains of the impiety and general corruption of the people who had led the Israelites into captivity, describes their terrors and begs of God to bring back His captive people to their own land. *Green*

2 *The Lord looked down &c.*] Contrary to the opinion of the wicked, the Lord has all along "looked down from heaven upon the children of men." *Dr Wells*

4 — *eat up my people as they eat bread,*] Theft is, cruelly devour my people without fear or remorse. *Bp Hall*

5 *There were they in great fear &c.*] In the parallel place, *Isa lxxv*, after the words, "There were they in great fear," are added these, "where no fear was," which certainly connect better with what follows, "for God is in the generation of the righteous." David is supposed to be speaking primarily of Israel's defection from him to Absalom, and here to be assigning the motive of that defection in many, namely, fear of the rebels growing power, and distrust of his ability to protect them, which fear, he observes, was groundless, because his cause was the cause of God, who would not fail to appear in its support and vindication. *Bp Horne*

6 *Ye have shamed the counsel of the poor,*] Laughed at his dependence upon God. *Bp Wilson*

7 *Oh that the salvation &c.*] This pious wish is uttered by David, that it would please God who dwelleth in Zion "between the cherubims," *Ps lxxx 1*, to send from thence, as from His throne, deliverance to His people, redeeming them from the oppression and captivity under which they laboured. *Fenton*

The works of God are so visible to all the world, and afford such manifest indications of the being and attributes of the infinite Creator, that they plainly argue the vileness and perverseness of the Atheist, and leave him inexcusable. For it is a sign that a man is a wilful perverse Atheist, that will impute so glorious a work, as the creation is, to any thing, yea, a mere nothing, (as chance is,) rather than to God. It is a sign the man is wilfully blind, that he is under the power of the devil, under the government of prejudice, lust, and passion, not right reason, that will not discern what "every one can see, what every man may behold afar off," *Job xxxvi 25*, even the existence and attributes of the Creator from His works. *Dr Dyrham*

Psalm XV. In this Psalm the author describes a citizen of Zion, or what is necessary and requisite in the conduct and be-

PSALM XV

David describeth a citizen of Zion.

¶ A Psalm of David

LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

4 In whose eyes a vile person is counted, but he honoureth them that fear the LORD. He that sweareth to his own hurt, and chingeth not.

5 He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

PSALM XVI

1 David, in distrust of men, and hatred of idolatry, fleeth to God for preservation. 5 He sheweth his hope of his calling, of the resurrection, and life everlasting.

¶ Michtam of David

Or
A golden
psalm of
David

haviour of a member of the Jewish church. *Edwards*. This seems to be a contrast to the preceding Psalm. It is appointed to be used on the Ascension-day, as it contains the character of one, who should be qualified to ascend into the hill, and dwell in the presence of God, whither our Saviour Christ is gone before. *Travell*

Ver 1 *Lord, who shall abide &c.*] O Lord, who is the man that shall be admitted to the tabernacle on Thy holy mountain? or who shall have the privilege of worshipping therein? *Travell*. Who shall be accounted a true member of the kingdom of grace here, and of glory hereafter? *S Clarke*

4 — *He that sweareth &c.*] He that promises by an oath to do a thing, and does accordingly, though it be to his own hurt, and breaks not his oath. *Dr Wells*

5 *He that putteth not out his money to usury,*] That is to any poor brother Israelite, God having forbidden usury in this case (see *Deut xxiii 19, 20*). *Dr Wells*

— *shall never be moved*] Shall never fail of God's favour. *Dr Wells*

The following prayer is a just improvement of the above Psalm.

Gracious God, who hast vouchsafed to let us know upon what conditions we may be received into Thy protection and eternal favour, give us grace to practise those virtues Thou hast enjoined us, make us to love justice in all our actions, and uprightness in all our words, make us as tender in the wrongs and injuries done to our neighbours as if they were done to ourselves, make into our hearts an abomination of all vice, by how great persons soever countenanced, and a love and reverence for virtue, and of virtuous men, in how little esteem soever they are in this world, and let us do all this out of our true love of Thee, and of Thy Son Jesus Christ. Amen. *Lord Clarendon*

Psalm XVI. In this Psalm David declares his full trust and confidence in God for protection and assistance, and renders Him thanks for his security in this life, and for the hopes of a happy immortality in the next. The latter part contains a clear prophecy of the resurrection of our Lord Christ, to which St Peter and St Paul directly apply in *Acts ii 25* and *xiii 35*. *Travell*

Michtam] If one may guess from the signification of this word, joined to the Greek translation, it may be, A Psalm to be written.

PRESERVE me, O God for in thee do I put my trust.

^a Ps. 50
^b Job 22
^c 25

2 O my soul, thou hast said unto the LORD, Thou art my Lord my goodness extendeth not to thee,

3 But to the saints that are in the earth, and to the excellent, in whom is all my delight

^d Eccl.
^e Give gifts to another

4 Their sorrows shall be multiplied that hasten after another god their drink offerings of blood will I not offer, nor take up their names into my lips

^f Lam. 3
^g Deut. 32
^h Heb. of my part

5 The LORD is the portion of mine inheritance and of my cup thou maintainest my lot

6 The lines are fallen unto me in pleasant places, yea, I have a goodly heritage

7 I will bless the LORD, who hath given me counsel my reins also instruct me in the night seasons

ⁱ Acts 2

8 I have set the LORD always before me because he is at my right hand, I shall not be moved

9 Therefore my heart, is glad, and my

glory rejoiceth. my flesh also shall rest in hope

^j Heb. dwell continually

10 For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption

^k Acts 2
^l 13

11 Thou wilt shew me the path of life in thy presence is fulness of joys at thy right hand there are pleasures for evermore

PSALM XVII

1 David, in confidence of his integrity craveth defence of God against his enemies 10 He sheweth their pride, craft, and eagerness 13 He prayeth against them in confidence of his hope

A Prayer of David

HEAR the right, O LORD, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips

^m Heb. justice

2 Let my sentence come forth from thy presence, let thine eyes behold the things that are equal

ⁿ Heb. without lips of deceit

3 Thou hast proved mine heart, thou hast visited me in the night, thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress

4 Concerning the works of men, by the

in golden letters and set up, like our Commandments, in some publick place, to teach, (for so it is expressed, Psalm lx) that is that the people might learn it, and be able to join *Mudge*

Ver 2 — *my goodness extendeth not to thee*] Or, my good things are not needful for Thee they would be a sacrifice of no value, else I would give them Thee. The best sacrifice I can offer to Thee is benediction to Thy saints and servants. *Green*

4 — *drunk offerings of blood*] This alludes to sacrifices in which the blood of men was offered *Bp Patrick* A principal ceremony is here put for the whole of idolatry. *Gerard*

— *nor take up their names into my lips*] David here declares that he will have no conversation with idolaters, nor swear by the name of their gods. *Bp Wilson*

6 *The lines are fallen* &c] That is, my lot and portion, or kingdom, is appointed unto me in a pleasant country. *Bp Wilson*, *Dr Wells* They used with cords to measure their grounds in surveys, Amos vii 17 and hence, by a figure, a measuring cord comes frequently to signify any space or portion of land that belongs to a person. *Dr Hammond*

7 — *my reins*] That is, my inward thoughts and affections. *S Clarke*

8 *I have set the Lord always before me*] As my God, and my support. *Green*

9 — *my glory*] By this word he meant his tongue The Psalmist, as applying his own tongue to the best purpose, the praise of God, had reason to call it his glory. *Merrick*

— *my flesh also shall rest in hope*] David here declares that he would lay down his body in the grave, in a certain hope of his resurrection to immortality. *Bp Hall*

10 *For thou wilt not leave* &c] I know, that Thou, O God, wilt not forsake me in distress now even when I die, wilt Thou suffer me to remain for ever in the grave — So also, when that Holy Person, who shall hereafter submit to death for the sake of mankind, is laid in the grave, I am well assured Thou wilt raise Him from thence, before His body be in the least corrupted. *Bp Patrick*, *Travell* Thou wilt not abandon my life to the grave This may signify either, Thou wilt not suffer the grave to exert its dominion over me too soon, that is, immaturely, or, to maintain it over me too long In the former sense David seems to have exempted it of himself in the latter it is applicable to our

Lord, whom God raised up the third day, having loosed the bonds of death, because it was not possible He should be holden of it *Green*

— *thine Holy One*] Meaning David in the literal sense, and in the spiritual the Messiah, in whom the prophecy was fulfilled See it applied to Him by St Peter, Acts ii 25, &c *Green*

We are here to observe the sentiments of the children of God and their happiness As to their sentiments, David teaches us, by his example, that they always trust in God, that they love and esteem the pious and virtuous above all, that they avoid the company and errors of the wicked, and adhere inviolably to the pure service of God As to their happiness, this Psalm teaches us that it is very great, that God Himself is their portion and inheritance, that He is on their right hand that they may never be moved that the sense of their happiness makes them rejoice and praise God continually, and that they are even convinced that God will not abandon them to the power of death Lastly, this Psalm foretells that Christ should not see corruption, but be exalted to heaven, where He reigneth over all things, and has prepared for all true believers joys that never shall expire *Qutervald*

Psalm XVII In this prayer David humbly represents to God his innocence in those things whereof he was accused, probably of seeking Saul's life and the kingdom, and therefore beseeches Him to grant him deliverance from his persecutors and calumniators *Bp Patrick*

Ver 1 — *out of feigned lips*] Decent and dissembling lips *S Clarke*

2 *Let my sentence come forth from thy presence*] Let me be tried and judged by Thee to whom I make my appeal from the unjust accusations of men *S Clarke*

3 — *in the night*] That is, when the heart is freest from disguise *Green*

— *shalt find nothing*] Canst find in me no wicked design Such were the appeals of David to God, for his innocence under the persecution of Saul And what stronger appeals can be made? *Green* See the old translation

4 *Concerning the works of men*, &c] Though as to what others are wont to do in like circumstances, I know it is usual not to scruple at means for self-preservation, yet from the respect I have

word of thy lips I have kept me from the paths of the destroyer

5 Hold up my goings in thy paths, that my footsteps slip not

6 I have called upon thee, for thou wilt near me, O God: incline thine ear unto me, and hear my speech.

7 Shew thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them

8 Keep me as the apple of the eye, hide me under the shadow of thy wings,

9 From the wicked that oppress me, from my deadly enemies, who compass me about

10 They are inclosed in their own fat: with their mouth they speak proudly

11 They have now compassed us in our steps: they have set their eyes bowing down to the earth,

12 Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places

13 Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword

14 From men which are thy hand, O

Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes

15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness

PSALM XVIII

David prayeth God for his manifold and marvellous blessings

To the chief Musician, A Psalm of David, the servant of the Lord, who spake unto the Lord the words of this song in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul And he said,

I Will love thee, O Lord, my strength, 2 The Lord is my rock, and my fortress, and my deliverer, my God, my strength, in whom I will trust: my buckler, and the horn of my salvation, and my high tower

3 I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies

4 The sorrows of death compassed me, 5 The

Heb be
not moved

Or, that
savest them
which trust
in thee
Those
that rise up
against thy
right hand
Heb
that waste
me

Heb
thy enemies
against the
soul

Heb
The likeness
of him (that
is, of every
one of them)
is as a lion
that denreth
to ruin

Heb
sitting
Heb
prevent his
face

Or by
thy sword

Or From
men by
thine hand

to Thy commands, I have kept me from following others in using violent and murderous practices for my safety Dr Wells

8 — as the apple of the eye,] By the apple of an eye is meant its pupil Dr Wells See note at Deut xxxii 10

9 — who compass me about] The allusion here is to huntmen, who, spying game, go round to see how they may most advantageously pitch their nets to take it Dr Kennicott

10 — inclosed in their own fat] That is, bloated, and puffed up with pride. Bp Wilson The meaning is, that pride is the child of plenty, begotten by self-indulgence, which hardens the hearts of men against the fear of God, and love of their neighbours rendering them insensible to the judgments of the former, and the meries of the latter Bp Horne

10, 11 They are inclosed &c] By changing the situation of a single letter in the original, which has probably been misplaced by the copyists, these verses may be explained thus "They draw close their cords, with their mouth they speak exultingly, We have succeeded now. They come about me, they set their eyes stooping down upon the earth" The image here is taken from hunters, and the circumstances follow very properly They compassed him about, they inclosed him in their net, "we have succeeded at last," they said, they came round him, they stooped down and looked earnestly at him, their eyes fixed, like a lion that is just haping at his prey Mudge

13 Arise, O Lord, disappoint him, &c] The Psalmist, having characterised those who pursued after him to take away his life, now intreats God to "arise," or appear in his cause, to "disappoint," or "prevent" the enemy in his designs; and to "cast him down to overthrow and subdue him The next words may be thus rendered, "Deliver my soul from the wicked by thy sword, from men by thy hand, O Lord, from the men of the world the expressions, "sword, and hand of Jehovah," being frequently used to denote His power and vengeance. Bp. Horne.

— which is thy sword:] Which is the instrument Thou employest for the execution of Thy judgments. S. Clarke

14 — whose belly thou fillest &c.] Whose bellies Thou fillest

with Thy stores, or abundance of temporal blessings, whose children are fed to the full, and who leave the rest of their substance to their little ones Green, Bp Horne

15 As for me, I will behold &c.] He either prays that he may keep on, or is confident that he shall keep on, in a way of righteousness, and enjoy the presence of God, and be satisfied every morning with the image or idea of God Mudge

— when I awake,] He appears to say this with reference to the resurrection of the just Dr Hammond

The confidence with which David calls upon the Lord in this Psalm, and the hope he possessed that God would have regard to his innocence, shows the great happiness of the good since they can in all conditions apply themselves to God with assurance, knowing that He will always be their protector The last words of this Psalm should raise our thoughts to the desire and expectation of eternal life, which the righteous shall enjoy after the resurrection Osterwald

Psalm XVIII The departure of the children of Israel from Egypt, the passage of the Red sea, and the appearance of God on mount Sinai, are subjects from which the Hebrew poets have taken the most sublime part of their imagery and as these historical facts, and the images taken from them, have a common connexion with each other, it often happens that more than one of them are made use of, and they are united and blended together in order to increase the dignity and grandeur of the subject, of which we have an example in this Psalm Bp Lenth, Street The sublimity of the figures used in this Psalm, and the consent of ancient commentators, even Jewish as well as Christian, but above all the quotations made from it in the New Testament, prove that the kingdom of the Messiah is here pointed at, under that of David. Bp Horne There is no doubt that after David had first composed this Psalm, he renewed it, and made some small alterations in it, which is the reason of the trifling differences between this Psalm as it stands here, and as it stands in 2 Sam. xxi Dr Wells

Ver 2. — horn of my salvation,] See note of 1 Sam. ii 1

† Heb
Biblic and the floods of † ungodly men made me afraid

¶ Or
cora 5 The || sorrows of hell compassed me about the snares of death prevented me

6 In my distress I called upon the LORD, and cried unto my God he heard my voice out of his temple, and my cry came before him, even into his ears

7 Then the earth shook and trembled, the foundations also of the hills moved and were shaken, because he was wroth

† Heb
by his 8 There went up a smoke † out of his nostrils, and fire out of his mouth devoured coals were kindled by it

9 He bowed the heavens also, and came down and darkness was under his feet

10 And he rode upon a cherub, and did fly yea, he did fly upon the wings of the wind

11 He made darkness his secret place, his pavilion round about him were dark waters and thick clouds of the skies

12 At the brightness that was before him his thick clouds passed, hail stones and coals of fire

13 The LORD also thundered in the heavens, and the Highest gave his voice, hail stones and coals of fire

14 Yea, he sent out his arrows, and scattered them, and he shot out lightnings, and discomfited them

15 Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils

Or great
water 16 He sent from above, he took me, he drew me out of || many waters

5 The sorrows of hell &c.] David here means, that such sorrows as had almost brought him to the grave, compassed him about and his enemies came on so suddenly that he had not time to escape them by flight Dr Wells

the snares of death.] These "snares" or toils "of death, or the grave" allude to the ancient manner of hunting which is still practised in some countries and was performed by surrounding a considerable tract of ground by a circle of nets, (compare Ps cxi 5,) and afterwards contracting the circle by degrees, till they had forced all the beasts of that quarter together into a narrow compass, and then it was that the slaughter began Parkhurst

7 Then the earth &c.] The Psalmist seems here to allude to a dreadful tempest which fell upon his enemies, and made the very earth tremble under them Dr Patrick This and the following verses are highly poetical and must be understood to signify, that the deliverance of David was the effect of the Divine power miraculously exerted Francis

8 There went up a smoke out of his nostrils.] The ancients placed the seat of anger in the nose or nostrils, because when the passion grows warm or violent, it discovers itself by the heated vehement breath which proceeds from them This description of a smoke arising into, and a fire breaking forth from, the nostrils of God, denotes, by a poetical figure, the greatness of His anger and indignation Dr Chandler

10 — he rode upon a cherub &c.] He was attended, and as it were, carried by angels as in a chariot and did move very

17 He delivered me from my strong enemy, and from them which hated me for they were too strong for me

18 They prevented me in the day of my calamity but the LORD was my stay

19 He brought me forth also into a large place, he delivered me, because he delighted in me

20 The LORD rewarded me according to my righteousness, according to the cleanness of my hands hath he recompensed me

21 For I have kept the ways of the LORD, and have not wickedly departed from my God

22 For all his judgments were before me, and I did not put away his statutes from me

23 I was also upright † before him, and † Heb
with I kept myself from mine iniquity

24 Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands † in † Heb
his eyesight before his eyes

25 With the merciful thou wilt shew thyself merciful, with an upright man thou wilt shew thyself upright,

26 With the pure thou wilt shew thyself pure, and with the froward thou wilt || shew † Or
thyself froward with

27 For thou wilt save the afflicted people, but wilt bring down high looks

28 For thou wilt light my || candle the † Or
LORD my God will enlighten my darkness lamp

29 For by thee I have || run through a † Or
troop, and by my God have I leaped over broken
a wall

swiftly, yea He did move as swift as the wind, and a rapid wind did accompany His descent Dr Wells

11 He made darkness &c.] The meaning is that He and all His heavenly attendants were surrounded with thick dark clouds Dr Wells

12 — coals of fire.] The word, rendered "coals of fire," signifies living, burning coals Where the lightning fell, it devoured all before it, and turned whatever it touched into burning embers Dr Chandler

15 Then the channels &c.] This alludes to the manner of God's destroying the Egyptians by drying up the channels of the sea, that deep on which the earth is said to be founded, and so engaging them to enter into it, and then bringing the waters upon them This poetical description is preparatory to David's deliverances which follow Fenton

16 — many waters.] Sudden and great calamities are frequently expressed in Scripture under the figure of a deluge of waters Dr Patrick

18 They prevented me.] That is, came on me suddenly, unawares, when I was unprovided and helpless Dr Patrick

19 — a large place.] Meaning a state of liberty Dr Patrick

26 — with the froward &c.] That is, to the perverse Thou wilt shew Thyself an adversary Green

28 — light my candle.] Give me light and joy Dr Wilson

29. For by thee &c.] Through Thee I break the troops of the enemy, through my God I leap over walls that is, take the fortresses of my enemies Edwards, Dr Wilson

Psalm 126
119 140
Prov 90 5
Or
Deut 31
Psalm 86 8
Isaiah 41 5

30 As for God, his way is perfect the word of the LORD is tried he is a buckler to all those that trust in him.

31 For who is God save the LORD? or who is a rock save our God?

32 It is God that girdeth me with strength, and maketh my way perfect.

33 He maketh my feet like hinds' feet, and setteth me upon my high places

34 He teacheth my hands to war, so that a bow of steel is broken by mine arms

35 Thou hast also given me the shield of thy salvation and thy right hand hath holden me up, and thy gentleness hath made me great

36 Thou hast enlarged my steps under me, that my feet did not slip

37 I have pursued mine enemies, and overtaken them neither did I turn again till they were consumed

38 I have wounded them that they were not able to rise they are fallen under my feet

39 For thou hast girded me with strength unto the battle thou hast subdued under me those that rose up against me

40 Thou hast also given me the necks of mine enemies, that I might destroy them that hate me

41 They cried, but there was none to save them even unto the LORD, but he answered them not.

42 Then did I beat them small as the

dust before the wind. I did cast them out as the dirt in the streets

43 Thou hast delivered me from the strivings of the people, and thou hast made me the head of the heathen people whom I have not known shall strive me

44 As soon as they hear of me, they shall obey me the strangers shall submit themselves unto me

45 The strangers shall fade away, and be afraid out of their close places

46 The LORD liveth, and blessed be my rock, and let the God of my salvation be exalted

47 It is God that avengeth me, and subdueth the people unto me

48 He delivereth me from mine enemies yea, thou liftest me up above those that rise up against me thou hast delivered me from the violent man

49 Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name

50 Great deliverance giveth he to his king, and sheweth mercy to his anointed, to David, and to his seed for evermore

PSALM XIX

The creatures shew God's glory 7 The word his grace 12 David prayeth for grace

To the chief Musician, A Psalm of David

THE heavens declare the glory of God, and the firmament sheweth his handywork

33 He maketh my feet &c.] He maketh me able to stand on the sides of mountains and rocks, (which were anciently used as fastnesses in time of war) The feet of the sheep, the goat, and the hart, are particularly adapted to standing on such places

34 — so that a bow of steel &c.] Probably this sentence should be read, agreeably to some of the ancient versions, Thou makest my arms like a bow of brass Edwards, Bp Lowth

The ancients had the art of giving a temper to brass which made it as hard and solid as steel, and made various kinds of weapons and armour of bronze Calmet

35 — thy gentleness &c.] That is, Thy kindness maketh me great. Street

36 Thou hast enlarged &c.] David means, that God had opened a free course for him to victory and triumph, and had also endued him with strength to run that course Bp Horne

40 — given me the necks of mine enemies.] The word, here translated "neck," is the back part of the neck, and therefore equivalent to back, as the Greek translates it The passage may therefore be rendered, As for my enemies, Thou givest me their back, that is, puttest them to flight Mudge, Bp Lowth

45 The strangers shall fade &c.] Foreign nations faint with fear and trembling in their strong holds Edwards

48 — from the violent man.] He certainly means from Saul Dr. Kennicott

50 — to his anointed.] To Christ the spiritual David, and to all true Christians, which are His seed. Bp Wilson

From the first words of this hymn we learn, that the Divine favours and deliverances should inspire us with the most tender and

sincere affection, and lead us to praise God continually David's account of the extreme dangers he had been exposed to, and the wonderful power of God displayed in his deliverance, shews that into whatever extremities we fall, we should never despair of God's assistance, if we fear Him, that His power is greater than man's, and that He never wants means to deliver those who hope in Him Lastly, David's zeal, expressed in the latter verses of this Psalm, proves that it is not sufficient to praise God in private for His mercies, but we ought to proclaim His praises and lovingkindness to the utmost of our power that His holy name may be glorified by us, and by all men Osterswald

Psalm XIX This Psalm descends gradually from an opening uncommonly splendid and sublime to a gentler and more moderate strain, and the softest expressions of piety and devotion The whole composition abounds with great variety of both sentiment and imagery The glory of God is demonstrated in His works both of nature and providence The piety of it is so natural, and yet so exalted, so easy to be understood, so adapted to move the affections, that it is hardly possible to read it with any attention without feeling something of the same spirit by which it was composed Bps Lowth and Sherlock

From a citation which St. Paul hath made of the fourth verse it appears, that, in the exposition of this Psalm, we are to raise our thoughts from things natural to things spiritual, we are to contemplate the publication of the Gospel, the manifestation of the Light of life, the Sun of righteousness, and the efficacy of evangelical doctrine In this view the ancients have considered the Psalm, and the Church hath therefore appointed it to be read on Christmas-day Bp Horne

2 Day unto day uttereth speech, and
night unto night sheweth knowledge

3 There is no speech nor language,
where their voice is not heard

4 Their line is gone out through all
the earth, and their words to the end of
the world. In them hath he set a taber-
nacle for the sun,

5 Which is as a bridegroom coming out
of his chamber, and rejoiceth as a strong
man to run a race

6 His going forth is from the end of the
heaven, and his circuit unto the ends of
it, and there is nothing hid from the heat
thereof

7 The law of the LORD is perfect, con-
verting the soul the testimony of the
LORD is sure, making wise the simple

8 The statutes of the LORD are right,
rejoicing the heart the commandment
of the LORD is pure, enlightening the
eyes

9 The fear of the LORD is clean, endur-
ing for ever the judgments of the LORD
are true and righteous altogether

10 More to be desired are they than gold,

yea, than much fine gold sweeter also
than honey and the honeycomb

11 Moreover by them is thy servant
warned and in keeping of them there is
great reward

12 Who can understand his errors?
cleanse thou me from secret faults

13 Keep back thy servant also from pre-
sumptuous sins; let them not have domi-
nion over me then shall I be upright,
and I shall be innocent from the great
transgression.

14 Let the words of my mouth, and the
meditation of my heart, be acceptable in
thy sight, O LORD, my strength, and my
redeemer

PSALM XX

1 The church bleaseth the king in his exploits 7 Her
confidence in God's succour

To the chief Musician, A Psalm of David

THE LORD hear thee in the day of trou-
ble, the name of the God of Jacob
defend thee

2 Send thee help from the sanctuary,
and strengthen thee out of Zion

12 — his errors? That is, sins of ignorance and infirmity,
or, as it follows, those secret faults which escape our notice

13 — presumptuous sins.] Wilful and deliberate sins

the great transgression.] The meaning of this expression
may be, rebellion and final apostasy from God

King David here mentions two principal means by which God
has made Himself known to us, which are, the works of nature,
and His word Let us therefore make a good use of both these
means, meditating upon the marvelous works of God, which
afford us such proofs of His power and wisdom, but particularly
let us apply ourselves to the reading and meditating on His word
David's high encomiums on God's word inform us, that it is a
sure, evident, and unerring rule of faith and practice, that it is
of infinitely more value than the most excellent things of this
world, that it was given to enlighten and sanctify us, to rejoice
and comfort the heart, that the fear of the Lord procures perfect
happiness to those who are possessed with it, and that there is
great reward in the keeping of His holy commandments

Psalm XX The first verses of this Psalm are spoken by the
people, or rather the priests of the temple, upon the king's com-
ing to offer sacrifice, before he set out upon some expedition
in the sixth, the high priest, upon seeing the sacrifice consumed to
ashes, joined perhaps with the other usual signals of favour, breaks
out in the expression, "Now I know," &c The last again are
spoken by the people or priests as a chorus

Thus and the following are two of the Psalms appointed to be
used in our Inauguration service.

Ver 2 Send thee help &c.] Send thee help from the holy hea-
vens, and from His sanctuary, which is a type and figure thereof,
and strengthen thee out of Zion, where He hath by His command
appointed the holy ark of His covenant to be placed, and from
whence He gives answers and directions to all thy actions

See note at Exod. xxvi. 33

Or with
our voice
their voice
is heard
+ Heb
without
their voice
and
+ Rom 10
18
Or
their voice,
or their
voice

Or,
d. true
Or
restoring

+ Heb
truth

Ver 2 Day unto day uttereth speech,] The return of the sun
from one day unto another day tells us that there is a God, and
the like return of the moon or stars, or darkness from one night
unto another night teaches us the same

3 There is no speech &c.] They are not endowed like man,
with the faculty of speech, but they address themselves to the
mind of the intelligent beholder in another and that when un-
derstood, a noble way, the way of picture, or representa-
tion

4 Their line is gone out &c.] Rather, Their sound is gone out into
all the earth, and their report, &c. Dr Waterland and Old Trans-
lation The meaning is, they proclaim the Divine glory in plain
and intelligible discourses, to the remotest parts of the earth, as
the Gospel shall be proclaimed hereafter by the preaching of the
Apostles

a tabernacle for the sun.] The nuptials of the Jews, and
other eastern nations, were celebrated with great magnificence
and splendour They were held under a tent, or canopy, erected
for that purpose, to which custom David here alludes, as he does
in the next verse to the custom of the bridegroom's going out at
midnight with lamps and torches The passage will receive great
light from our Saviour's parable of the wise and foolish virgins

8 — pure.] The original word should be translated as it
is in the Greek, "clear" or "bright."

9 — clean.] That is, pure, or free from all alloy of supersti-
tion

10 More to be desired &c.] The Divine law is far more pre-
cious than the richest treasures upon earth, and more delightful to
him who practices it, than the most luxurious sensual pleasures.

and the honeycomb.] Or as in the margin, the dropping
of the honeycomb, which is the choicest part of the honey

Pliny says, "In all kinds of honey, that which flows of itself as
wine and oil, and is called aceton, that is without sediment, is
most commended." And Homer mentions "honey spontaneously
distilling," as peculiarly sweet

Heb. turn
ashes or
make fast

3 Remember all thy offerings, and † accept thy burnt sacrifice Selah

4 Grant thee according to thine own heart, and fulfil all thy counsel.

5 We will rejoice in thy salvation, and in the name of our God we will set up our banners the LORD fulfil all thy petitions.

6 Now know I that the LORD saveth his anointed, he will hear him † from his holy heaven † with the saving strength of his right hand

7 Some trust in chariots, and some in horses but we will remember the name of the LORD our God

8 They are brought down and fallen but we are risen, and stand upright

9 Save, LORD let the king hear us when we call

PSALM XXI

A thanksgiving for victory 7 Confidence of further success

¶ To the chief Musician, A Psalm of David

THE king shall joy in thy strength, O LORD, and in thy salvation how greatly shall he rejoice

2 Thou hast given him his heart's desire, and hast not withholden the request of his lips Selah

3 For thou preventest him with the blessings of goodness thou settest a crown of pure gold on his head

4 He asked life of thee, and thou gavest

3 — accept] The Hebrew expression is, "turn to ashes, (see the margin,) and if we look to the period under the law, we shall find this the usual method of signifying the Divine acceptance of the sacrifice Dr Magee See the note on Gen iv 4.

5 — in the name of our God] To the honour of God, as the conqueror

— we will set up our banners] In token of triumph, which among other ways was celebrated by the setting up of banners or trophies Poole

9 Save, Lord &c] We ought to read this according to the Greek translation O Lord, save the king, and hear us, when we call Mudge, Calmet

It appears from this Psalm, that a nation should pray for the prince whom God hath set over them, and interest themselves in the advantages or deliverances which God grants to their governors also that it is the favour and protection of God which makes the glory and safety of the people, and of kings, that it is to that favour, and not to their own strength and power, they are to attribute their good success, and therefore, that kings and their subjects should strive above all things to obtain the favour of God Osterwald.

Psalm XXI This is a Psalm of triumph and thanksgiving for victory It is generally considered as describing, under the figure of David, the exaltation, glory, and majesty of Christ, who completely triumphed over death The fourth, fifth, and sixth verses, are indeed particularly applicable to our blessed Redeemer It is appointed by the Church to be used on the Ascension-day Travel.

it him, even length of days for ever and ever

5 His glory is great in thy salvation, honour and majesty hast thou laid upon him

6 For thou hast † made him most blessed for ever thou hast † made him exceeding glad with thy countenance

7 For the king trusteth in the LORD, and through the mercy of the most High he shall not be moved.

8 Thine hand shall find out all thine enemies thy right-hand shall find out those that hate thee

9 Thou shalt make them as a fiery oven in the time of thine anger the LORD shall swallow them up in his wrath, and the fire shall devour them

10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men

11 For they intended evil against thee they imagined a malicious device, which they are not able to perform

12 Therefore shalt thou make them turn their † back, when thou shalt make ready † thine arrows upon thy strings against the face of them

13 Be thou exalted, LORD, in thine own strength so will we sing and praise thy power

PSALM XXII

1 David complaineth in great discouragement 9 He prayeth in great distress 29 He praiseth God.

Ver 3 For thou preventest him &c] Didst crown him with manifold blessings both more and sooner than he either desired or expected Poole

4 He asked life of thee &c] David had in the days of Saul only asked for "life," and God had given to him and his posterity, "length of days for ever and ever" Mudge.

9 Thou shalt make them &c] The meaning is, they shall all certainly perish, as if they were cast into a fiery oven, the Lord, who is justly incensed against them, shall utterly consume with a sharp and unavoidable destruction Bp. Patrick

10 Their fruit] That is, their offspring Green

12 — shalt thou make them turn their back] Or, as in the margin, Thou shalt make them a mark to shoot at Green.

— thine arrows] The judgments of God are called His "arrows," being sharp, swift, sure and deadly Bp. Horne

From this, as from the preceding Psalm, we learn that God defends just and pious kings who call upon Him and trust in Him, whereas He throws down and destroys unrighteous princes, and especially such as oppose the establishment of His kingdom, and the designs of His providence Osterwald

Psalm XXII This Psalm contains a most full and clear prophecy of our blessed Saviour's passion, and the propagation of His Gospel It is entitled a Psalm of David, and I doubt not but that the greatest part of it related primarily to David himself It contains a most pathetic and poetical description of his own sufferings and calamities, but expressed in such figures as were most literally fulfilled in the sufferings of Christ. Archbishop Randolph.

|| Or
the hind of
the morn

174
* Matth 27

46
Mark 15

34
† Heb
from my
salvation.

† Heb
there is no
silence o
me

|| To the chief Musician upon || Ajeleth
Shahar, A Psalm of David

MY God, my God, why hast thou for-
saken me? *why art thou so far † from*
helping me, *and from the words of my*
roaring?

2 O my God, I cry in the daytime, but
thou hearest not, and in the night season,
and † am not silent

3 But thou art holy, O thou that inha-
bitest the praises of Israel

4 Our fathers trusted in thee. they
trusted, and thou didst deliver them

5 They cried unto thee, and were deli-
vered they trusted in thee, and were not
confounded

6 But I am a worm, and no man, a re-
proach of men, and despised of the people.

7 All they that see me laugh me to
scorn, they † shoot out the lip, they shake
the head, saying,

8 † He trusted on the Lord that he
would deliver him: let him deliver him,
|| seeing he delighted in him

9 But thou art he that took me out of
the womb: thou † didst make me hope
when I was upon my mother's breasts

10 I was cast upon thee from the
womb thou art my God from my mo-
ther's belly

* Matth 27
39
† Heb
open

* Matth 27
43

† Heb
He called
himself on
the LORD
|| Or,
if he delight
in him

|| Or,
kept me
in safety

11 Be not far from me, for trouble is
near, for there is † none to help

12 Many bulls have compassed me
strong bulls of Bashan have beset me
round.

13 They † gaped upon me with their
mouths, as a ravening and a roaring lion.

14 I am poured out like water, and all
my bones are || out of joint my heart is
like wax, it is melted in the midst of my
bowels

15 My strength is dried up like a pot
sherd, and my tongue cleaveth to my
jaws, and thou hast brought me into the
dust of death.

16 For dogs have compassed me the
assembly of the wicked have inclosed me
† they pierced my hands and my feet

17 I may tell all my bones they look
and stare upon me

18 They part my garments among them,
and cast lots upon my vesture

19 But be not thou far from me, O LORD
O my strength, haste thee to help me

20 Deliver my soul from the sword,
† my darling † from the power of the
dog

21 Save me from the lion's mouth for
thou hast heard me from the horns of the
unicorns

† Heb
not a help

† Heb
opened their
mouths a
gainst me

|| Or,
sunbust

* Matth 27
35

Mark 15
24

Luke 23
33

John 19
23 37

* Luke 23
34

John 19
23 24

† Heb
my darling

† Heb
from the
hand

It is very properly appointed to be used on Good Friday, as
it contains a wonderful prophecy of our Saviour's sufferings and
He Himself repeated the first verse of it while He was hanging
on the cross Travell

— *Ajeleth Shahar.*] Or hind of the morning The morning-
hind was probably a well-known song, which gave name to a
particular tune or instrument, not unlikely of the melancholy
kind as possibly it might describe a poor hind pursued by
hunters Mudge

Vers 1. *My God, my God, &c.*] Christ, the beloved Son of the
Father when hanging on the cross, complained in these words,
that He was deprived, for a time, of the Divine presence and
comforting influence, while He suffered for our sins If the
Messiah thus underwent the trial of a spiritual desertion, why doth
the disciple stink it strange, unless the light of Heaven shine
continually upon his tabernacle? Bp Horne

— *the words of my roaring.*] He means the words of his
complaint Bp Patrick

3 — *inhabitant the praises of Israel.*] That is, dwellest in the
tabernacle where the praises and thanksgivings of Israel are of-
fered to thee for mercies granted them Edwards, Bp Horne

7 *All they &c.*] I rom this verse to the twentieth, the words
are prophetic of Christ and literally fulfilled in Him see
Matth. xxiii. 39 Dimock

12 *Many bulls &c.*] Mine enemies, who are as furious and
ferocious as the bulls fed in the rich pastures of Bashan, beset
me on every side Green See note at Numb xxiii. 1

14 *I am poured out like water.*] He means that his flesh has
no consistency, or is loose as water Green

15 *My strength is dried up &c.*] In other words, I am quite
exhausted and dried up, like a piece of a broken pot so extreme
is my thirst that I am scarce able to utter my complaints, but
am just upon the point of expiring and returning to the dust of
the earth How exactly is this prophecy verified in the person

of our blessed Lord, when He sweat as it were great drops of
blood, and endured all the agonies of the cross! Travell

— *my tongue cleaveth to my jaws.*] Parching thirst, here ex-
pressed by the Psalmist, is one of the usual concomitants of ex-
treme grief of mind, or torture of body Dr Hales

16 *For dogs have compassed me &c.*] A multitude of ma-
licious people have beset me fiercely as dogs and got me into
their power in order to wound and destroy me Dr Hammond
Thus these words may be figuratively applied to David, but
they were literally fulfilled in the Saviour of the world; whose
feet and hands His enemies pierced through with nails on the
cross Green

17 *I may tell all my bones &c.*] The skin and flesh were
distended by the posture of the body on the cross, that the bones,
as through a thin veil, became visible, and might be counted,
and the holy Jesus, forsaken and stript, naked and bleeding, was
a spectacle to heaven and earth Bp Horne

18 *They part my garments &c.*] This was so far true of Da-
vid, that his enemies spoiled his goods, and rifled his substance
But it is particularly remarkable, that at our Saviour's crucifixion
the soldiers divided His garments among them, and His coat
being without seam, they would not rend it, but cast lots for it;
and thus, as the Evangelists themselves tell us, this Scripture was
fulfilled Such exact agreement in these minute circumstances
could not occur casually, and it carries with it a striking proof
of the interposition of God, and a strong confirmation of the truth
of the Gospel Archdeacon Randolph

21 *Save me from the lion's mouth &c.*] The faith of David
was as exemplary as his piety God seems to have inspired him
with a comfortable assurance that his prayers were heard. "For
thou hast heard me," says he, "from the horns of the unicorns."
Archdeacon Randolph

— *unicorns.*] The animal here meant is probably the rhino-
ceros It has one horn upon its nose, which is very strong, and

* 1st
12

22 I will declare thy name unto my brethren in the midst of the congregation: will I praise thee

23 Ye that fear the LORD, praise him, all ye the seed of Jacob, glorify him, and fear him, all ye the seed of Israel

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him, but when he cried unto him, he heard.

25 My praise shall be of thee in the great congregation: I will pay my vows before them that fear him

26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

* Psal 2
& 72 11
& 86 9

27 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee

28 For the kingdom is the LORD's: and he is the governor among the nations.

29 All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none keep alive his own soul

30 A seed shall serve him, it shall be

grows to a considerable length Green See the note on Numb xxiii 22

22 — I will pay my vows] That is, offer the sacrifice which I vowed Mudge

26 The meek shall eat &c.] Of this sacrifice the humble or afflicted, he says, should eat, and praise God for the mercy He had shewn to His servant The latter part of the verse is addressed to them, "your heart shall live for ever" take courage and fear not, God will never desert them that fear Him Mudge

29 All they that be fat &c.] It is here foretold that the "fat ones of the earth, the great, the opulent, the flourishing, the nobles and princes of the world, should be called in to partake of the feast, and join in the Christian worship and service Rich, as well as poor, are invited, and the hour is coming when all the race of Adam, as many as sleep in the "dust" of the earth, unable to raise themselves from thence, quickened and called forth by the voice of the Son of Man, must bow the knee to the King Messiah Bp. Horne, Archdeacon Randolph

29—31 — and none can keep alive &c.] The Greek version and some other ancient versions probably give the true reading of these clauses "My soul shall live, and my posterity shall serve God My seed shall be reckoned to the Lord in the generation which shall come And they shall declare His righteousness to a people which shall be born, for He, the Lord, hath done it The words thus read and translated are a plain prophecy of the propagation of the Gospel, and calling of the Gentiles Abp Secker, Archdeacon Randolph

31 — he hath done this] That is, He hath fulfilled His promises and Divine predictions. Michaelis

We are presented in this Psalm with a very plain prophetic description of our Lord's sufferings and profound humiliation Here we read those very words which He uttered at His crucifixion, "My God, my God, why hast Thou forsaken Me? Here we see portrayed the insults offered to Him by the Jews while He hung upon the cross, His hands and His feet pierced, His garments divided by lot, and the principal circumstances described of His passion and death God was pleased that all these things should be foretold by David, so the end that, when they

Vol I

accounted to the LORD for a genera-

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

PSALM XXIII

David's confidence in God's grace

A Psalm of David.

THE LORD is my shepherd, I shall not want

2 He maketh me to lie down in green pastures: he leadeth me beside the still waters

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff, they comfort me

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil, my cup runneth over

6 Surely goodness and mercy shall fol-

* Psal 40
11
Jer 23 4
Isaiah 44
11, 12, 23
John 10
11
1 Pet 2 25
† Heb
pastures of
green
† Heb
natural
quietness
Isaiah 3 6
& 118 6

lowed to press, we might have the clearest proof of His being the true Messiah The contemplation therefore of this Psalm ought on the one hand to strengthen our faith in Jesus the Saviour of the world, and on the other hand, to quicken our hopes in Him while it sets before us the glory to which God has exalted Him after His sufferings, and which He now enjoys at the right hand of the Father Ostervald

Psalm XXIII The sweetness of many of the Psalms in composition, sentiment, diction, and arrangement, has never been equalled by the finest productions of heathen poetry And I must confess I never met with any image so truly pleasing and delightful, as the following description of the Deity in the character of a shepherd. Bp Lenth

Ver 3, He restoreth my soul] When I am ready to faint, He refreshes me and brings me to life again Mudge

4 — the valley of the shadow of death] A valley overspread with the horrors of darkness and of death Green

— thy rod, &c.] Thy protection will dispel all my fears Green.

5 — thou anointest my head &c.] The overflowing of a cup, and the being anointed with sweet-smelling oils are the usual emblems of a feast, and are made use of in Scripture as the images of plenty and prosperity Travell

The natural homage which such a creature as man bears to an infinitely wise and good God, is a firm reliance on Him for the blessings and conveniences of life and an habitual trust in Him for deliverance out of all such dangers and difficulties as may befall us The man who always lives in this disposition of mind, when he reflects upon his own weakness and imperfection, comforts himself with the contemplation of those Divine attributes which are employed for his safety and welfare He finds his want of foresight made up by the omniscience of Him who is his support He is not sensible of his own want of strength, when he knows that his Helper is almighty In short the person who has a firm trust on the Supreme Being, is powerful in His power, wise by His wisdom, happy by His happiness He reaps the benefit of every Divine attribute, and loses his own insufficiency in the fulness of Infinite Perfection Addison

6 K

low me all the days of my life and I will dwell in the house of the LORD † for ever
† Heb. to length of days

PSALM XXIV

1 God's lordship in the world 3 The citizens of his spiritual kingdom 7 An exhortation to receive him

1017

¶ A Psalm of David

* Deut 10
11
1 b 11 11
1 d 12
1 Cor 10
28

* Joh 38, 6
Psalm 104 5
& 1 6 c
* Psalm 1 1
* Isai 1
1 1 16
† Heb 1
The clean
of hands

¶ Or
O God of
Jacob

THE earth is the LORD's, and the fulness thereof, the world, and they that dwell therein

2 For he hath founded it upon the seas, and established it upon the floods

3 Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

4 He that hath clean hands, and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation

6 This is the generation of them that seek him, that seek thy face, ¶ O Jacob. Selah

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in

8 Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle

9 Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in

Psalm XXIV The bringing of the ark of God to mount Zion by David, 1 Chron xv gave occasion to this Psalm. The removal of the ark was celebrated in a great assembly of the people, and with suitable splendour during every part of the ceremony. The Levites led the procession, accompanied by a great variety of vocal and instrumental musick, and this ode appears to have been sung to the people when they arrived at the summit of the mountain. The opening is expressive of the supreme and infinite dominion of God, arising from the right of creation. *Bp Lenth* The ascension of our Lord into heaven is represented by the carrying of the ark up to mount Zion and the sublime description in the four last verses, in the entrance of the King of glory is highly applicable to Him it is therefore appointed to be read on the Ascension day. *Travitt*

Ver 2 — he hath founded it upon the seas &c.] He hath settled it so firmly and established it above the waters, that they cannot overthrow it. *Bp Patrick*

— who shall stand in his holy place? Who shall serve God acceptably in the place which He hath sanctified to His service. *Pool*

4 — who hath not lifted up his soul unto vanity.] That is he who hath not put his trust in false gods. *Bp Lenth*

5 — righteousness.] By this word here is meant a just recompence. *Bp Wilson*

6 — thy face O Jacob.] Or rather is in the margin 'thy face, O God of Jacob.' *Bp Hare* See the note on Psalm xvii 1. The Israelites were required to worship at the sanctuary of God thrice a year. *Bp Lenth*

7 I lift up &c.] We may now conceive the procession to have

10 Who is this King of glory? The LORD of hosts, he is the King of glory Selah

PSALM XXV

1 David's confidence in prayer 7 He prayeth for remission of sins, 16 and for help in affliction

¶ A Psalm of David

UNTO thee, O LORD, do I lift up my soul

2 O my God, I trust in thee let me not be ashamed, let not mine enemies triumph over me

3 Yea, let none that wait on thee be ashamed let them be ashamed which transgress without cause

4 Shew me thy ways, O LORD, teach me thy paths

5 Lead me in thy truth, and teach me for thou art the God of my salvation, on thee do I wait all the day

6 Remember, O LORD, thy tender mercies and thy lovingkindnesses, for they have been ever of old

7 Remember not the sins of my youth, nor my transgressions according to thy mercy remember thou me for thy goodness' sake, O LORD

8 Good and upright is the LORD therefore will he teach sinners in the way

9 The meek will he guide in judgment and the meek will he teach his way

arrived at the gates of the tabernacle. While the ark is brought in, the Levites, divided into two choirs sing alternately the remainder of the Psalm. Indeed it is not impossible that this mode of singing was pursued through every part of the ode but towards the conclusion the fact will not admit of a doubt. *Bp Lenth* The lifting up the head is an image adapted to a ponticulus the head of which, as it is lifted rises up conspicuous above the gate. *Mudge*

We learn from this Psalm, that God, who created the earth, is the supreme and almighty King thereof, and that His glory and power ought to be celebrated for ever, also that those only will be admitted into the presence of the Lord who walk uprightly who are sincere and faithful in all their behaviour, who avoid fraud and deceit, who call upon the Lord and seek His face. *Ostwald*

Psalm XXV David seems to have written this Psalm after the commission of some grievous sin, or in some great distress, which brought to mind all the offences of his youth, and made him earnestly beseech God to pardon them, and to deliver him from his enemies. *Travitt*

Ver 3 — let them be ashamed &c.] Pour shame upon the face of those which rise up against me spitefully, without any just cause or provocation on my part. *Bp Hall*

8 — lead sinners in the way.] That is, penitent sinners. *Dr Wills*

9 The meek will he guide &c.] He will never fail to assist and direct in the ways of virtue, those who are truly humbled before Him for their sins. *Dr Hammond*

10 All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies

11 For thy name's sake, O Lord, pardon mine iniquity, for it is great.

12 What man is he that feareth the Lord? him shall he teach in the way that he shall choose

13 His soul shall dwell at ease, and his seed shall inherit the earth.

14 The secret of the Lord is with them that fear him; and he will shew them his covenant

15 Mine eyes are ever toward the Lord, for he shall pluck my feet out of the net

16 Turn thee unto me, and have mercy upon me, for I am desolate and afflicted

17 The troubles of my heart are enlarged O bring thou me out of my distresses.

18 Look upon mine affliction and my pain, and forgive all my sins

19 Consider mine enemies, for they are many, and they hate me with cruel hatred

20 O keep my soul, and deliver me, let me not be ashamed, for I put my trust in thee

21 Let integrity and uprightness preserve me, for I wait on thee

22 Redeem Israel, O God, out of all his troubles

† Heb shall love
in 9
Prov
32
Or and
his cov
quant to
make them
know it
† Heb
bring forth

† Heb
hatred of
violence

10 All the paths &c.] They, who observe and keep His commandments will find abundant goodness and faithfulness in the ways of the Lord who will order all things for their good *Dr. Patric*

12 — that he shall choose.] That he ought to choose *Dr. Kennicott*

14 The secret of the Lord &c.] The counsel and covenant of the Lord to them that fear Him, is to make known or reveal to them His will *Dr. Hammond* Or by the word "secret," may be meant, God's love and favour, which is called His "secret," *Job xxix 4 Prov iii 32*, and that very fitly, because it is known to none but him that enjoys it *Poole*

17 The troubles of my heart are enlarged.] This should rather be translated, 'Relieve the sorrows of my heart.' *Dr. Kennicott, Bp. Ionth*

20 — let me not be ashamed,] That is, disappointed *Bp. Wilson* Compare *Job vi 20*

21 — for I wait on thee.] For I trust in Thee *Mudge*

22 Redeem Israel &c.] After imploring forgiveness of his sins, that the people might not be visited for his sake, and after expressing his personal penitence and sorrow, David concludes with a prayer for the deliverance of his country

After the example of David, the pious and devout Christian, who really and truth puts his entire confidence in God, is never weary or ashamed of that confidence. If he finds that his prayers are not so graciously heard, as that he receives all that he hath prayed for, he receives yet an unspeakable comfort by having done as he ought to do — and though he prospers not, as he would wish, yet if he prays as he should, he hath made a good progress towards his own deliverance; and hath raised a good defence against any affliction that invades him; nor will he be frightened

PSALM XXVI

David resorteth unto God in confidence of his integrity

A Psalm of David

JUDGE me, O Lord, for I have walked in mine integrity I have trusted also in the Lord, therefore I shall not slide

2 Examine me, O Lord, and prove me, *Psalm 7* try my reins and my heart

3 For thy lovingkindness is before mine eyes and I have walked in thy truth

4 I have not sat with vain persons, neither will I go in with dissemblers

5 I have hated the congregation of evil doers, and will not sit with the wicked

6 I will wash mine hands in innocency so will I compass thine altar, O Lord

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works

8 Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.

9 Gather not my soul with sinners, nor my life with bloody men

10 In whose hands is mischief, and their right hand is full of bribes

11 But as for me, I will walk in mine integrity redeem me, and be merciful unto me

12 My foot standeth in an even place in the congregations will I bless the Lord.

† Heb
of the taber-
nacle of thy
honour
Or
Take not
away
† Heb
men of
blood
† Heb
filled with

out of his innocence by the promises, or threats, or tyranny of his proud oppressors *Lord Clarendon*

Psalm XXVI It is generally agreed that this Psalm was composed on account of some injurious charge brought against David by some of Saul's courtiers *Danck*

Ver 1 Judge me.] Give sentence in my favour *Street*

2 Examine me, &c.] David here begs of God who knw the secret thoughts of his mind, and the inclinations of his will, to search deeply into them, and prove his integrity *Bp. Patrick*

4 — vain persons,] False and treacherous persons *Bp. Patrick*

6 I will wash &c.] David means, that he would cleanse his heart and hands from all the impurity of his sins, and then that he would approach to God's altar, and offer his sacrifice *Bp. Hall*

— wash mine hands.] It was a custom among the Jew for those who brought sacrifices to be offered to wash their hands before they laid them upon the heads of the victims *Levii*

It was a common usage for the Jews always to wash before prayers, and the priests in particular were not to perform any office in the sanctuary, till they had poured water from the laver and washed in it. It is to this that David here allude *Fenton*

— compass thine altar.] Among other ceremonies connected with the feast of tabernacles it was usual on the seventh day for the people to compass the altar seven times carrying branches in their hands, and singing hosannas *Levii*

8 — the place where thine honour dwelleth.] That is the tabernacle, where God had made His glory to dwell among them *Bp. Patrick*

12 My foot standeth in an even place.] That is, I stand in a sure place, so that I need not fear to fall *Bp. Wilson*

David's earnest desire to serve God in the tabernacle, should stir us up to discharge the duties of religion with the same fer-

PSALM XXVII

1 David sustains his faith by the power of God, & by his love to the service of God, 9 by prayer

¶ A Psalm of David

THE LORD is ^{my} light and my salvation, whom shall I fear? ^{the} LORD is the strength of my life, of whom shall I be afraid?

2 When the wicked, even mine enemies and my foes, [†] came upon me to eat up my flesh, they stumbled and fell

3 Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident

4 One thing have I desired of the LORD, that will I seek after, that I may dwell in the house of the LORD all the days of my life, to behold ^{||} the beauty of the LORD, and to enquire in his temple

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me, he shall set me upon a rock

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy, I will sing, yea, I will sing praises unto the LORD

7 Hear, O LORD, when I cry with my

voice. But the care this pious king took to purify himself before he went unto the altar of God, should convince us, that in order to appear in the presence of God, we should be pure and lead a holy life. Lastly, we should join with David in the prayer which he offers up to God at the end of this Psalm, and beseech Him to preserve us from being like the wicked, lest we share with them in the punishments that are prepared for them. *Ostervald*

* Psalm XXVII David being persecuted by his enemies, and in danger of his life from false witnesses, testifies in this Psalm his entire confidence in the protection of the Almighty, beseecheth Him to continue His favour, and is persuaded He will never forsake him. *Grein* He probably composed it upon the occasion of Saul's persecution of him. *Rosenmüller*

Ver 2 ^{to eat up my flesh} This expresses the utmost malice of his enemies, assailing him with the fury of wild beasts

— in this will I be confident I will still have confidence in God's assistance. *Dr Hammond*

4 — that I may dwell &c David's prayer was, that he might perpetually attend upon the service of God, and enjoy the sweet pleasure the Lord there imparts to His people, and receive His directions from the tabernacle. *Bp Patrick*

— the beauty of the Lord By "the beauty of the Lord" he means the cheering countenance of God, whose presence was more conspicuously manifested in His temple. *Edwards*

5 — pavilion The word here translated "pavilion," signifies originally a shepherd's cot or hut, made of the boughs and branches of trees, and is applied to any habitation, provided it be private, as a lion's den, a king's palace, and also to the holy tabernacle, as it is in this place. When therefore David says, that God should "hide him in His pavilion," he means that God would keep him as safe, as any one should be, when a king

voice have mercy also upon me, and answer me

8 When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek

9 Hide not thy face far from me, put not thy servant away in anger: thou hast been my help, leave me not, neither forsake me, O God of my salvation

10 When my father and my mother forsake me, then the LORD will take me up

11 Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies

12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty

13 I had fainted, unless I had believed to see the goodness of the LORD in the land of the living

14 Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD

PSALM XXVIII.

1 David prayeth earnestly against his enemies 6 He blesseth God 9 He prayeth for the people

¶ A Psalm of David

should receive into his tent, so that his enemies would not dare to hurt him. *Rosenmüller*

— in the secret of his tabernacle That is, in as safe a place as the Holy of Holies, which is called God's secret, *Exod vii 22 Poole*

8 — Seek ye my face These are words which his heart dictated as from God. *Mudge*

— Thy face, I ord, will I seek I will apply to Thee by prayer. *Bp Wilson*

10 When my father and my mother &c Should all earthly dependences fail me, the Lord would take me under His care. *Bps Wilson and Patrick*

12 — false witnesses are risen up &c As this passage is strictly prophetic of the Messiah, much light is thrown on it from Mark xiv 56. *Dr Kennicott*

13 — in the land of the living In this present life. *Bp Patrick*

14 Wait on the Lord Wait the Lord's time with patience. *Bp Wilson*

In this Psalm we are to remark, 1st, That those who fear God and trust in Him, are never afraid of men, but are calm and unshaken even when reduced to the most deplorable condition. 2dly, That the most inestimable advantage, and the greatest consolation we can enjoy in this world, is, to meet often in the house of God there to praise and adore Him, and to receive the testimonies of His favour. 3dly, That when God does incline our hearts to seek His face, we should improve the mercy, and not slight the gracious invitation. *Ostervald*

Psalm XXVIII In this Psalm David intreats God to defend him from the power and artifice of his heathen enemies, and from the judgments that should fall upon them. He then praises God for the care He had taken of him, trusts in His assistance, and prays for the prosperity of the Israelites. *Grein*

PSALM XXIX.

1 David exhorteth princes to give glory to God, & by reason of his power, 11 and protection of his people

¶ A Psalm of David

GIVE unto the LORD, O ye mighty, give unto the LORD glory and strength.
2 Give unto the LORD the glory due unto his name, worship the LORD in the beauty of holiness

3 The voice of the LORD is upon the waters the God of glory thundereth the LORD is upon many waters

4 The voice of the LORD is powerful, the voice of the LORD is full of majesty

5 The voice of the LORD breaketh the cedars, yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf, Lebanon and Sirion like a young unicorn.

7 The voice of the LORD divideth the flames of fire.

8 The voice of the LORD shaketh the wilderness, the LORD shaketh the wilderness of Kadesh

9 The voice of the LORD maketh the hinds to calve, and discovereth the forests and in his temple doth every one speak of his glory

† Heb. ye sons of the mighty
† Heb. the honour of his name
† Or in his glorious sanctuary
† Or great action
† Heb. in power
† Heb. in majesty

† Heb. cutteth out

† Or to be in pain
† Or, every inhabitant of it uttereth, &c.

Ver 2 — worship the Lord in the beauty of holiness] In other words, Worship ye the Lord in that beautiful and glorious sanctuary, where He exhibits His presence to His people Bp Hall See the margin

3 The voice of the Lord is upon the waters] That is, the thunder, called here the voice of the Lord, is upon the waters collected in the clouds Green

5 — the cedars of Lebanon] See note at 1 Kings v 6
6 He maketh them also to skip &c.] His description is figurative and poetical. The figures are rather too strong for a modern language, but they are agreeable to that of the Hebrews, in which they have a singular beauty Calmet

7 — the flames of fire] That is, the flashes of lightning Mudge

8 — the wilderness of Kadesh] The wilderness of Kadesh was part of that wilderness through which the Israelites passed in their way to Canaan See Numb xiii 26 Bp Horns It was the frontier of Idumea and Paran Calmet

9 The voice of the Lord maketh the hinds to calve,] The terror of this voice causeth the hinds to cast their calves for fear Bp Hall

— and discovereth the forests and in his temple &c.] The storm strips the trees of their leaves, and opens the recesses of the forest Travell

While His temple remaineth unshaken by these tempestuous blasts, and all His pious worshippers there securely sing the praises of His glorious majesty and power Bp Patrick

Other commentators explain this difficult verse differently. The voice of Jehovah maketh the oaks to tremble, and maketh bare the trees of the woods Bp Lowth, Abp Secker

And in His temple every thing proclaimeth His glory By His temple may be meant the heavens Bp Hare

The practice of the great duty of praising God for His works and for His mercies, will preserve in our souls a constant and

† Heb. from me
Ps 143 7

† Or towards the oracle of thy sanctuary
Ps 12 2
Jer 2 2

† Or his strength
† Heb. strength of salvation
† Or, ult

UNTO thee will I cry, O LORD my rock, be not silent to me lest, if thou be silent to me, I become like them that go down into the pit

2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts

4 Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert

5 Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up

6 Blessed be the LORD, because he hath heard the voice of my supplications.

7 The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth, and with my song will I praise him

8 The LORD is their strength, and he is the saving strength of his anointed

9 Save thy people, and bless thine inheritance: feed them also, and lift them up for ever

Ver 1 — them that go down into the pit] Those that are abandoned to destruction Bp Patrick

3 Draw me not away with the wicked,] Cast me not off with them Bp Wilson

4, 5 Give them according &c.] In these verses, as indeed in most of the imprecatory passages, the imperative and the future tenses are used promiscuously, "Give them — render them — He shall destroy them" If therefore the verbs in all such passages were uniformly rendered in the future, every objection against the scripture imprecations would vanish at once, and they would appear clearly to be what they are, namely, prophecies of the Divine judgments, which were afterwards to take place Bp Horns

8 The Lord is their strength, &c.] It is the Lord who gives courage and strength to His servants, and protects him whom He hath appointed king over His people Bp Patrick

A prayer collected out of the above Psalm O heavenly Father, we humbly beseech Thy goodness, when we cry unto Thee, to hear our supplications, for if Thou turn away Thine ear, and neglect to give us audience in these our pressures and afflictions, the men of Thy hand will prevail against us, and bring down our life into the pit We acknowledge before Thee that our ways have been perverse, our works wicked, and the imagination of our hearts only vain and evil continually yet, O Lord, we desire to be holy, render therefore unto us, not according to our deserts, but according to Thy great mercies Bp Nicholson

Psalm XXIX In this Psalm the supreme dominion of God, and the awfulness of His power, are demonstrated from the tremendous noise, and the astonishing force of the thunder, which the Hebrews, by a bold but very apt figure, denominated "the voice of the Most High" It is enough to say of it, that the sublimity of the matter is perfectly equalled by the unaffected energy of the style. Bp Lowth

10. The LORD sitteth upon the flood,
yea, the LORD sitteth King for ever.

11 The LORD will give strength unto his
people; the LORD will bless his people
with peace

PSALM XXX

1 David praiseth God for his deliverance 4 He exhorteth others to praise him by example of God's dealing with him

¶ A Psalm and Song at the dedication of
the house of David

I WILL extol thee, O LORD, for thou
hast lifted me up, and hast not made
my foes to rejoice over me

2 O LORD my God, I cried unto thee,
and thou hast healed me

3 O LORD, thou hast brought up my
soul from the grave thou hast kept me
alive, that I should not go down to the
pit

4 Sing unto the LORD, O ye saints of
his, and give thanks || at the remembrance
of his holiness

5 For this angel endureth but a moment,
in his favour is life weeping may endure
† for a night, but † joy cometh in the morn-
ing

6 And in my prosperity I said, I shall
never be moved

7 LORD, by thy favour thou hast † made
my mountain to stand strong thou didst
hide thy face, and I was troubled

† Or
to the me-
morial
† Heb
there is but
a moment
in his anger
† Heb
in the even-
ing
† Heb
singing
† Heb
settled
strength for
my moun-
tain

lively sense of His glorious perfections which will be a means
of making us truly religious, and will make all other religious
duties easy and pleasant to us His almighty power will make
us dread offending Him the sense of our dependence upon Him,
and His continual care over us will incline us to love Him with
all our heart and soul and the grateful remembrance of His past
mercies will make us put our whole trust in Him for the time to
come Bp Watson

Psalm XXX This Psalm of David is plainly expressive of
his gratitude to God for delivering him from his foes, and rescu-
ing him from his distresses And as it appears, 2 Sam v 11 and
1 Chron xiv 1, that Hiram, king of Tyre, sent materials and
workmen to build an house for David about the time when the
Lord had confirmed him King over Israel, I apprehend that this
hymn might have been composed on that occasion Street

¶ Psalm and Song at the dedication &c] An ode on taking
possession of the house built for David Street

Ver 3 O Lord, thou hast brought &c] When I was just at
the point of death Thou hast preserved me from the very brink
of the grave Light

1 — 2 of thanks at the remembrance of his holiness] The mean-
ing is Celebrate His holy name Green

— is life] Life is often put for a long and happy time,
as in Psal xxxiv 12 and for an eternal and immortal duration,
2 Tim i 10 Jam i 12 Poole

6-7 And in my prosperity &c] There should not be a full
stop at the end of the sixth verse but after the words "stand
strong in the seventh The word rendered 'prosperity' de-
notes peace and tranquillity arising from an affluent prosperous
condition When God had settled him quietly on the throne, he

8 I cried to thee, O LORD, and unto
the LORD I made supplication

9 What profit is there in my blood, when
I go down to the pit? Shall the dust ^{Paul 6 1}
praise thee? shall it declare thy truth? ^{& 88 11 &}
^{115 17}

10 Hear, O LORD, and have mercy upon
me LORD, be thou my helper

11 Thou hast turned for me my mourn-
ing into dancing thou hast put off my
sackcloth, and girded me with gladness,

12 To the end that || my glory may sing || ^{that is}
praise to thee, and not be silent O LORD ^{my tongue}
my God, I will give thanks unto thee for ^{of, my soul}
ever

PSALM XXXI

1 David shewing his confidence in God craveth his help
7 He rejoiceth in his mercy 9 He prayeth in his ca-
lamity 19 He praiseth God for his goodness

¶ To the chief Musician, A Psalm of
David

IN thee, O LORD, do I put my trust, ^{Ps 22 5}
let me never be ashamed deliver me ^{Ps 49 2}
in thy righteousness

2 Bow down thine ear to me, deliver,
me speedily be thou † my strong rock, for † Heb
an house of defence to save me. ^{me for a}
^{refuge}

3 For thou art my rock and my fortress,
therefore for thy name's sake lead me, and
guide me

4 Pull me out of the net that they have,
laid privily for me for thou art my
strength

thought all his troubles were over, and that he should enjoy un-
interrupted happiness, that God had "made his mountain so
strong that it should never be moved that is, had placed him
secure from all danger Dr Chandler

7 — thou didst hide &c] He means, that when God withdrew
His protection, displeased with his presumption, and the security
he had fondly promised himself he was immediately disturbed
by fresh troubles, and his dream of uninterrupted tranquillity van-
ished Dr Chandler

9 What profit is there &c] What service, said I, can I do
Thee, when I am dead? Shall my ashes be able to please Thee,
or to declare the truth of Thy promises Bp Patrick

This religious song of thanksgiving is particularly adapted to
persons who have escaped great danger Those whom God has
thus delivered ought to celebrate His goodness, and invite all men
to celebrate it with them But above all we ought to take notice
of the instructions here given us concerning the usefulness of af-
lictions I ven the best of men sometimes forget themselves in
prosperity but God makes use of adversity to inspire them with
a holy fear, to bring them to a sense of their duty, and to oblige
them to have recourse to Him, and then He is reconciled and
hears their cry, changing their sorrow into joy, and their com-
plaints into songs of praise Ostervald

Psalm XXXI David being pursued by his enemies, probably
in his retreat from Keilah, 1 Sam xxiii intreats the Lord in this
Psalm to deliver him He then returns thanks that his prayers
are heard Green

Ver 3, — for thy name's sake lead me] The Psalmist here be-
seches God to glorify Himself, by guiding his steps so that he
might escape the danger which threatened him Bp Patrick

46
v. 1 & 27

5 Into thine hand I commit my spirit
thou hast redeemed me, O LORD God of
truth.

6 I have hated them that regard lying
vanities but I trust in the LORD.

7 I will be glad and rejoice in thy mer-
cy for thou hast considered my trouble,
thou hast known my soul in adversities;

8 And hast not shut me up into the
hand of the enemy thou hast set my foot
in a large room.

9 Have mercy upon me, O LORD, for I
am in trouble mine eye is consumed with
grief, *yea*, my soul and my belly.

10 For my life is spent with grief, and
my years with sighing my strength faileth
because of mine iniquity, and my bones are
consumed.

11 I was a reproach among all mine ene-
mies, but especially among my neighbours,
and a fear to mine acquaintance they that
did see me without fled from me.

12 I am forgotten as a dead man out of
mind I am like a broken vessel.

† Heb
a vessel that
is sheth

13 For I have heard the slander of
many fear was on every side while they
took counsel together against me, they de-
vised to take away my life.

14 But I trusted in thee, O LORD I
said, Thou art my God.

15 My times are in thy hand deliver
me from the hand of mine enemies, and
from them that persecute me.

16 Make thy face to shine upon thy ser-
vant save me for thy mercies' sake.

17 Let me not be ashamed, O LORD,
for I have called upon thee let the wicked
be ashamed, and let them be silent in the
grave.

Or
let them be
cut off for
the grave

18 Let the lying lips be put to silence,
which speak † grievous things proudly and
contemptuously against the righteous.

† Heb a
hard thing

19 Oh how great is thy goodness
which thou hast laid up for them that
fear thee, which thou hast wrought for
them that trust in thee before the sons of
men.

Isa 64 4
1 Cor 2 9

20 Thou shalt hide them in the secret
of thy presence from the pride of man
thou shalt keep them secretly in a pavilion
from the strife of tongues.

21 Blessed be the LORD for he hath
shewed me his marvellous kindness in a
strong city.

Or
strong city

22 For I said in my haste, I am cut off
from before thine eyes nevertheless thou
heardest the voice of my supplications when
I cried unto thee.

23 O love the LORD, all ye his saints
for the LORD preserveth the faithful, and
plentifully rewardeth the proud doer.

24 Be of good courage, and he shall
strengthen your heart, all ye that hope in
the LORD.

Ps 27 14

PSALM XXXII

1 Blessedness consisteth in remission of sins 3 Confes-
sion of sins giveth ease to the conscience 8 God's pro-
mises bring joy

Or,
A Psalm of
David con-
taining in-
struction

¶ A Psalm of David, Maschil

— from the strife of tongues] From the mischief of con-
tentious and slanderous tongues. Pool

1 Blessed be the Lord &c] When David consulted God
whether the inhabitants of Keilah would deliver him up. He
shewed him distinguished kindness in revealing to him their in-
tended treachery. 1 Sam xxiii 12 Green

2 — nevertheless] Notwithstanding my fears and want of
faith. Bp Wilson

23 — plentifully rewardeth the proud doer] Will surely punish in
due time the insolent oppressor. Dr Wells Bp Wilson

The considerations that make the soul cheerful in the hour of
affliction, are, that God is merciful that is He is not ignorant,
so neither is He unmindful of our troubles that He is a friend,
who knows us in adversity no less than in prosperity that
He hath not subjected us to the necessity of being overcome by
our spiritual enemies but hath with the temptation, made a
way for us to escape. Bp Hbom

Psalm XXXII It is generally supposed that David wrote this
Psalm after the pardon he obtained for his adultery with Bath-
sheba and his murder of Uriah. Rosenmüller This being a peni-
tential Psalm is appointed for Ash Wednesday. Travell

— Maschil] This word seems to signify, as in the margin, a
Psalm of instruction or recollection. The Psalms which have this
title are generally of a moral nature, and are designed to convey
some salutary advice, (as this, ver 8) and to dispose the mind to
attention and reflexion. Mudge

5 Into thine hand I commit my spirit] David in his dis-
tresses might by these words express his resignation of himself
and his affairs into the hands of God but it is certain, that
Christ actually did expire upon the cross with the former part of
this verse in His mouth, Luke xxiii 46 Bp Horne

— thou hast redeemed me] David means, that it was God
who had often redeemed him out of his difficulties. Bp Patrick

6 — lying vanities] That is, Gentile practices, of consulting
magicians and divinations, which deceive their expectations. Dr
Hammond Or by this expression may be meant, strange gods.
Dr Kennicott

7 — thou hast known my soul in adversities.] Thou hast re-
deemed me in the lowest condition. Dr Hammond

8 — in a large room] In a place of liberty. Green

9 — mine eye is consumed &c] My eyes are wasted with
weeping and my whole frame is in a manner destroyed. Travell

12 — I am like a broken vessel] I am cast aside like a broken
vessel, quite past all use and regard. Bp Hall

15 My times are in thy hand] He declares his assurance that
his life was not subject to the will of his enemies but was at the
disposal of God. Bp Patrick

19 — before the sons of men] Publicly, and in the view of
the world. Pool

20 Thou shalt — secret of thy presence] As if they were in the
secret of God's tabernacle, it is called, Psalm xxvii. 5 See
the note there

— pavilion] See the note on Psalm xxvii 5

Rom 4 7

BLESSED is he whose transgression is forgiven, whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile

3 When I kept silence, my bones waxed old through my roaring all the day long

4 For day and night thy hand was heavy upon me my moisture is turned into the drought of summer Selah.

Prov 28

15

Isai 65 24

1 John 1 9

5 I acknowledged my sin unto thee, and mine iniquity have I not hid I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin Selah

† Heb

in a time of

finding

6 For this shall every one that is godly pray unto thee in a time when thou mayest be found surely in the floods of great waters they shall not come nigh unto him

Paul 9 4

7 Thou art my hiding place, thou shalt preserve me from trouble, thou shalt compass me about with songs of deliverance. Selah.

† Heb

I will count

as I thee,

mine eye

shall be

upon the

Prov 26

3

8 I will instruct thee and teach thee in the way which thou shalt go I will guide thee with mine eye

9 Be ye not as the horse, or as the mule, which have no understanding whose

mouth must be held in with bit and bridle, lest they come near unto thee

10 Many sorrows shall be to the wicked, but he that trusteth in the Lord, mercy shall compass him about

11 Be glad in the Lord, and rejoice, ye righteous and shout for joy, all ye that are upright in heart

PSALM XXXIII.

God is to be praised for his goodness, for his power 12 and for his providence 20 Confidence is to be placed in God

REJOICE in the Lord, O ye righteous for praise is comely for the upright

2 Praise the Lord with harp sing unto him with the psaltery and an instrument of ten strings

3 Sing unto him a new song, play skillfully with a loud noise.

4 For the word of the Lord is right, and all his works are done in truth

5 He loveth righteousness and judgment the earth is full of the goodness of the Lord. Psalm 119

6 By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth Or mercy 1

7 He gathereth the waters of the sea to-

Vcr 3 When I kept silence,] While I neglected to confess my sin I had no rest, my mind and conscience persecuted me day and night Bp Wilson

4 — my moisture is turned &c.] The following description of a Syrian summer by Dr Russel, is the most beautiful comment that can be met with on this passage "From the end of May (if not sooner) not so much as one refreshing shower falls, and scarce a fixtly cloud appears to shelter from the excessive heat of the sun, till about the middle of September The verdure of the spring fades before the middle of May, and before the end of that month the whole country puts on so parched and barren an aspect, that one would scarce think it capable of producing any thing, there being but very few plants which have vigour enough to resist the extreme heat Harmer

6 — in the floods &c.] That is, when calamities (which are here represented under the image of floods of water) are sent abroad into the world, they shall not come near the good man Green

7 — thou shalt compass me about &c.] Thou shalt give me occasion to sing unto Thee many songs of deliverance Dr Wells

8 I will instruct thee &c.] Harken thou unto me, thou that art in search of godly wisdom I will give thee counsel, and direct thee to the wisest and safest course of life, I will have thee continually under my care and inspection Bp. Patrick, Travill

9 — lest they come near unto thee] The rendering should be, agreeably to some of the ancient versions, "else they will not come near thee" Dr Hammond, Green

11 Be glad in the Lord] It seems probable that this verse ought to be the first of the following Psalm Bp Lowth and Hare, Dr Kennicott

Outward calamities, and inward pangs of conscience, are the strokes of God's hand, designed to humble the sinner, and lead him to confession and in the infliction of these, such severity is sometimes necessary, that the patient is brought to death's door, before a turn can be given to the disease but the pain of a blow

upon an ulcerated part, however exquisite, is well compensated if, by promoting a discharge, it effect a cure Encouraged, by the example and declaration of David, to hope for mercy on confession of sin, it is foretold in this Psalm, that humble penitents shall be led to make their prayer unto God in the acceptable time, and in the day of salvation, when He "may be found" that so they may be forgiven, and preserved from great and overwhelming calamities, from the fears of death, and the terrors of judgment. Bp Horne

Psalm XXXIII This Psalm is an acknowledgment of the great power, and wisdom, and goodness of God in His works of creation and providence wherein all are obliged to sing praises to His name, and faithfully to serve and depend on Him Dr Hammond It was probably composed on the occasion of some special benefit received from God Reeves

Vcr 2 — with harp — with the psaltery] The harp among the Jews was played upon with a bow, the psaltery with the fingers Rosenmuller He mentions these instruments, because they were used in the publick worship and praises of God in the tabernacle Poole

— with the psaltery and an instrument of ten strings] This should be rendered as it is in the Greek, "on the ten-stringed lute" Green

3 — a new song,] The "new song" shews the Psalm to be composed upon a new occasion This appears likewise from the tenth verse, which speaks of some grand defeat given to the projects of the heathen Mudge

4 — all his works &c.] That is, all His works are done agreeably to His word or promises Dr Wells

6 By the word of the Lord &c.] The meaning is, that the whole body of the heavens, and all that is in them, were created by His bare speaking of the word, commanding that they should have a being Dr Hammond

7 He gathereth the waters &c.] The element of water, though

ether as an heap, he layeth up the depth
storehouses.

8 Let all the earth fear the Lord: let
all the inhabitants of the world stand in
awe of him

9 For he spake, and it was done, he
commanded, and it stood fast.

Isai 49 3
† Heb
ngaketh
frustrate
10 The Lord † bringeth the counsel of
the heathen to nought: he maketh the de-
vices of the people of none effect.

Prov 19
11 The counsel of the Lord standeth
for ever, the thoughts of his heart † to all
generations

Isai 46 10
† Heb
to genera-
tion and
generation
12 Blessed is the nation whose God is
the Lord, and the people whom he hath
chosen for his own inheritance

13 The Lord looketh from heaven, he
beholdeth all the sons of men

14 From the place of his habitation he
looketh upon all the inhabitants of the
earth

15 He fashioneth their hearts alike, he
considereth all their works.

16 There is no king saved by the multi-
tude of an host: a mighty man is not deli-
vered by much strength

17 An horse is a vain thing for safety,
neither shall he deliver any by his great
strength

Job 36 7
Psalm 34 15
1 Pet 1 12
18 Behold, the eye of the Lord is upon
them that fear him, upon them that hope
in his mercy,

19 To deliver their soul from death, and
to keep them alive in famine

It be naturally apt to spread itself yet hath He, in His providence
and power, gathered up as in one heap, and part thereof, instead
of overflowing the face of the earth, He hath confined in the se-
cret receptacles thereof By Hall

15 He fashioneth their hearts &c.] He formed their hearts one
and all, and consequently must know what are their thoughts and
intentions Mudge

17 An horse is a vain thing &c.] If David was the author of
this Psalm, these words may refer to his victory over the Syrians,
2 Sam x 18, where it is said he slew forty thousand horsemen
Dymock See the note on P Kings x 28

22 — according as we hope in thee.] We desire Thy mercy on
no other terms, and in no other degree, but in proportion to the
sincerity of our trust Dr Kennicott

This Psalm engages us to make these reflexions 1 That it is
a duty highly reasonable, as well as delightful, to praise God, but
that none but upright men can discharge it in a becoming manner
2 That we ought to praise God, because He has created the
world by His almighty power, and because He governs it wisely
and justly by His providence 3 That if it was a great advan-
tage to the Israelites to be the people whom God had chosen for
His inheritance; the favour which God has vouchsafed us, in ad-
mitting us into His church, and entering into covenant with us,
is a still more glorious privilege 4 That God has a perfect
knowledge of all that passes in the world, that He sees all the
thoughts and actions of men, the recollection of which should
engage us to walk before Him in holiness and righteousness
Lastly, we should observe that the true way to have God our
friend, is to trust in Him, to fear Him, and without ceasing to ap-
ply to Him for mercy Ostervald

VOL I

20 Our soul waiteth for the Lord: he is
our help and our shield.

21 For our heart shall rejoice in him,
because we have trusted in his holy
name.

22 Let thy mercy, O Lord, be upon us,
according as we hope in thee

PSALM XXXIV

1 David praiseth God, and exhorteth others thereto by his
experience 8 They are blessed that trust in God 11
He exhorteth to the fear of God 15 The privileges of
the righteous

A Psalm of David, when he changed his
behaviour before Abimelech, who drove
him away, and he departed

Or
Achish
1 Sam 21
15

I WILL bless the Lord at all times his
praise shall continually be in my mouth.

2 My soul shall make her boast in the
Lord: the humble shall hear thereof, and
be glad

3 O magnify the Lord with me, and let
us exalt his name together

4 I sought the Lord, and he heard me,
and delivered me from all my fears

5 They looked unto him, and were
lightened, and their faces were not
shamed

Or,
They flowed
unto him

6 This poor man cried, and the Lord
heard him, and saved him out of all his
troubles

7 The angel of the Lord encampeth
round about them that fear him, and deli-
vereth them.

Psalm XXXIV The title informs us, that this Psalm was com-
posed by David when he was sent away from Abimelech on his
feigning himself mad See 1 Sam xxi 13 But the name there
given to the king of Gath is Achish Hence Dr Kennicott con-
jectured, that Abimelech was the common title of the king of
Gath (as Pharaoh of Egypt,) and Achish his particular name
Street This Psalm, which was perhaps composed for the use of
those who resorted to David, contains the noblest encourage-
ments to piety and virtue, from an assurance, that all such are
so devoted are the immediate care of almighty God, as all those
of a contrary character are His abhorrence, and the sure marks of
His vengeance And surely this Psalm, considered in this light,
is one of the noblest the best-turned, and best-judged, and best-
adapted compositions that ever were penned Dr Delaney It
should be remarked, that the twentieth and twenty first verses
are of particular importance, as containing the famous prophecy
that "not a bone of the Just One (Messiah) should be broken"
John xix 36 Dr Kennicott

Ver 5 They looked unto him, &c.] The Greek and other an-
cient versions, render this verse 'Come unto Him, and be en-
lightened, and let not your faces be ashamed' Dr Hall

— and were lightened &c.] The meaning is, that the
humble looked unto God for David's protection, and received
that light, that is, that comfort and joy from Him upon his re-
turn in safety, which diffused itself throughout their whole hearts
so that "their faces were not ashamed, or, as the word signifies,
"not put to the blush for shame," by being disappointed as to
their hope on his account. Dr Chandler

6 This poor man.] Meaning himself Edwards

7 The angel of the Lord &c.] The Divine protection and sal-

8 O taste and see that the Lord is good .
blessed is the man that trusteth in him

9 O fear the Lord, ye his saints for
there is no want to them that fear him

10 The young lions do lack, and suffer
hunger but they that seek the Lord shall
not want any good thing.

11 Come, ye children, hearken unto me
I will teach you the fear of the Lord

* 1 Pet. 3
10

12 * What man is he that desireth life,
and loveth many days, that he may see
good?

13 Keep thy tongue from evil, and thy
lips from speaking guile

14 Depart from evil, and do good, seek
peace, and pursue it

* Job 36 7
Psalm 31 14
1 Pet. 3 12

15 * The eyes of the Lord are upon the
righteous, and his ears are open unto their
cry

16 The face of the Lord is against them
that do evil, to cut off the remembrance of
them from the earth

17 The righteous cry, and the Lord
heareth, and delivereth them out of all
their troubles

* Heb
to the broken
of heart
† Heb
contrite spirit

18 The Lord is nigh † unto them that
are of a broken heart, and saveth † such as
be of a contrite spirit

19 Many are the afflictions of the right-
eous but the Lord delivereth him out of
them all

vation vouchsafed to the faithful, is here signified, whether we
suppose that by "the angel of Jehovah," is meant the presence of
Christ in the church militant, or the imminution of created
spirits to the heirs of salvation, as in the case of Ishmael, 2 Kings
vi 17 Bp Horne

8 O taste] Seriously consider and make trial, by a steadfast
fidelity to God in all troubles Dr Wells

9 — his saints] His servants Bp Wilson

11 — ye children,] Ye that are humbly disposed to be taught
as children Dr Wells

21 — shall be desolate] This should be rendered with the
Chaldee Paraphrast, "shall be condemned to die." Green, Rosen-
muller

This Psalm is among the noblest and most edifying David
here teaches us, both by his instructions and example, that when
God grants us any favour we should not only thank Him for it,
but invite other men to praise Him with us, that the Lord never
fails to hear and deliver those who call upon Him in their dis-
tress that His eyes are always over the righteous, whom, if ex-
posed to many misfortunes, He delivers at the last, whereas He
sets His face against the wicked for their destruction Obser-
vall

He who seeketh the Lord shall find Him, and he who hath
found Him can want nothing Faith, hope, charity, temper-
ance, purity, patience, and contentment, are the true riches, and
the lack of them the poverty most to be dreaded Moreover,
God is never wanting to provide for His servants, what He seeth
needful and best in matters temporal Bp Horne

Psalm XXXV This Psalm from the contents of it, seems to
have been composed by David when he was persecuted by Saul,
and falsely accused by Doeg, and others of his enemies, from

20 He keepeth all his bones not one of
them is broken.

21 Evil shall slay the wicked and they
that hate the righteous shall be desolate || Or
shall be
desolate

22 The Lord redeemeth the soul of his
servants and none of them that trust in
him shall be desolate

PSALM XXXV.

1 David prayeth for his own safety, and his enemies con-
fession 11 He complaineth of their wrongful dealing
22 Thereby he smiteth God against them

A Psalm of David

PLEAD my cause, O LORD, with them
that strive with me fight against them
that fight against me

2 Take hold of shield and buckler, and
stand up for mine help

3 Draw out also the spear, and stop the
way against them that persecute me say
unto my soul, I am thy salvation

4 * Let them be confounded and put to
shame that seek after my soul let them be
turned back and brought to confusion that,
devise my hurt

* Psalm 40
14 & 70

5 * Let them be as chaff before the wind
and let the angel of the Lord chase them

* Job 21 18
Psalm 1
109 29

6 Let their way be † dark and slippery
and let the angel of the Lord persecute
them

Hos 1
† Heb
darken
and slip
periness

7 For without cause have they hid for

whom he begs of God for deliverance Edwards This Psalm
though in some measure applicable to David, the author of it, is
more strictly so to Jesus See John xv 25 Denock

Ver 2 — shield and buckler,] The word, here rendered "shield"
seems to denote the lesser kind of shield, and that translated
"buckler, the great shield Edwards

4 Let them be confounded &c] Concerning this and the like
imprecations, which may seem strange and severe, it must be con-
sidered, 1 That they did not proceed from any passionate or re-
vengeful spirit in David towards his enemies, from which how-
ever he was, appears not only from his own words here, ver 12
13 14, but from the whole course of his life, and the frequent in-
stances mentioned in his history of his meek and merciful carriage
to his enemies when they were in his power These imprecations,
therefore, proceeded from his zeal for God, and for piety and jus-
tice, to which they shewed themselves to be constant and im-
placable adversaries and by the direction of the prophetic Spirit
of God, wherewith he was endued, which Spirit did exactly
know the condition of his enemies, and that those, against whom
they were levelled, were hardened and incurable 2 That they
contain nothing but a prayer to God, that He would accomplish
His own threatenings, and execute His own law of retaliation, of
"eye for eye, and tooth for tooth," and so bring upon them the
evil which they designed against him Which also was of great
and good use, both to glorify God's justice, and to warn and re-
form other sinners by the terror of their example 3 That they
may be taken only for predictions. Poole See the note on Psalm
v. 10

6. Let their way be dark &c] So that none of them may be
able to escape on account of the darkness and slipperiness of their
way but that all of them may be easily overthrown by the pur-
suing angel Rosenmuller

me their net in a pit, which without cause they have digged for my soul

† Heb
which he
knew th not

• 8 Let destruction come upon him † at unawares, and let his net that he hath hid catch himself into that very destruction let him fall

• 9 And my soul shall be joyful in the Lord it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

† Heb
Hun 3306 of
arrog

11 † False witnesses did rise up, † they laid to my charge things that I knew not

† Heb
they ask d
me

12 They rewarded me evil for good to the † spoiling of my soul

† Heb
depression
|| On
afflicted

13 But as for me, when they were sick, my clothing was sackcloth I || humbled my soul with fasting; and my prayer returned into mine own bosom

† Heb
talked
† Heb
as a friend
as a brother
to me

14 I † behaved myself † as though he had been my friend or brother I bowed down heavily, as one that mourneth for his mother

† Heb
|| I
|| I

15 But in mine † adversity they rejoiced, and gathered themselves together yea, the abjects gathered themselves together against me, and I knew it not, they did tear me, and ceased not

• 16 With hypocritical mockers in feasts, they gnashed upon me with their teeth

† Heb
|| only
one

17 Lord, how long wilt thou look on? rescue my soul from their destructions, † my darling from the lions

† Heb
|| I
|| I

• 18 I will give thee thanks in the great congregation I will praise thee among † much people

19 Let not them that are mine enemies † wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause. † Heb falsely

20 For they speak not peace but they devise deceitful matters against them that are quiet in the land.

• 21 Yea, they opened their mouth wide against me, and said, Ah, ah, our eye hath seen it

22 This thou hast seen, O LORD keep not silence O LORD, be not far from me

• 23 Stir up thyself, and awake to my judgment, even unto my cause, my God and my Lord

24 Judge me, O LORD my God, according to thy righteousness, and let them not rejoice over me

25 Let them not say in their hearts, † Ah, so would we have it let them not say, We have swallowed him up. † Heb Ah ah our soul

26 Let them be ashamed and brought to confusion together that rejoice at mine hurt let them be clothed with shame and dishonour that magnify themselves against me.

27 Let them shout for joy, and be glad, that favour † my righteous cause yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant. † Heb my righteous business

28 And my tongue shall speak of thy righteousness and of thy praise all the day long

PSALM XXXVI

1 The grievous estate of the wicked 5 The excellency of God's mercy 10 David prayeth for favour to God's children

profane flatterers and buffoons, and their rage against me was as violent as if they could have devoured me *Bp Patrick* Or the passage should perhaps rather be rendered, "They visited me with profane scoffs and taunts, and ceased not to gnash upon me with their teeth" *Edwards, Green*

17 — my darling from the lions] Deliver my dear and precious life from these cruel and brutish enemies *Bp Hall*

19 — that hate me without a cause] This is applied to Christ by Himself, John xv 25 *Bp Wilson*

21 — our eye hath seen it] They openly avow that they themselves have been eyewitnesses of my treasonable practices *Dr Wells* Or the meaning may be, We have seen what we wished we have had our will, *Green*

24 Judge me] Vindicate me *Green*
What David in this Psalm says against his enemies, must not be misunderstood Nor must we believe that we are allowed to wish evil to those who do evil to us, or to rejoice when that evil happens to them We are to consider, that the enemies of David were enemies to God Himself, and that David, being a prophet, and having an express promise of the Divine assistance, might denounce destruction to them but, in his heart he did not wish it to befall them, and he was even afflicted at the evil which did befall them, as he himself testifies in this Psalm *Ch. servald*

7 — in a pit,] See the note on Psalm vii. 15

10 All my bones shall say,] By this figure David meant to declare, that he would praise God with all the strength of his body, as well as power of his soul. *Dr Wells*

11, 12 False witnesses — spoiling of my soul] This was never more literally true of David, than it was of the holy Jesus, when, standing before Pontius Pilate, He received no other return from the Jews for all the gracious words which He had spoken, and all the merciful works He had done among them, than that of being slandered and put to death *Bp Horne*

12 — to the spoiling of my soul] Attempting to rob me of my life *Green*

13 — my prayer returned &c.] The meaning seems to be, My prayer returned with blessings on my own head *Merrick*. The sentence may perhaps be better explained thus, "My prayer rested or, settled on my bosom, that is, I was never without a prayer for them in my breast. *Mudge, Dr Kennicott* The Hebrews used various attitudes in prayer; the one here alluded to was that used in great grief, at which time they prayed with the head inclined on the bosom. *Rosenmüller*

15 — and I knew it not,] This may mean, that the perfidy of his enemies was unknown to him, he suspected no such thing from them *Rosenmüller*

16 With hypocritical mockers &c] Together with these were

¶ To the chief Musician. *A Psalm of David*
the servant of the Lord.

THE transgression of the wicked saith
within my heart, *that there is no fear*
of God before his eyes.

2 For he flattereth himself in his own eyes,
† until his iniquity be found, to be hateful

*iniquity is
hate*

3 The words of his mouth are iniquity
and deceit. he hath left off to be wise, and
to do good.

|| Or
vanity

4 He deviseth || mischief upon his bed,
he setteth himself in a way that is not good,
he abhorreth not evil

* Ps 57 10
& 108 4

5 Thy mercy, O Lord, is in the hea-
vens, and thy faithfulness reacheth unto
the clouds

† Heb the
mountains
of God

6 Thy righteousness is like † the great
mountains, thy judgments are a great deep
O Lord, thou preservest man and beast

† Heb
precious

7 How † excellent is thy lovingkind-
ness, O God therefore the children of
men put their trust under the shadow of
thy wings

† Heb
watered

8 They shall be † abundantly satisfied
with the fatness of thy house, and thou
shalt make them drink of the river of thy
pleasures

† Heb
draw out at
length

9 For with thee is the fountain of life
in thy light shall we see light

10 O † continue thy lovingkindness unto

them that know thee; and thy righteous-
ness to the upright in heart

11 Let not the foot of pride come a-
gainst me, and let not the hand of the
wicked remove me

12 There are the workers of iniquity
fallen they are cast down, and shall not
be able to rise

PSALM XXXVII.

*David persuadeth to patience and confidence in God, by
the different estate of the godly and the wicked*

¶ *A Psalm of David.*

FRET not thyself because of evildoers, * *Prov 29*
neither be thou envious against the *1 & 24 1*
workers of iniquity.

2 For they shall soon be cut down like
the grass, and wither as the green herb

3 Trust in the Lord, and do good, so
shalt thou dwell in the land, and † verily
thou shalt be fed.

† Heb
in truth or
stability

4 Delight thyself also in the Lord, and
he shall give thee the desires of † thine
heart

† Heb both
thy way
upon the
LORD

5 † Commit thy way unto the Lord,
trust also in him, and he shall bring it to
pass.

* Prov 16
1 Math 6
5 1 Pet

6 And he shall bring forth thy righteous-

Psalm XXXVI There are three parts of this Psalm the first, in which the author describes the treacherous and false contrivances of wicked men the second is the address of the good man to God, in which he acknowledges all those attributes which are the support of righteous men, to be infinite and boundless, and from thence his assurance of being supported the last, as the consequence of this, represents the downfall of the wicked Mudge

Ver 1 *The transgression of the wicked &c*] The transgressions of a bad man shew plainly, in the apprehension of a good one, that the former is destitute of the true fear of God Abp. Secker Or differently, thus, "The wicked man, according to the wickedness of his heart, saith, There is no fear of God before mine eyes Bp Lenth

Or this passage may be rendered, with some ancient versions, "The wicked man hath an oracle of rebellion in his heart The wicked man hath no regard to the oracles of God, he hath one in his heart which dictates nothing but rebellion Mudge, Green.

¶ *he flattereth himself &c*] He soothes himself in his own conceit, and cunningly imagines that he shall not be discovered yet at length shall his iniquity come to light, and shake him hateful to all men Bp Patrick

5, 6 *Thy mercy, O Lord, &c*] This passage is truly sublime Here the mind of the Psalmist seems to exert its utmost faculties in vain to describe the attributes of God, whose unparalleled magnitude mocks its feeble endeavours, and to this end it employs the grandest imagery that universal nature can suggest and yet this imagery however great proves totally inadequate to the purpose Bp Lenth

8, *the fatness of thy house*] By this expression is meant all God's blessings, both temporal and spiritual Bp Hall

9 *in thy light shall we see light*] The images of light and darkness are commonly made use of in all languages to imply or denote prosperity and adversity, agreeably to the common sense

and perception which all men have of the objects themselves But the Hebrews employ those figures more frequently, and with less variation than other people. Bp. Lenth

10 *thy righteousness*] Rather, Thy beneficence or bounty Street

11 *remove me*] Or cause me to fall Dr Wells

12 *There are the workers &c*] The expression used in the original represents strongly before the eyes the sudden downfall of the wicked Upon the very spot where they practise their treachery, they receive their downfall Mudge

We have here represented to us the behaviour of wicked men, who fear not God, and sooth themselves in their sins, instead of hating them, and the very different conduct of the righteous, who adore the justice of God, and are grateful for His favours The use we should make of this Psalm is, to avoid the sentiments of the wicked, and to cleave to God by a sincere love and holy fear to the end that we may rejoice in Him with the righteous, and say with David, "O God, how excellent is Thy lovingkindness!" Ostervald

Psalm XXXVII In this Psalm David seems to intend to prevent the scandal or offence against religion, which might be taken from observing the wicked in prosperity, and the godly under affliction Dr Wells He may be supposed speaking to himself, or exhorting others to trust in God from his own example. Demock

Ver 1, *Fret not thyself &c*] In other words, Be not vexed at the prosperity of the wicked, neither be provoked by it to accuse the providence of God, nor wish thyself in their situation Bp Patrick

5, *Commit thy way &c*] We are exhorted here to commend our way to God, and to leave the event to Him, in full confidence that He will direct it for the best Travell, Bp Patrick

ness as the light, and thy judgment as the noonday.

† Heb
He silent to
the LORD

7 † Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

9 For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

10 For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

Mat 5

11 But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

h Or
practise

12 The wicked || plotteth against the just, and gnasheth upon him with his teeth.

Ps 24

13 The LORD shall laugh at him: for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay

† Heb
the upright
of way

such as be of upright conversation. 15 Their sword shall enter into their own heart, and their bows shall be broken.

16 A little that a righteous man hath is better than the riches of many wicked.

17 For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

18 The LORD knoweth the days of the upright: and their inheritance shall be for ever.

19 They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

† Heb the
preciousness
of lambs

20 But the wicked shall perish, and the enemies of the LORD shall be as † the fat of lambs: they shall consume, into smoke shall they consume away.

21 The wicked borroweth, and payeth

not again: but the righteous sheweth mercy, and giveth.

22 For such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off.

23 The steps of a good man are || Or established by the LORD: and he delighteth in his way.

24 Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand.

25 I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread.

26 He is † ever merciful, and lendeth, and his seed is blessed. † Heb all the day

27 Depart from evil, and do good, and dwell for evermore.

28 For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein for ever.

30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

31 The law of his God is in his heart, none of his || steps shall slide. † Or, going

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The LORD will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land, when the wicked are cut off, thou shalt see it.

35 I have seen the wicked in great power, and spreading himself like || a green bay tree. † Or a green tree that groweth in his own soil

36 Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.

10 — thou shalt diligently consider &c.] When thou seest for his place, there shall not be found any footstaps of his prosperity Dr Wells

12 — gnasheth upon him &c.] Could even tear him with his teeth Bp. Wilson

13 The Lord shall laugh &c.] The Lord, who takes notice of all his secret plots, shall laugh him to scorn, for, howsoever the foolish wicked man flatters himself in the conceit of his safety, yet the all-wise God sees that his destruction is at hand Bp Hall

18 The Lord knoweth &c.] The actions of good men are seen, and will not fail of being rewarded by God, not only with the comforts of this life continued to them and their posterity, but with a never-failing possession in heaven Dr Hammond

20 But the wicked shall perish, &c.] They shall vanish away into smoke, as the fat of lambs, which is laid upon the altar in sacrifice, so shall they be suddenly consumed. Bp Hall

27 — dwell for evermore.] Dwell in the land for ever.

That is, enjoy a long and prosperous life in the land, with great tranquillity and peace. Bp. Hare and Patrick Thou shalt never be exiled from the land which God hath given thee Rosenmüller

33. The Lord will not leave &c.] God will find means to clear his innocence, though he be pronounced guilty by his enemies Dr Wells

— nor condemn him.] Nor suffer him to be condemned Edwards

35 — like a green bay tree.] This should rather be rendered, as in the margin, "like a flourishing tree in its native soil." Green the original simply signifies, "a native tree, a tree growing in its native soil, not having suffered by transplantation." Such a tree spreads itself luxuriantly. Script. Hist. Expos. Ind.

36 Yet he passed away, &c.] Yet, firm as he seemed to stand, he vanished on a sudden like a cloud. I looked about for him, to see whether he might not, like a tree, be transplanted to some other spot, but there was no such man to be seen. Bp. Patrick

37. Mark the perfect man, and behold the upright for the end of that man's peace

38 But the transgressors shall be destroyed together. the end of the wicked shall be cut off.

39 But the salvation of the righteous is of the LORD he is their strength in the time of trouble

40 And the LORD shall help them, and deliver them he shall deliver them from the wicked, and save them, because they trust in him

PSALM XXXVIII

David moveth God to take compassion of his pitiful case

¶ A Psalm of David, to bring to remembrance

O LORD, rebuke me not in thy wrath neither chasten me in thy hot displeasure

2 For thine arrows stick fast in me, and thy hand presseth me sore.

3 There is no soundness in my flesh because of thine anger, neither is there any rest in my bones because of my sin

† Heb peace, or, health

38 — the end of the wicked shall be cut off] They and their posterity shall be destroyed Dr Hammond

The design of this whole Psalm is, to convince men of the justice of God's dealings with all His people, to persuade them not hastily to conclude or judge of the ways of Providence, but to wait to see the end not to depend upon their own reason, but to apply to God for light and satisfaction, for human reason being too short to pass judgment upon the ways of an infinitely wise and just God, would only lead men into doubts and fears, and rash censures of His providence Bp Wilson

The "meek, mentioned at ver 11, are they, who bear their own adversities, and the prosperity of their enemies, without envy, anger, or complaint For these there is a possession in the kingdom and city of the Prince of "peace, which "the Lord the righteous Judge shall give them at that day "Blessed are the meek," saith that Lord and Judge Himself, "for they shall inherit the earth, Matth v 5 In the mean time, they, and they only, possess the present earth, as, they go towards the kingdom of heaven, by being humble, and cheerful, and content with what their good God has allotted them They have no turbulent, repining, vexatious thoughts that they deserve better, nor are vexed, when they see others possessed of more honour, or more riches, than their wise God has allotted for their share But they possess what they have with a meek and contented quietness, such a quietness as makes their very thoughts pleasing, both to God and themselves Bp Horne

Psalm XXXVIII This is another of those Psalms, which are called penitential, and therefore applicable to Ash Wednesday. It was composed by David under some great affliction and anguish of mind It is not certain whether he here describes the state of his mind under various images, chiefly borrowed from bodily diseases and pains or whether he was actually afflicted with sickness very probably he was suffering from both His complaints strongly express the anguish he felt from the conviction of his sinfulness, the displeasure of God, the coldness of his friends, and the insults of his enemies He humbly supplicates the par-

4 For mine iniquities are gone over mine head as an heavy burden they are too heavy for me.

5 My wounds stink and are corrupt because of my foolishness

6 I am || troubled; I am bowed down greatly; I go mourning all the day long

7 For my loins are filled with a loathsome disease and there is no soundness in my flesh.

8 I am feeble and sore broken I have roared by reason of the disquietness of my heart.

9 LORD, all my desire is before thee, and my groaning is not hid from thee

10 My heart panteth, my strength faileth me as for the light of mine eyes, it also † is gone from me

11 My lovers and my friends stand aloof from my † sore, and || my kinsmen stand afar off

12 They also that seek after my life lay snares for me and they that seek my hurt speak mischievous things, and imagine deceits all the day long

13 But I, as a deaf man, heard not, and I was as a dumb man that openeth not his mouth

† Heb is not with me

† Heb stroke || Or my new wound

don of God, confesses his guilt, and, with patience and resignation declares his hope and confidence to be only in the Divine favour Travell

— to bring to remembrance] That is either that by this humble and mournful prayer he might prevail with God to remember and pity him, for now He seemed quite to have forgotten him or that, by reviewing this Psalm afterwards, he might call to mind his former danger and misery, and God's wonderful mercy in delivering him from them, which all are too apt to forget And that others also might remember and consider what God had done for him, first in chastening, and then in restoring him and might make use of his example for their benefit Poole

Ver 2 — thine arrows &c.] The arrows, and the hand of God, are His judgments on sin, those internal pangs which pierce the soul, and those external afflictions which weigh down the spirits. Bp Horne

4 For mine iniquities are gone over mine head] That is, my sins have brought so many evils upon me, that they overwhelm me like a flood Bp Patrick

5 — because of my foolishness] Meaning, the affliction had been justly brought upon him by his sin foolishly committed Bp Hall

9 — all my desire is before thee.] That is, Thou knowest all my wants Dr Watts

11. My lovers and my friends &c.] This passage is very similar to the words of Job xix 13, and following verses, in which he complains of being deserted by his friends and companions, many other parts of this Psalm are also like the words and circumstances of Job Rosenmüller

13 — heard not, &c.] The meaning is, that he took no notice of their designs; only in a patient and humble silence commended himself to the care of God Bp Hall

This Psalm offers to our consideration these three things 1 It represents us the sentiments of a penitent sinner, humbled under the load of his sins, and a sense of the Divine displeasure these sentiments are expressed in this prayer, "O Lord, rebuke me not in Thy wrath. neither chasten me in Thy hot displeasure

14 Thus I was as a man that heareth, not, and in whose mouth are no reproofs.

15 For in thee, O Lord, do I hope thou wilt hear, O Lord my God.

16 For I said, Hear me, lest otherwise they should rejoice over me; when my foot slippeth, they magnify themselves against me.

17 For I am ready to halt, and my sorrow is continually before me.

18 For I will declare mine iniquity, I will be sorry for my sin.

19 But mine enemies are lively, and they are strong. and they that hate me wrongfully are multiplied.

20 They also that render evil for good are mine adversaries; because I follow the thing that good is.

21 Forsake me not, O Lord O my God, be not far from me

22 Make haste to help me, O Lord my salvation

PSALM XXXIX

1 David's care of his thoughts. 4 The consideration of the brevity and vanity of life, 7 the reverence of God's judgments, 10 and prayer, are his bridges of impatience

1 Chron 25 1 ¶ To the chief Musician, even to Jeduthun, A Psalm of David

I SAID, I will take heed to my ways, that I sin not with my tongue I will keep my mouth with a bridle, while the wicked is before me.

2 What is said in this Psalm is very proper for the instruction and consolation of those who are afflicted with pains and diseases, or in any other manner David teaches them by his own example to look upon the evils that befall them, how severe soever they be as a just correction for their sins, and to ask God pardon for them. 3 If they suffer by the malice and injustice of men, they should imitate David in his humility, patience, and meekness; and wait with resignation till God, who never forsakes the innocent, is pleased to deliver them. Oostervald

Psalm XXXIX The foundation of this Psalm is much the same with the foregoing the author laboured under some great illness, he knew it due to his sins, he was afraid therefore to speak in the presence of the wicked, lest he might say any thing of which they might take advantage at last, however, he could hold no longer, but bursts forth into an acknowledgment of the weakness and vanity of man in the hands of God, confessing that, whatever he might think hitherto, he has now no longer any expectation but from God, whom therefore he supplicates for mercy. Mudge This Psalm is with the utmost propriety appointed by our Church to be used at the burial of the dead, as a funeral is indeed the best comment upon it. Bp Horne

Jeduthun. Jeduthun is mentioned as a singer in 1 Chron xxv 1 This Psalm was perhaps composed by David to be sung by that Jeduthun Street.

Vet 2 I was dumb &c. I refrained from speaking what was good, from giving God the glory with relation to my illness, by acknowledging His greatness and justice, and the nothingness and sinfulness of man. This seems to shew that the reason why he would not speak at all before his enemies was, be-

2 I was dumb with silence, I held my peace, even from good, and my sorrow was stirred

3 My heart was hot within me, while I was musing the fire burned then spake I with my tongue,

4 Lord, make me to know mine end, and the measure of my days, what it is, that I may know how frail I am

5 Behold, thou hast made my days as an handbreadth, and mine age is as nothing before thee verily every man at his best state is altogether vanity Selah

6 Surely every man walketh in a vain shew surely they are disquieted in vain he heapeth up riches, and knoweth not, who shall gather them.

7 And now, Lord, what wait I for? my hope is in thee

8 Deliver me from all my transgressions make me not the reproach of the foolish.

9 I was dumb, I opened not my mouth, because thou didst it.

10 Remove thy stroke away from me I am consumed by the blow of thine hand

11 When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth surely every man is vanity Selah

12 Hear my prayer, O Lord, and give ear unto my cry, hold not thy peace at

cause he did not care to give them an occasion of triumph, as he must by acknowledging his own weakness and sin but he could not bear this restraint, it grew worse and worse, and therefore he burst out, &c. Mudge There is a time to keep silence, because there are men who will not hear, there are tempers savage and sensual as those of swine, before whom the treasures of heavenly wisdom are not to be cast. This consideration stirreth up fresh grief and trouble in a pious and charitable heart Bp Horne

4 Lord, make me to know &c. Teach me, O Lord, to consider my end, and what is the measure of my days, that I may be sensible how short my life is Green

5 — mine age is as nothing before thee That is, my age is as nothing in Thy sight, or, when compared with Thy duration Green, Merrick

6 — in vain. In the pursuit of transitory things Bp Wilson

7 — what wait I for? What can I depend on for happiness? Bp Wilson

— my hope is in thee I will not impatiently desire any thing in this world but my hope is in Thee, as the only true and lasting good Dr. Wells

8 — the reproach of the foolish. That is, a matter of scorn and insult to the sneerer and atheist, who is the fool described by the Psalmist, and who is indeed eminently so above all others Mudge

11 — thou makest his beauty to consume away &c. See the note on Job iv 19

Such as have formed themselves to feel the impressions of resignation are in proportion superiour to all difficulties Their spirits are calm; and, instead of plunging into deeper distresses and even

Or, thee do I wait for

Heb. for halting

Heb. being living, are strong

Heb. for my help

Heb. troubled

Or, what time have been

Heb. settled Ps. c. 9 & 144 1 Heb. an image

Heb. conflict

Heb. that which is to be denied in him, to melt away

Lev 23
24 1 Iron
29 1 Ps
11 19
Hebr 11
1 1 Pet
1 11
my tears for I am a stranger with thee,
and a sojourner, as all my fathers were.
13 O spare me, that I may recover
strength, before I go hence, and be no
more.

PSALM XL.

1 The benefit of confidence in God 6 Obedience is the
best sacrifice 11 The sense of David's evils inflam-
eth his prayer

To the chief Musician, A Psalm of David

† Heb
In waiting
I waited
† Heb a
pit of mire

I WAITED patiently for the Lord, and
he inclined unto me, and heard my cry

2 He brought me up also out of an
horrible pit, out of the miry clay, and set
my feet upon a rock, and established my
goings

3 And he hath put a new song in my
mouth, even praise unto our God many
shall see it, and fear, and shall trust in the
Lord

4 Blessed is that man that maketh the
Lord his trust, and respecteth not the
proud, nor such as turn aside to lies

|| Or
none can
aid them
unto this

5 Many, O LORD my God, are thy won-
derful works which thou hast done, and thy
thoughts which are to us-ward || they can-

not be reckoned up in order unto thee if
I would declare and speak of them, they
are more than can be numbered
6 Sacrifice and offering thou didst not
desire; mine ears hast thou opened
burnt offering and sin offering hast thou
not required.
7 Then said I, Lo, I come in the vo-
lume of the book it is written of me,
8 I delight to do thy will, O my God
yea, thy law is within my heart.
9 I have preached righteousness in the
great congregation. lo, I have not refrain-
ed my lips, O LORD, thou knowest
10 I have not hid thy righteousness
within my heart, I have declared thy
faithfulness and thy salvation: I have not
concealed thy lovingkindness and thy truth
from the great congregation
11 Withhold not thou thy tender mei-
cies from me, O LORD let thy lovingkind-
ness and thy truth continually preserve
me
12 For innumerable evils have compass-
ed me about mine iniquities have taken
hold upon me, so that I am not able to look
up, they are more than the hairs of mine
head therefore my heart faileth me

Ps 51 16
Isai 1 11
Ec 66 3
How
Hebr
Mat 1
† Heb
digged

† Heb in
the midst of
my bones

† Heb
forsake

markable, that the Greek version, as well as the quotation from it
in Heb x 5 instead of the phrase, ' Mine ears hast thou opened '
reads, " A body hast Thou prepared me, intimating the great
superiority of Christ's death to the sacrifices of the law *Irwell*
Edwards

— burnt offering and sin offering hast thou not required] This
is, considered independent of that holiness of life without which
sacrifices never could have been acceptable to a holy and right-
eous God. *Dr Mace*

7 — Lo, I come &c] Lo, I come to make an offering of my-
self by a sincere obedience unto Thee, as I must will also actually
do, by offering up His body to be a sacrifice for the sins of the
world In the volume of the book of the law it is thus written, or
required of all truly religious persons, particularly of kings, and
so of me in both respects, to be careful to offer a due obedience to
Thy will, as well as to legal sacrifices *Dr Wells*

— in the volume] Or " roll, of the book See Jer xxxvi 2,
&c It is well known that the ancient Jewish books did not lie
ours, consist of distinct leaves bound together, but were, as the
copies of the Pentateuch used in the Jewish synagogues still are,
long scrolls of parchment, rolled upon two sticks, with the writing
distinguished into columns *Parkhurst*

9 I have preached &c] I have proclaimed Thy mercy and
goodness to me before Thy people, in their full assembly *Bp*
Patrick

12 — mine iniquities] He means the evils which his iniquities
had brought upon him *Bp Hall* By this expression, as relating
to Christ, is meant, the iniquities of mankind which He had taken
upon Himself. *Bp Wilson*

• The Church, like her Redeemer, is often poor and afflicted in
this world, but Jehovah thinketh upon her, and is solicitous for
her support, she is weak and defenceless, but Jehovah is her help
and her deliverer With such a Father, and such a Friend, po-
verty becometh rich, and weakness itself strong In the mean
time, let us remember, that He who once came in great humility
shall come again in glorious majesty " Make no long tarrying
O our God " *Bp Horne*

Psalm XI In this Psalm David thankfully acknowledges
God's goodness to him, in delivering him from some special and
imminent danger He then declares his resolution to serve God
faithfully and cheerfully, by fulfilling His will to the utmost of
his power, and by teaching it to others He commends himself
to God's merciful Providence, beseeching Him to finish what He
had begun, by continuing to be his deliverer The circumstance
of three verses of this Psalm, being quoted in the tenth chapter
of St Paul's Epistle to the Hebrews, proves that they are a di-
rect prophecy of Jesus Christ, who only could fulfil the will of
God completely, and who came into the world for that very end,
as well as to declare His righteousness to the great congrega-
tion of the whole world This application of the Psalm makes
it highly suitable to Good Friday *Travels*

Vers 2 He brought me up &c] David means, that God delivered
him when he was fallen into such deep distress, that he was quite
unable to help himself *Bp Patrick*

3 — shall see it,] Shall see this great deliverance *Dr Wells*

4 — respecteth not the proud &c] The proud and those who
incline to lies are, on one side, the haughty daring atheists, who
laugh at all application to any power, above, and on the other,
those who put their confidence in idol superstitions which are all
lie and deceit *Mudge*

5 6 — mine ears hast thou opened] This phrase seems to sig-
nify, the fitting and disposing the ear, to hear God's will It is re-

13 Be pleased, O Lord, to deliver me
O Lord, make haste to help me.

14 Let them be ashamed and con-
founded together that seek after my soul
to destroy it; let them be driven backward
and put to shame that wish me evil.

15 Let them be desolate for a reward of
thou shame that say unto me, Aha, aha.

16 Let all those that seek thee rejoice
and be glad in thee let such as love thy
salvation say continually, The Lord be
magnified.

17 But I am poor and needy, yet the
Lord thinketh upon me thou art my help
and my deliverer, make no tarrying, O
my God.

PSALM XLI

1 God's care of the poor 4 David complaineth of his
enemies treachery 10 He fleeth to God for succour

To the chief Musician, A Psalm of
David

BLESSED is he that considereth || the
poor the Lord will deliver him † in
time of trouble

2 The Lord will preserve him, and keep
him alive, and he shall be blessed upon
the earth and || thou wilt not deliver him
unto the will of his enemies

3 The Lord will strengthen him upon
the bed of languishing † thou wilt † make
all his bed in his sickness.

4 I said, Lord, be merciful unto me
heal my soul, for I have sinned against
thee

5 Mine enemies speak evil of me, When
shall he die, and his name perish?

6 And if he come to see me, he speaketh
vanity, his heart gathereth iniquity to it-
self, when he goeth abroad, he telleth it.

7 All that hate me whisper together
against me against me do they devise † my
hurt

8 † An evil disease, say they, cleaveth † Heb
fast unto him and now that he lieth he A thing of
shall rise up no more. *Death*

9 Yea, † mine own familiar friend, in John 12
whom I trusted, which did eat of my bread, † Heb
hath † lifted up his heel against me. *A thing of*

10 But thou, O Lord, be merciful unto
me, and raise me up, that I may requite
them

11 By this I know that thou favourest
me, because mine enemy doth not triumph
over me

12 And is for me, thou upholdest me in
mine integrity, and settest me before thy
face for ever

13 Blessed be the Lord God of Israel
from everlasting, and to everlasting Amen,
and Amen

PSALM XLII.

1 David's zeal to serve God in the temple 5 He en-
courageth his soul to trust in God

To the chief Musician, || Maschil, for the
sons of Korah

AS the hart † panteth after the water
brooks, so panteth my soul after thee,
O God

We learn from the third verse of this Psalm that though an
exemption from sorrow and sickness is not promised to the chil-
dren of God, yet strength and comfort are given unto them from
above, to support and carry them through their trials, and they
who, in the days of their health, have by their alms given rest to
the bodies, or by their counsels restored peace to the consciences,
of others, shall have the bed of pain made easy under them by
the hand of their heavenly Father. *Bp Horn* The end of the
first Book of Psalms

Psalm XLII This Psalm was most probably composed by
David, when he was driven by Absalom from Jerusalem. *Dr*
Wells The author of this elegant complaint, exiled from the
temple, and from the publick exercise of his religion to the ex-
treme parts of Judea, persecuted by his numerous enemies, and
agitated by their reproaches, pours forth his soul to God in this
tender and pathetic composition. The urgent feelings of a de-
vout heart are admirably expressed, while the memory of former
felicity seems to aggravate his present anguish. The extreme
anxiety of a mind, depressed by the burden of sorrow, and yet at
the same time impatient under it, overcome by an accumulation
of evils, yet in some degree endeavouring to resist them, and ad-
mitting, through the dark cloud of affliction, a glimmering ray of
hope and consolation, is finely depicted. *Bp Imit*

— the sons of Korah] These were probably an eminent or-
der of singers in the house of God. See 1 Chron ix 19 and
xxv 1. *Poole*

Psalm XLI It is not improbable that this Psalm was written
by David after his sickness, when Absalom conspired against him.
Dr Delancy Our Saviour Himself has taught us to apply the
ninth verse to the traitor Judas. See John xiii 18. *Travell*

Vers 1 — *heal my soul,*] I forgive my sins, and restore me to
health. *Dr Wells*

6 And if he come &c.] If one of them cometh to see me, he
gathereth up falsehood against me, and when he goeth forth he immediately spreadeth it. "He telleth
us that is, his very compliments of condolence are falsehood
and lies." *Greig*

8 An evil disease, &c.] That is, the punishment of some great
crime hath so entirely seized upon him, that he shall not be able
to escape from it. *Rosenmuller*

9 Yea, mine own familiar friend, &c.] He means either Ahit-
ophel, or some other perfidious counsellor or courtier, who was
a type of Judas, as David was a type of Christ, in being thus be-
trayed. *Poole*

— hath lifted up his heel against me] Has shown great
treachery towards me. *Edwards* The figure is taken from
foes who endeavour to supplant each other with their feet.
Rosenmuller

12 — settest me before thy face] Raisest me up again to the
joyment of thy presence. *Mudge*

13 Blessed be the Lord God &c.] These words seem to be add-
ed at the end of this book of Psalms by the collector of it. *Green*
See the Introduction

2 My soul thirsteth for God, for the living God when shall I come and appear before God?

Ps 80 3 My tears have been my meat day and night, while they continually say unto me, Where is thy God?

4 When I remember these things, I pour out my soul in me for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day

† Heb bowed down
|| Or give thanks
|| Or his presence is salvation
5 Why art thou † cast down, O my soul? and why art thou disquieted in me? hope thou in God for I shall yet || praise him || for the help of his countenance

6 O my God, my soul is cast down within me therefore will I remember thee from the land of Jordan, and of the Hermonites, from || the hill Mizar

|| Or the little hill
7 Deep calleth unto deep at the noise of thy waterspouts all thy waves and thy billows are gone over me

8 Yet the LORD will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

|| Or, killing
10 As with a || sword in my bones, mine

enemies reproach me; while they say daily unto me, Where is thy God?

11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God for I shall yet praise him, who is the health of my countenance, and my God

PSALM XLIII.

1 David, praying to be restored to the temple, prometh to serve God joyfully. 5 He encourageth his soul to trust in God.

JUDGE me, O God, and plead my cause against an || ungodly nation O deliver me † from the deceitful and unjust man

2 For thou art the God of my strength why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3 O send out thy light and thy truth let them lead me, let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God † my exceeding joy yea, upon † Heb the gladness of my joy
the harp will I praise thee, O God my God

5 Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God for I shall yet praise him, who is the health of my countenance, and my God

Vers 3 My tears have been my meat day and night,] He means that his grief at his forced absence from God's house was so great, that he was obliged to vent it by tears continually Dr Wells

4 When I remember &c.] I pour out my soul within me while I call to mind these things, how I went to the tabernacle, walking in solemn pace to the house of God, amidst the multitude keeping holyday, with the voice of praise and thanksgiving Green

5 — for I shall yet praise him &c.] This passage should be read as it is in the last verse of this and of the next Psalm Bp Hare and Lowth

6 — from the hill Mizar] The word "Mizar" signifies little It might be the name of some hill beyond Jordan, or possibly some little hill now in view The general sense of the verse is "I will remember thee, whatever dangers surround me, and whithersoever I am driven Archdeacon Randolph

7 Deep calleth unto deep] That is, one calamity invites and brings on another Rosenmüller

There is no metaphor more frequent in the sacred poems, than that by which sudden and great calamities are expressed under the figure of a deluge of waters. This metaphor seems to have been remarkably familiar to the Hebrews, as if directly taken from the nature and life of their country, which was subject to sudden and heavy floods Bp Lowth

10 As with a sword &c.] The reproaches of my enemies are as cutting as a sword Bp Patrick

11 — the health of my countenance,] The Restorer of my drooping spirits Bp Wilson

In the first verse of this Psalm the thirst, which the "hart" experienceth when chased in sultry weather over the dusty plains is set before us as a representation of that ardent desire after the waters of eternal comfort, which the temptations, the

cares, and the troubles of the world, produce in the believing soul Bp Horne

By due reverence and affection to God's worship, and to His church, we bring ourselves by degrees to that true and entire love of God Himself, to which so many pretend, and so few attain that high value and estimation of Him and of His presence that we really contemn and despise all the pleasure and profit of this world, and the world itself, for interposing and obstructing our immediate resort to His heavenly mansion Lord (Lyndon

Psalm XLIII This Psalm, in all probability, was composed by the same author as the former, and upon the same occasion Bp Patrick Nothing can be imagined more natural to a man David's character, and under the circumstances in which he was placed, than that solemn appeal to the Divine justice, against a vile son, and a wicked people, with which this Psalm begins, or the earnest supplication for relief and restoration which follow it, or that lively expression of hope, and confidence in the Divine protection, which concludes it. Dr Delaney More than thirty manuscripts confirm the opinion of Bp Lowth, that this and the preceding are one Psalm Street

Vers 3 O send out &c.] In other words, O let thy gracious favour, and the truth of Thy promises, be my sure guide to conduct me to thy holy mountain, where Thou hast fixed thy dwellingplace Bp Patrick, Travell

We learn from this Psalm, that if the prophet begged of God to deliver him from the malice of his enemies, it was chiefly with a view to return to the tabernacle, that he might praise God and express his joy, love, and gratitude And the complaint and sighs which he uttered, because he could not come into the house of God, should engage those who have the liberty to serve God in religious assemblies, gladly to improve so inestimable blessing Osterwald

PSALM XLIV.

1 The church, in memory of former favours, 7 complaineth of their present evils 17 Professing her integrity, 24 she fervently prayeth for succour

† To the chief Musician for the sons of Korah, Maschil

WE have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old

2 How thou didst drive out the heathen with thy hand, and plantedst them, how thou didst afflict the people, and cast them out

3 For they got not the land in possession by their own sword, neither did their own arm save them but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them

4 Thou art my King, O God. command deliverances for Jacob

5 Through thee will we push down our enemies through thy name will we tread them under that rise up against us

6 For I will not trust in my bow, neither shall my sword save me

7 But thou hast saved us from our enemies, and hast put them to shame that hated us

8 In God we boast all the day long, and praise thy name for ever Selah

9 But thou hast cast off, and put us to shame, and goest not forth with our armies

10 Thou makest us to turn back from the enemy and they which hate us spoil for themselves.

11 Thou hast given us † like sheep ap-

pointed for meat, and hast scattered us among the heathen.

12 Thou sellest thy people † for nought, and dost not increase thy wealth by their price

13 Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us

14 Thou makest us a byword among the heathen, a shaking of the head among the people

15 My confusion is continually before me, and the shame of my face hath covered me,

16 For the voice of him that reproacheth and blasphemeth, by reason of the enemy and avenger

17 All this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy covenant

18 Our heart is not turned back, neither have our steps declined from thy way,

19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death

20 If we have forgotten the name of our God, or stretched out our hands to a strange god,

21 Shall not God search this out? for he knoweth the secrets of the heart

22 Yea, for thy sake are we killed all the day long, we are counted as sheep for the slaughter

23 Awake, why sleepest thou, O Lord? arise, cast us not off for ever

24 Wherefore hidest thou thy face, and forgettest our affliction and our oppression?

25 For our soul is bowed down to the dust our belly cleaveth unto the earth

26 Arise † for our help, and redeem us for thy mercies' sake

† Heb as sheep of meat

† Heb a help for us

Psalm XLIV This Psalm appears to have been composed at time when the Jewish state suffered grievously from their enemies and many were carried into captivity, though the state itself still subsisted, and the publick worship of God was maintained. It is not unlikely that Hzekiah was the author of it, and that perhaps, soon after the blasphemous message of Rabshakeh, 2 Kings xxiii 18, &c Mudge

Ver 2 — the heathen] That is, the Canaanites
3 — the light of thy countenance,] That is, Thy gracious and glorious presence, which went along with them Poole

9 But thou hast cast off,] But yet at present Thou permittest us to be dealt with, as if Thou hadst cast us off Dr Wells All that is contained from this verse to the fifteenth, was expressly foretold, Deut. xxxii. Bp Wilson

11 Thou hast given us &c] Like sheep for the slaughter Green.

12 Thou sellest thy people &c] That is, Thou permittest them to be held cheap and vile, and to be sold into slavery by their enemies, for little or nothing; a situation far more to be dreaded than the sword of the executioner Bp Horne

14 Thou makest us a byword &c.] A proverb of wretchedness among the heathen, who shook their heads at them in mere contempt and derision Bp Patrick

15 16 My confusion is &c] I am confounded with the continual marks of our disgrace, and am so ashamed, that I am unwilling to shew my face nor do I hear any thing but reproachful words against us, and blasphemy against Thee O God, such is the insolence of the enemy, and so insatiable is his revenge Bp Patrick, Travell

19 — in the place of dragons,] That is, in the wilderness, in a wild desolate place, where were serpents and other noxious animals The inspired author seems here to refer to some former distress of the Jewish nation Edwards

— covered us with the shadow of death] That is deprived us of all hope of escaping from our misery Rosenmüller

22 Yea, for thy sake &c] But our sufferings for the truth testify our fidelity to Thee, for it is our perseverance in religion which daily exposes us to the horrors of death Bp Patrick, Travell

25 — our soul is bowed down &c] The weight of our misery is so great that it hath sunk us into this dejected condition, so that we have no strength left to help ourselves Bp Patrick, Travell

Like the Israelites of old, we should in our afflictions comfort ourselves with the consideration of the goodness of the Lord, and

PSALM XLV.

1 The majesty and grace of Christ's kingdom, 14. The duty of the church, and the benefits thereof.

¶ To the chief Musician upon Shoshannim, for the sons of Korah, || Maschil, A Song of loves

¶ Or of instruction

† Heb
tut th or
te blish up

MY heart † is inditing a good matter. I speak of the things which I have made touching the king my tongue is the pen of a ready writer

2 Thou art fairer than the children of men grace is poured into thy lips therefore God hath blessed thee for ever

3 Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty

¶ Heb
1st per
st u vide
11

4 And in thy majesty ride prosperously because of truth and meekness and righteousness, and thy right hand shall teach thee terrible things

5 Thine arrows are sharp in the heart of

the evident proofs He has in all ages given of His power and mercy. As they acknowledged that their fathers had become masters of the land of Canaan, not by their own strength, but by the power of God we should likewise give God the glory of all the blessings we enjoy. *Ostervald*

Psalm XLV This is a very remarkable Psalm, supposed to have been originally written on occasion of Solomon's marriage with the daughter of Pharaoh king of Egypt. But indeed many of the expressions in it are of so exalted a nature, that they cannot with any propriety be applied to any one but our Saviour, so that it may well be said, as our Lord doth in another case, "Behold, a greater than Solomon is here." Accordingly it has been generally understood to be a prophetic song, foretelling the marriage of Christ with His spouse the Church. St. Paul (Hebr 1) expressly applies the sixth and seventh verses of this Psalm to our Saviour. It is very properly appointed to be used on Christmas-day, when we commemorate His actual coming into the world. *Travell*

— *Shoshannim*,] By this term we may understand all those instruments which had six strings. *Bp Patrick*

Ver 1 *My heart is inditing &c*] My heart is full and ready to overflow with an important and glorious subject which I have meditated, and am ready to utter in honour of king Solomon who is but a shadow of that great king whom we expect. *Travell*

— *a ready writer*] That is, a well-instructed writer a writer prepared and ready, by a perfect knowledge of the subject he undertakes to treat. *Bp Horsley*

2 *Thou art fairer &c*] Thou O king, art lovely above all other persons thy speech is most acceptable and persuasive because the Lord loves thee, and has poured His choicest blessings upon thee yet do these but faintly represent the eternal blessings which He will bestow on that great king, who shall be in favour with God and man, and who shall make all men wonder at the gracious words which proceed out of His mouth. *Bp Patrick*

3 *Gird thy sword &c*] Put on thy royal ornaments and the ensigns of thy power, that thou mayest appear with such splendour and majesty, as may serve for an emblem of that sovereign authority, in which the Lord of all the world shall hereafter appear among men. *Bp Patrick*

4 *And in thy majesty &c*] May thy kingdom be every way so prosperous, by promoting all manner of virtue among thy subjects, and by terrifying thy enemies, that it may prove a lively emblem of the happy government of the Lord Christ, whose kingdom shall

the king's enemies; whereby the people fall under thee.

6 Thy throne, O God, is for ever and ever the sceptre of thy kingdom is a right sceptre. *Hebr 1*

7 Thou lovest righteousness, and hatest wickedness therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

8 All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.

9 Kings' daughters were among thy honourable women upon thy right hand did stand the queen in gold of Ophir

10 Harken, O daughter, and consider, and incline thine ear, forget also thine own people, and thy father's house,

11 So shall the king greatly desire thy beauty for he is thy Lord, and worship thou him

12 And the daughter of Tyre shall be

prevail over all, when He goes forth like a great conqueror in His triumphal chariot, not to enslave men's persons, but to settle the true faith among them, to make them humble and meek just and charitable and for the accomplishing of this glorious work Thy mighty power, O Lord, shall instruct Thee to perform miraculous and amazing things. *Bp Patrick, Travell*

5 *Thine arrows are sharp &c*] Thy power shall be sufficient to subdue thy greatest enemies, so shall the grace of Christ be mightily successful in bringing the Gentile world into subjection to His kingdom. *Dr Hammond*

6 *Thy throne, O God &c*] The kingdom of the Messiah never to have an end. And herein is Solomon a type of Him; the kingdom of Judah, now settled on him shall endure till the time of the Messiah's coming, and entering on His immutable kingdom. *Dr Hammond*

7 *Thou lovest righteousness &c*] Thou, O Christ lovest righteousness and hatest iniquity, therefore God the Father hath advanced Thee above all angels and men and exalted Thee to reign for ever at His own right hand. And herein also was Solomon a type of the Messiah, whose preference of wisdom to wealth was highly rewarded by God, beyond all other men. *Dr Hammond*

8 *All thy garments &c*] Thy wedding garments, worn by thee on this joyful occasion, scatter through the royal apartments richly mixed with ivory, a fragrance of the sweetest perfumes. In like manner shall the heavenly graces of Christ be diffused, as sweet odour over His faithful servants. *Travell*

— *myrrh, and aloes and cassia*,] Perhaps these were the drugs, with which the oil for the anointing the kings of Israel and Judah was prepared. Two of them, the myrrh and cassia are the same with those from which the oil for the consecration of Aaron and his sons was commanded to be made. See Exod xxx 23, 24. *Street*

9 *Kings daughters &c*] Thy court was attended by king's daughters, and next to thyself was placed the royal bride, clad in garments embroidered with gold an image of Christ's spouse the Church, which shall hereafter "sit with Him" in heavenly places, (Ephes 2) arrayed in the garments of righteousness and salvation. *Bp Patrick, Travell*

10 *Harken O daughter, &c*] Understand, and consider seriously, O royal bride the happiness of being married to such a prince, and let not the thoughts of thy own country and family dwell too much upon thy mind: in like manner must the true Christian, when brought to Christ, renounce the world, and even his dearest connexions, for His sake. *Bp Patrick, Travell*

12 *And the daughter of Tyre &c*] The people of the rich and

there with a gift; even the rich among the people shall intreat thy favour.

Heb
by face

13 The king's daughter is all glorious within her clothing is of wrought gold.

14 She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing shall they be brought they shall enter into the king's palace.

16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

17 I will make thy name to be remembered in all generations therefore shall the people praise thee for ever and ever.

PSALM XLVI

1 The confidence which the church hath in God 8 An exhortation to behold it

Or / ¶ To the chief Musician || for the sons of Korah, A Song upon Alamoth

GOD is our refuge and strength, a very present help in trouble.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

Heb
the heart of
the seas

3 Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof Selah

4 There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most high

5 God is in the midst of her, she shall not be moved God shall help her, and that right early

Heb
in the
morning
of earth

6 The heathen raged, the kingdoms were moved he uttered his voice, the earth melted

7 The Lord of hosts is with us, the God of Jacob is our refuge Selah

Heb
in high
place for us

8 Come, behold the works of the Lord, what desolations he hath made in the earth

9 He maketh wars to cease unto the end of the earth, he breaketh the bow, and cutteth the spear in sunder, he burneth the chariot in the fire

neighbouring city of Tyre shall come and bring presents, the most powerful among them shall solicit thy favour, as the kings of the earth shall hereafter bring thee glory and honour into the church Rev xxi 24 Bp Patrick

13 The king's daughter &c] The bride of our prince is no less adorned with all excellent qualities of mind than her body is with rich and splendid attire so the ornaments of those that are born of God in the Christian church shall not be so much that outward adorning of wearing of gold as the hidden man of the heart which is in the sight of God of great price, 1 Pet iii 4 Bp Patrick

14 She shall be brought &c] She shall be brought home unto the king with magnificent pomp, in embroidered raiment, and her virgins, that attend upon her, shall accompany her in like manner shall Christ receive His spouse the Church adorned with a robe of righteousness, and all they who in after-ages shall be acknowledged by Christ as His disciples, shall altogether form the glorious train of attendants Bp Patrick, Travell

16 Instead of thy fathers &c] And may this be the happy fruit of thy marriage, that, instead of thy royal ancestors in Egypt thou mayest be the mother of children, who shall be rulers in all countries subject to king Solomon so shall the Church continually bring forth children unto Christ, whom He shall make kings and priest unto God, and they shall reign on the earth, Rev 10 Travell

17 I will make thy name &c] By this song I will make thy name to be mentioned with honour throughout all age, which shall celebrate thy praise, as long as the world shall last and much more shall the name of Christ, and His blessed union with His Church be celebrated with perpetual praises Bp Patrick, Travell

As we are not apt to consider Christ Himself aright, and therefore may probably fail in prescribing good rules to ourselves for the performance of our duty to Him, so we have as little regard what service we are to do, and what reverence we are to pay to that dear spouse of His the Church many too superstitiously extracting all their devotion to her ivory palaces, and to her raiment of needlework, to outward forms and ceremonies, and to the pomp of Divine worship, without much considering the inward operation and effect of religion, and others as licentiously and

profanely under pretence of being all glorious within contemn all outward preparation for, and ornament of, God service and because Christ's Church consists of the multitude of believers and that He looks principally upon the heart as the seat of religion, they will allow Him no other temple to be served in and believe both churches and priests of no use to the exercise of their devotion Whereas, though the king's daughter be all glorious within, her clothing is likewise to be of wrought gold inward sanctity appears the more beautiful, for the outward decency and lustre that attends it And Christ Himself though He expects and requires the duty of the heart and to be served by all persons, and in all places yet He reserves some offices in His service for a peculiar people, more particularly dedicated to it, and vouchsafes more especially to reside in those places which are more solemnly dedicated to, and consecrated for, His worship Lord Charendon

Psalm XLVI This appears to be a thanksgiving Psalm for some victory or deliverance Street Probably it may have been composed in the reign of Jehoshaphat. See 2 Chron xx Rosenmüller

— for the sons of Korah, A Song upon Alamoth] The word Alamoth has by some been understood to signify an musical instrument, which was used to accompany the singing of the Psalm But it also signifies virgins or maidens The meaning of the title therefore may be, "An ode by the sons of Korah together with virgins" Street

Ver 3 4 Though the waters &c] The sense is, Though the numerous forces which are come up against Jerusalem should like a tempestuous sea, roar and rage and threaten her with utter destruction, yet the small forces that guard her, which for their stillness may be compared to the soft flowing stream of Siloah, shall by the help of her God protect her Green

6 The heathen raged &c] How concise and energetick are these expressions of the Divine power! Bp Horne

— he uttered his voice,] Alluding to the demonstration of God's power visibly exerted in the cause of Israel—and the inhabitants of the earth melted; as it were, with fear Rosenmüller

9 — he burneth the chariot &c] Alluding to the heathen custom of burning the arms of those they had conquered, in honour of their gods, and as a sign of peace Bp Loph

10 Be still, and know that I am God. I will be exalted among the heathen, I will be exalted in the earth.

¶1 The LORD of hosts is with us; the God of Jacob is our refuge. Selah

PSALM XLVII.

The nations are exhorted cheerfully to entertain the kingdom of Christ

¶ Or, of ¶ To the chief Musician, A Psalm for the sons of Korah

CLAP your hands, all ye people, shout unto God with the voice of triumph

2 For the LORD most high is terrible, he is a great King over all the earth.

3 He shall subdue the people under us, and the nations under our feet

4 He shall choose our inheritance for us, the excellency of Jacob whom he loved Selah,

5 God is gone up with a shout, the LORD with the sound of a trumpet

6 Sing praises to God, sing praises sing praises unto our King, sing praises

7 For God is the King of all the earth sing ye praises with understanding

8 God reigneth over the heathen God sitteth upon the throne of his holiness

¶ Or, every one that hath under standing

10 Be still, and know &c.] In this verse there is a change of person, and Jehovah Himself is introduced, as commanding the world to cease its opposition, to own His power and to acknowledge His sovereignty over all the kingdoms of the nations *Bp Horne*

As we are continually beset by troubles, either bodily or spiritual so we continually stand in need of a city of refuge and strength, into which we may flee and be safe Religion is that city, whose gates are always open to the afflicted soul We profess to believe this do we act agreeably to such profession? *Bp Horne*

Psalm XLVII This Psalm was probably composed and sung on occasion of bringing the ark, either into the tabernacle on mount Zion by David, or thence into the temple by Solomon And the ark being a type of Christ, as mount Zion was of heaven the carrying of the ark up to that mount may be considered as a type of Christ's ascension into heaven and accordingly this Psalm is appointed by the Church to be used on Ascension-day *Dr Wells Travell*

Ver 1 He shall choose &c.] Or, He hath chosen the good land of Canaan to be our inheritance *Dr Wells*

— the excellency of Jacob.] Meaning the land of Israel *Mudge*

5 God is gone up &c.] The ark, which is the emblem of the special presence of God is gone up into the holy place on mount Zion with a shout of joy and praise *Dr Wells* This carrying up of the ark mystically represents Christ's ascension into heaven, as may be gathered by comparing this with Eph iv 8, where the like words uttered concerning the ark upon the same occasion, Psalm lxxv 18, are directly applied to Christ's ascension *Poole*

9 The princes of the people &c.] This verse plainly describes the kings of the Gentiles as according to the Church as becoming with their subjects, through faith the people of the God of Abraham, and a part of the sacred flock *Bp Horne*

9 ¶ The princes of the people are gathered together, even the people of the God of Abraham for the shields of the earth belong unto God he is greatly exalted.

¶ Or, The voluntary of the people are gathered unto the people of the God of Abraham

PSALM XLVIII.

The ornaments and privileges of the church

¶ A Song and Psalm for the sons of Korah.

GREAT is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness

2 Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King

3 God is known in her palaces for a refuge.

4 For, lo, the kings were assembled, they passed by together

5 They saw it, and so they marvelled, they were troubled, and hasted away

6 Fear took hold upon them there, and pain, as of a woman in travail

7 Thou breakest the ships of Tarshish with an east wind

8 As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God God will establish it for ever Selah

This Psalm should excite us to praise God and to celebrate His glory with holy transports, as He is the King of the whole earth, and deserves the adoration of all men, but above all because He has chosen us to be His people and His inheritance But we should also apply this Psalm to the times of the Gospel, and especially to our Lord's ascension to the glory of His kingdom, and to the happiness which the several nations of the earth now enjoy in being accounted the people of God *Ostwald*

Psalm XLVIII This Psalm is appointed by our Church to be used on Whit-Sunday, because, under images taken from the earthly city Jerusalem, are celebrated the glory, the beauty, and the strength of the Christian Church, that city, and temple of Messiah. *Bp Horne*

Ver 1 — the mountain of his holiness.] That is mount Zion, the holy spot which He has set apart for the place of His worship *Dr Wells, Travell*

2 — the joy of the whole earth.] The joy of all the land of Judah then, and afterwards of the whole earth because the law was to come out of Zion *Bp Nicholson*

— on the sides of the north.] On the north side. *Old Translation*

3 God is known &c.] God has made Himself known in her towers to be our defence *Edwards*

5 They saw it, &c.] The meaning is, that when the kings of neighbouring countries had united together and marched their forces against it, they were astonished at its strength and beauty, and, being seized with sudden amazement, they made haste to escape *Travell*

7 Thou breakest the ships &c.] The meaning evidently is that as the east wind shatters in pieces the ships of Tarshish, so the Divine power struck the heathen kings with terror and astonishment. *Bp Horne*

8 As we have heard, &c.] In other words, What we have

9 We have thought of thy lovingkindness, O God, in the midst of thy temple.

10 According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.

11 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following.

14 For this God is our God for ever and ever: he will be our guide even unto death.

PSALM XLIX

1 An earnest persuasion to build the faith of resurrection, not on worldly power, but on God. 16 Worldly prosperity is not to be admired.

¶ To the chief Musician, A Psalm of the sons of Korah.

HEAR this, all ye people, give ear, all ye inhabitants of the world.

2 Both low and high, rich and poor, together.

3 My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding.

heard from them of old time, we have now seen verified with our own eyes, in the salvation of this holy city, which is the city of the God of the armies of heaven, and which we trust He will protect in future ages. *Bp Patrick Travell*

10* According to thy name, &c.] Whenever Thy name is known and Thy works are declared there, O Lord, shall Thy praises be extolled over all the world, and the righteousness of Thy judgments shall be everywhere acknowledged. *Travell*

11 — the daughters of Judah.] All the lesser cities of Judea. *Bp Wilson*

13 Mark ye well her bulwarks, &c.] Observe the outworks and consider all the stately buildings, and mark how entire they are, and unhurt by the enemies' attacks, that the memory of so great a blessing may be recorded to future generations. *Bp Patrick Travell*

The reflection we are to make upon this Psalm is, that the Church has often been attacked by the kings and nations of the world, who had conspired together to destroy it, but that God has always watched over it, and rendered the conspiracies of its enemies vain, and turned them to their own confusion. This Psalm assures us, that the Church is the dearest thing to God upon earth, that He dwells in the midst of it, that He encompasses it with His protection, and that He will always support it. These promises are still better suited to the Christian than to the Jewish Church, and ought to convince us of our happiness, in being members of Christ's Church, and to fill all sincere Christians with steadfast hope and confidence in God. *Ostervald*

Psalm XLIX. The object of this very difficult Psalm seems to be, to expose the folly of those who place a confidence in their power and wealth, when, after all, neither of these can ransom their souls from death and their bodies from the tomb, while the author professes himself to believe, that God will redeem his soul from the power of the grave. *Striel*

Ver 3 My mouth shall speak &c.] I am going to utter things

4 I will incline mine ear to a payable. I will open my dark saying upon the harp. *Math 17 Ps 78*

5 Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?

6 They that trust in their wealth, and boast themselves in the multitude of their riches,

7 None of them can by any means redeem his brother, nor give to God a ransom for him.

8 (For the redemption of their soul is precious, and it ceaseth for ever.)

9 That he should still live for ever, and not see corruption.

10 For he seeth that wise men die, likewise the fool, and the brutish person perish, and leave their wealth to others.

11 Their inward thought is, that their houses shall continue for ever, and their dwellingplaces to all generations; they call their lands after their own names.

12 Nevertheless man being in honour bideth not: he is like the beasts that perish.

13 This then way is their folly: yet their posterity approve their sayings. Selah.

14 Like sheep they are laid in the grave, death shall feed on them, and the upright shall have dominion over them in the morn-

of most important concern, even weighty matters which my heart has deeply pondered. *Travell*

I will speak such things as shall teach men to be truly wise, and to judge and determine prudently in all things. *Rossmüller*

4 I will incline mine ear &c.] I myself will diligently attend to the lesson I am going to unfold, and the important instruction shall be accompanied with the melody of music. *Travell*

5 Wherefore should I fear &c.] Why should I give way to fear and despondency in the time of calamity, when the wickedness of my wealthy and powerful adversaries compasses me about, to supplant and overthrow me? *Bps Horne and South*

— of my heels.] Rather, of my supplanters, of those who endeavour to supplant me. *Parkhurst*

7 None of them &c.] None of them, with all his wealth and power, can save his dearest friend from the grave, or preserve him alive when God calls him. *Bp Patrick*

8 (For the redemption &c.)] The redemption of a man's life is too difficult and precious a thing for a man to undertake, so that it must ever be a vain attempt. *Bp Patrick Travell*

11 Their inward thought is &c.] Nevertheless, worldly-minded men secretly please themselves with the hopes, that their habitations and estates shall continue in their family from age to age: they indulge themselves in the idea of an imaginary immortality, by giving their own name to their lands. *Travell*

13 This their way is their folly.] The practice of labouring to acquire wealth and greatness, which be of no service after death, is doubtless a folly, but it is a folly, which, like many others, is at once blained and imitated. *Bp Horne*

14 Like sheep &c.] They must, like sheep driven to the slaughter, become the prey of death, and go in crowds to the grave: and then the just, whom they insulted, shall triumph over them in that glorious dawn of the resurrection: their faded beauty shall moulder away in the silent habitation of the grave. *Travell*

|| Or, strength
|| Or, the grace being an habitation to every one of them
† Heb from the hand of the Lord
|| Or, h' ||
† Heb 7
1)

ing, and then || beauty shall consume || in the grave from their dwelling.
15 But God will redeem my soul † from the power of || the grave for he shall re-
ceive me. Selah
16 Be not thou afraid when one is made rich, when the glory of his house is in-
creased,
17 For when he dieth he shall carry nothing away: his glory shall not descend after him

† Heb in his life
18 Though † while he lived he blessed his soul: and men will praise thee, when thou doest well to thyself

† Heb The soul's a l g
19 † He shall go to the generation of his fathers, they shall never see light

20 Man that is in honour, and understandeth not, is like the beasts that perish

PSALM L

1 The majesty of God in the church 5 His order to gather saints 7 His pleasure of God is not in ceremonies, 14 but in sincerity of obedience

|| Or for Asaph

¶ A Psalm || of Asaph.

THE mighty God, even the Lord, hath spoken, and called the earth from the

18 Though while he lived &c.] While men enjoy all the pleasures which their riches afford them, they call themselves the only happy people and whoever follows their steps will be sure to have the praise of wicked and foolish people. *Bp Wilson*

20 Man that is in honour, &c.] That man who lives in outward honour, and yet wants true wisdom and understanding to know God and himself, lives and dies like a beast. *Bp Hall*

Let us seriously lay to heart that our time in this world is but a short eve to an everlasting holiday, and that the world itself is but a barren, steep, and stormy passage, to the most fertile and pleasant land that ever was inhabited, where, if we have behaved ourselves well in the way, more glorious mansions are prepared for us than the greatest monarch of the earth was ever in possession of. Let us in our daily morning prayers humbly and earnestly beseech God to root out of our hearts all those immoderate desires and inclinations towards the pomp and pleasures of this life, which intoxicate us, and we shall be ashamed all the day after to entertain any of those proud, and covetous, and ambitious thoughts, that are so contrary to our prayers, and so, by devoutly wishing to be what we ought to be, we shall grow fixed and steady, and superior to those vain temptations. *Lord Chandon*

Psalm L. This Psalm sets forth, that the Divine favour is not to be conciliated by sacrifices, or by any of the external rites and service of religion, but rather by sincere piety, and by the devout disquisitions of a grateful heart and yet that even these will not be accepted without the strictest attention to justice and every practical virtue. It consists therefore of two parts: in the first the devout but ignorant and superstitious worshipper is removed, and in the second, the hypocritical pretender to virtue and religion. Each part of the subject, if we regard the imagery and diction only, is treated rather with variety and elegance than with sublimity, but if the general effect, if the plot and machinery of the whole be considered, scarcely any thing can appear more truly magnificent.

God is here introduced as entering upon a solemn and public

rising of the sun unto the going down thereof

2 Out of Zion, the perfection of beauty, God hath shined.

3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth, that he may judge his people

5 Gather my saints, together unto me, those that have made a covenant with me by sacrifice

6 And the heavens shall declare his righteousness: for God is judge himself. Selah

7 Hear, O my people, and I will speak, O Israel, and I will testify against thee: I am God, even thy God

8 I will not reprove thee for thy sacrifices of thy burnt offerings, to have been continually before me

9 I will take no bullock out of thy house, nor he goats out of thy folds

10 For every beast of the forest is mine, and the cattle upon a thousand hills

11 I know all the fowls of the moun-

action or pleading before the whole world, against His disobedient people. He summons all mankind from east to west to be present to hear His appeal, and the solemnity is held on Zion, where He is attended by the same terrible pomp that accompanied Him on mount Sinai. *Bp Lenth*

— Asaph.] Whether this Asaph was the Levite who lived in the same age with David, or some other prophet in aftertimes, cannot be certainly determined. *Bp Patrick*

Vers 1 The mighty God, &c.] That is, The decree is gone out from God the Father, touching the calling of all nations, by God the Son

2 Out of Zion,] As God in a special manner was present here in His tabernacle, so shall the Son of God, in fulness of time, be visibly present in that place and thence give His commission to reveal the Gospel to all nations. *Fenton*

4 He shall call to the heavens &c.] The heavens and the earth are invoked as witnesses, which is a pompous sort of expression common with the Hebrew writers. He shall call the heavens from on high, and the earth to the judgment of His people. *Bp Lenth*

5 Gather my saints &c.] He shall say, Bring those men before Me, whom I have separated to Myself to be a holy nation, and who have made a solemn agreement with Me, confirmed by the blood of sacrifices. *Bp Patrick Travell*

8 I will not reprove thee &c.] It is not for any defect in thy external and ceremonial service of sacrifices and other appointed offerings that I complain of thee: these have been performed with scrupulous exactness. *Travell*

9—12 I will take no bullock.] The Jewish folly of doating on the legal offerings, as things in themselves acceptable to God, and conferring justification on man, is reproved in these verses, from the consideration, that the various animals slain in sacrifice were long before, even from the creation of the world, the sole right and property of Jehovah which, therefore, He needed not to have required at the hands of His people, nor would He have done so, but for some further end and intent signified and represented by such oblations. What that end and in-

† Heb
with me
Lxxd 19
Dcut 10
14
Psal 21 1
Job 41 11
1 Cor 10
26, 28

tains and the wild beasts of the field are
† mine
12 If I were hungry, I would not tell
thee for the world is mine, and the ful-
ness thereof.
13 Will I eat the flesh of bulls, or drink
the blood of goats?
14 Offer unto God thanksgiving, and
pay thy vows unto the most high
15 And call upon me in the day of trou-
ble I will deliver thee, and thou shalt
glorify me
16 But unto the wicked God saith, What
hast thou to do to declare my statutes, or
that thou shouldest take my covenant in
thy mouth?
17 Seeing thou hatest instruction, and
castest my words behind thee
18 When thou sawest a thief, then thou
consentedst with him, and hast been par-
taker with adulterers.
19 † Thou givest thy mouth to evil, and
thy tongue frameth deceit
20 Thou sittest and speakest against thy
brother, thou slanderest thine own mo-
ther's son
21 These things hast thou done, and I
kept silence, thou thoughtest that I was
altogether such an one as thyself but I will
reprove thee, and set them in order before
thine eyes
22 Now consider this, ye that forget

God, lest I tear you in pieces, and there be
none to deliver
23 Whoso offereth praise glorifieth me
and to him † that ordereth his conversation
aright will I shew the salvation of God: † Heb
that respon-
eth his way

PSALM LI

1 David prayeth for remission of sins whereof he maketh
a deep confession 6 He prayeth for sanctification
16 God delighteth not in sacrifice, but in sincerity
18 He prayeth for the church

¶ To the chief Musician, A Psalm of David about 1091
vid, when Nathan the prophet came
unto him, after he had gone in to Bath-
sheba 1 Sun 12
1 & 11 2

HAVE mercy upon me, O God, accord-
ing to thy lovingkindness according
unto the multitude of thy tender mercies
blot out my transgressions.

2 Wash me thoroughly from mine in-
quity, and cleanse me from my sin

3 For I acknowledge my transgressions
and my sin is ever before me.

4 Against thee, thee only, have I sinned,
and done this evil in thy sight that thou
mightest be justified when thou speakest,
and be clear when thou judgest.

5 Behold, I was shapen in iniquity, and
in sin did my mother conceive me

6 Behold, thou desirest truth in the in-
ward parts and in the hidden part thou
shalt make me to know wisdom † Heb
warn me

lent was, Christians know, and Jews formerly did know Learn
we hence not to dream of any merit in our works and services,
since God has a double claim founded on creation and redemp-
tion, to all we have, and all we are Bp Horne

14 Offer unto God thanksgiving, &c.] God here declares, that
the sacrifice which is truly acceptable to Him is a heart thankful
for all the blessings He has bestowed, and the faithful perform-
ance of all the vows and promises which have been made to Him
Bp Patrick

21 These things hast thou done, &c.] All this wickedness hast
thou committed and I have forborne to punish thee, but My for-
bearance, instead of leading thee to amendment, has made thee
consider Me, either as ignorant of thy wickedness, or inclined to
evil like thyself but I will now rebuke thee sharply for it, and
set all thy evil deeds in order before thine eyes Bp Patrick

23 Whoso offereth praise.] This verse sums up the two prin-
cipal points of charge "I look upon him only as the man who
truly honours Me, that offers before Me a grateful heart, and
none but the man that sets himself to order his life aright shall
ever find protection and blessing from God" Mudge

The duty of praise is the end of our being, and the very rule
and law of our nature. It is the most excellent part of our reli-
gious worship, enduring to eternity after the rest shall be done
away. It recommends itself to us by several peculiar properties
and advantages, as it carries more pleasure in it than all other
kinds of devotion, as it enlarges and exalts the several powers
of the mind, as it breeds in us an exquisite sense of God's ho-
nour, and a willingness to promote it in the world, as it teaches
us to be humble and lowly ourselves, and yet preserves us from
base and sordid flattery, from bestowing mean and undue praises
upon others Bp Atterbury

Psalm LI No one can read this Psalm of David, but must see
all the characters of true repentance in the person who wrote it,
and the marks of the deepest sorrow and humiliation for the sins
of which he had been guilty How earnestly does he plead for
mercy, and acknowledge his unworthiness! How ingenuous the
confessions he makes of his offences! How heavy the load of
guilt which oppressed him! The smart of it pierced through
his very bones, and the torture he felt was as if they had been
broken and crushed to pieces Dr Chaddock This Psalm is in-
serted in the Communion service, and so is used with the other
penitential Psalms in the service on Ash Wednesday

Vers 2 Wash me thoroughly &c.] The soul, that is sensible of
her pollution, fears she can never be sufficiently purified from it,
and therefore prays yet again and again continually, for more
abundant grace, to make and to keep her holy Bp Horne

4 Against thee, thee only, have I sinned.] I or none else knew
it, till Thou madest it known, 2 Sam xii 12 Bp Wilson

— that thou mightest be justified &c.] Rather, So that Thou
art righteous in Thy sentence, and just in Thy judgment Ld-
wards

5 — I was shapen in iniquity &c.] I derive from my parents
an original corruption, and a natural proneness to evil I ravell
This corruption is here only alleged as the cause of transgres-
sions, not as their excuse, seeing that, the greater our danger of
falling, the greater should be our care to stand Bp Horne

6 Behold thou desirest truth &c.] The force of "behold" is
"It is too plain, I feel it but too sensibly, the punishment I
suffer is evidence sufficient, that Thou art not contented with a
superficial appearance of goodness Thou lovest truth and sin-
cerity in the bottom of the heart" God was now teaching him
this, by the correction He made him suffer The punishment in-
wards

* Lev 14 6
Numb 19
18

7 Purge me with hyssop, and I shall be clean wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness, that the bones which thou hast broken may rejoice

9 Hide thy face from my sins, and blot out all mine iniquities

10 Create in me a clean heart, O God, and renew a right spirit within me

11 Cast me not away from thy presence, and take not thy holy spirit from me

12 Restore unto me the joy of thy salvation, and uphold me with thy free spirit

13 Then will I teach transgressors thy ways, and sinners shall be converted unto thee

14 Deliver me from bloodguiltiness, O God, thou God of my salvation and my tongue shall sing aloud of thy righteousness

15 O Lord, open thou my lips, and my mouth shall shew forth thy praise

16 For thou desirest not sacrifice, else would I give it thou delightest not in burnt offering

17 The sacrifices of God are a broken spirit a broken and a contrite heart, O God, thou wilt not despise

18 Do good in thy good pleasure unto Zion build thou the walls of Jerusalem

|| On a constant spirit

† Heb bloods

|| Or that I should be it

* Isaiah 57
15 & 66

dictated tended to give him a right understanding of things, and to work it deep into him Mudge

7 Purge me with hyssop &c.] As the priest is wont to denote unclean persons to be cleansed, by sprinkling them with water mixed with the ashes of a heifer, which sprinkling was performed with a bunch of hyssop, so be Thou pleased to absolve me from the guilt of the great sins I have been guilty of, and restore me to Thy former favour Dr Wells

8 Make me to hear &c.] Renew the joy of my heart, in the comfortable assurance of Thy forgiveness, that so my soul, which is now dejected and justly grieved for my sins, may find cause of rejoicing in Thee Bp Hall

11 Cast me not away &c.] The soul that is truly penitent dreads nothing but the thought of being rejected from the "presence" and deserted by the "Spirit" of God This is the most deplorable effect of sin, but it is one that in general, perhaps, is the least considered and regarded of all others Bp Horne

12 — and uphold me with thy free spirit.] He prays to be preserved and continued in a state of salvation by the Spirit of God, which might enable him to act as became a prophet and a king free from base desires and enslaving lusts Bp Horne

14 Deliver me from bloodguiltiness.] Deliver me from the punishment due to this crying sin, the murder of a trusty servant, and of several of my servants 2 Sam xii 17 Bp Patrick

16 — thou desirest not sacrifice.] That is not to be understood absolutely and universally as appears from ver 19, but comparatively See the note on Psalm xl 6 Poole

18 — build thou the walls of Jerusalem.] Be favourable to Jerusalem, and let its walls which I have begun to build, 2 Sam v 9, be perfectly finished, 1 Kings iii 1 Bp Patrick

19 — sacrifices of righteousness.] That is, such sacrifices as are offered with true piety of heart. Rosenmuller

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering then shall they offer bullocks upon thine altar.

PSALM LII

1 David, condemning the spitefulness of Doeg prophesieth his destruction 6 The righteous shall rejoice at it 8 David, upon his confidence in God's mercy, giveth thanks

To the chief Musician, Maschil, A Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech

WHY boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually

2 Thy tongue deviseth mischiefs, like a sharp razor, working deceitfully

3 Thou lovest evil more than good, and lying rather than to speak righteousness Selah

4 Thou lovest all devouring words, || O thou deceitful tongue

5 God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living Selah

6 The righteous also shall see, and fear, and shall laugh at him

|| Or and deceitful tongue

† Heb bent their down

From the third verse of this Psalm, we should learn to correct a propensity in the human mind, which is very general and very natural, yet, at the same time, unfavourable in a high degree to the Christian character, namely, that when we look back upon our lives, our recollection dwells too much upon our virtues our sins are not as they ought to be, before us, we think too much of our good qualities, or good actions, too little of our crimes, our corruptions, our fallings off and declensions from God's laws, our defects and weaknesses But this is not the true Christian disposition, and it is dangerous to our salvation We ought rather to let our "sins be ever before us," our omissions, deficiencies, failures, our irregularities of heart and affection, our vices of temper and disposition These are the things which should occupy our attention, this should be the bent and direction of our thoughts, for they are the thoughts which will bring us to God evangelically Arshdencon Paley

Psalm LII The occasion of this Psalm is to be found in 1 Sam xxii where we read, that Doeg, in order to ingratiate himself with Saul, discovered to him those who were confederate with David, particularly Ahimelech and afterwards, at the desire of Saul, murdered the priests of the Lord Travell

Ver 1 Why boastest thou &c.] The Psalmist thought it strange that any man should value himself for being able to do mischief, when God esteemed it His glory to do good In vain did Doeg the Edomite boast himself in the mischief he had done, by murdering the innocent priests and their families, since "the good name of God, which is unchangeable, had decreed the preservation of David." Bp Horne

2 — devouring words.] That is, such as are mischievous, and by which the innocent may be destroyed. Rosenmuller

6 The righteous also shall see, &c.] All good men shall see

¶ Or,
substance

7 Lo, *this is* the man *that* made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness.

8 But I am like a green olive tree in the house of God. I trust in the mercy of God for ever and ever

9 I will praise thee for ever, because thou hast done it and I will wait on thy name, for it is good before thy saints

PSALM LIII

1 David describeth the corruption of a natural man 4 He convinceth the wicked by the light of their own conscience 6 He glorifieth in the salvation of God

¶ To the chief Musician upon Mahalath, Maschil, A Psalm of David

1 &c & 10
4
5 Rom
10

THE fool hath said in his heart, There is no God Corrupt are they, and have done abominable iniquity there is none that doeth good

2 God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God

3 Every one of them is gone back they are altogether become filthy, there is none that doeth good, no, not one

4 Have the workers of iniquity no knowledge? who eat up my people as they eat bread they have not called upon God

mark the righteous judgment of God, and shall be confirmed in their fear of offending Him, they shall deride thy folly and disappointed ambition, and shall say, &c Bp Patrick, Travell

8 But I am like &c] As for me, notwithstanding his crafty designs against me, I am, in comparison of him, in a flourishing condition; my unchangeable trust in the goodness of God shall make me grow and increase, like a fruitful olive tree in the courts of God's house Travell

9 — for it is good before thy saints] That is, it is a goodly thing, it carries a good appearance, it looks well before the friends of God, to see me praising Him, and putting my trust in Him Mudge

It very much concerns us to follow the wise man's counsel, and "to weigh our words in a balance, and make a door and bar for our mouth," Eccles. xxi. 23 If licentious and unbridled thoughts will, in spite of all our watches and guard, steal into our hearts, let us be sure that no unruly words break out of our mouth; and let, in the variety of our language and expressions, some inconsiderate, rash, and imprudent words escape from us, at least let them not be malicious and detracting words, to wound the credit and good name of our neighbours let us inform and instruct the weak without insolence, and reprove and advise the wilful without bitterness; let us do all good offices towards advancing the reputation of those who desire to advance God's glory and the publick peace, and all charitable offices towards those who are in misery and distress, by what means soever they fell into it, let us endeavour to strengthen all men with our mouth, and that our speech may drop upon them and then God will bless and protect, and prosper us, against all the violence and all the calumnies which aim at our destruction Lord Clarendon

Psalm LIII This Psalm of David was composed by him at

5 There were they in great fear, where no fear was for God hath scattered the bones of him that encampeth against thee thou hast put them to shame, because God hath despised them

† Heb
thou f med
a fear

6 † Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad

† Heb
Who will
like salva
tions &c

PSALM LIV

1 David, complaining of the Ziphims, prayeth for salvation 4 Upon his confidence in God's help he promiseth sacrifice

¶ To the chief Musician on Neginoth, Maschil, A Psalm of David, when the Ziphims came and said to Saul, Doth not David hide himself with us?

† 1 Sam
13 & 26

SAVE me, O God, by thy name, and judge me by thy strength

2 Hear my prayer, O God, give ear to the words of my mouth

3 For strangers are risen up against me, and oppressors seek after my soul they have not set God before them Selah

4 Behold, God is mine helper the Lord is with them that uphold my soul

5 He shall reward evil unto mine enemies cut them off in thy truth

† Heb
those that
observe me

6 I will freely sacrifice unto thee I will praise thy name, O Lord, for it is good.

first, as it stands Psalm XIV and on the rebellion of Absalom But probably upon the new revolt made presently after the death of Absalom, by the Israelites that followed Sheba, David made two or three variations in Psalm XIV and so used it upon this new occasion Dr Wall

— Mahalath,] This word probably denotes some kind of musical instrument, but of what kind it is difficult now to determine Rosenmüller, Edwards

5 — for God hath scattered the bones] God hath destroyed him who thought to oppress thee, O my soul, and his bones lie scattered on the ground See 2 Sam xx 6—22 Bp Patrick

Psalm LIV This Psalm was composed by David at a time of his great distress, and seasonable deliverance afforded him by God, when, hiding himself in the wilderness of Ziph, the Ziphites made discovery to Saul, and he went with forces to seek him, but gave over the pursuit, by reason of the Philistines invading his land See 1 Sam xxiii 14 to the end Dr Hammond The application to Christ and to Christians is plain and easy, for which reason our Church hath appointed this Psalm to be read on Good Friday Bp Horne

— Neginoth,] See the note upon the title to the fourth Psalm Ver 1 — judge me] Do me justice Green

3 For strangers are risen up against me,] The Ziphites, though David's countrymen, acted the part of "strangers," or "aliens," in seeking to deliver him up to his unjust and cruel enemy Bp Horne

— they have not set God before them] They have cast off all regard to His presence and authority, and all fear of His judgments Poole

6 I will freely sacrifice unto thee] I will sacrifice to Thee a voluntary oblation Dr Hammond The prayers of great men in distress, and their thanksgivings

7 For he hath delivered me out of all trouble and mine eye hath seen his desire upon mine enemies.

PSALM LV.

David in his prayer complaineth of his fearful case 9 He prayeth against his enemies, of whose wickedness and treachery he complaineth 16 He comforteth himself in God's preservation of him, and confusion of his enemies

10.3 ¶ To the chief Musician on Neginoth, Maschil, A Psalm of David

GIVE ear to my prayer, O God, and hide not thyself from my supplication

2 Attend unto me, and hear me I mourn in my complaint, and make noise,

3 Because of the voice of the enemy, because of the oppression of the wicked for they cast iniquity upon me, and in wrath they hate me

4 My heart is sore pained within me and the terrors of death are fallen upon me

5 Fearfulness and trembling are come upon me, and horror hath † overwhelmed me

6 And I said, Oh that I had wings like a dove[†] for then would I fly away, and be at rest

7 Lo, then would I wander far off, and remain in the wilderness Selah

8 I would hasten my escape from the windy storm and tempest.

after great deliverances, have always been matter of uncommon delight to curiosity, and men of serious and religious spirits Nor does the glory of any great man ever shine out to their eyes up half the lustre, as when they behold him upon his knees, lifting up his eyes, or stretching out his hands to heaven, or, what is yet greater, prostrating himself before it, in humiliation and acknowledgment Then is the hero seen in all his dignity! *Dr Delaney* The royal Prophet here teaches us by his example that prayer should always be our refuge in time of danger, that, even when men have conspired our ruin, if we call upon God with a pure heart, He will protect us, and that when He has granted our prayers, we ought to bless Him with all our soul *Ostwald*

Psalm LV It is generally imagined that David composed this Psalm, when he was forced to flee suddenly from Jerusalem, on the breaking out of Absalom's rebellion, and the treachery of his principal counsellor Ahithophel, of whom he complains bitterly in the fourteenth verse *I ravell*

Vers 2, 3 *Attend unto me &c* Attend unto me, and answer me, while in my complaint I weep and cry aloud because of the insults of the enemy, and the oppression of the wicked for they lay iniquity to my charge, and bear me a violent hatred *Green*

4 *the terrors of death are fallen upon me* That is, I am brought to the very brink of destruction *Bp Wilson*

8 *I would hasten my escape &c* I would hasten away to shelter myself from this fierce persecution, which like a sudden storm threatens utterly to destroy me *Bp Patrick*

9 *Destroy, O Lord, &c* In these words, David beseeches

9 Destroy, O Lord, and divide their tongues for I have seen violence and strife in the city

10 Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it.

11 Wickedness is in the midst thereof: deceit and guile depart not from her streets

12 For it was not an enemy that reproached me, then I could have borne it neither was it he that hated me that did magnify himself against me, then I would have hid myself from him

13 But it was thou, † a man mine equal, my guide, and mine acquaintance

14 † We took sweet counsel together and walked unto the house of God in company

15 Let death seize upon them, and let them go down quick into † hell for wickedness is in their dwellings, and among them

16 As for me, I will call upon God, and the Lord shall save me

17 Evening, and morning, and at noon, will I pray, and cry aloud and he shall hear my voice

18 He hath delivered my soul in peace from the battle that was against me for there were many with me

19 God shall hear, and afflict them, even he that abideth of old Selah † Because they have no changes, therefore they fear not God

God to divide confound, and bring to nought the counsels of an iniquitous faction, for so in the history we find him saying, "O Lord, I pray Thee, turn the counsel of Ahithophel into foolishness," 2 Sam x⁹ 31 *Bp Horne*

10 *Day and night they go &c* The "violence and strife," mentioned at the conclusion of the preceding verse, are here described as going their rounds, like in armed watch upon the walls, to guard rebellion, which had taken up its residence in the heart of the city, from the attacks of loyalty, fight, and justice, driven with the king beyond Jordan *Bp Horne*

12—14 *For it was not &c* The many aggravating circumstances of Ahithophel's treason against David, and that of Judas against Christ, are here strongly marked The treachery of pretended friends is generally to the Church, as it was to her Lord, the beginning of sorrows Ingratitude, malice, and falsehood, are ingredients that must always meet in the composition of a traitor *Bp Horne*

15 *Let death seize &c* Let a sudden and unexpected death overwhelm them *Rosenmüller*. Or, this passage may be considered as a prediction (see the note on Psalm v 10) of the tragical fate of Ahithophel, and of those who followed Absalom The sudden destruction of Korah, Dathan, and Abiram, who, for stirring up a rebellion against Moses and Aaron, "went down alive into the pit," seems here alluded to *Bp Horne*

18 *many with me* Namely, God and His holy angels *Dr Wills*

19 *Because they have no changes, &c* They experience no change of fortune and therefore will not fear God *Green* Or,

† Heb
he hath pro-
fessed

20 He hath put forth his hands against such as be at peace with him. † he hath broken his covenant

21 The words of his mouth were smoother than butter, but war was in his heart his words were softer than oil, yet were they drawn swords

* Psal 97 5
Mat 6 25
Lukel 22
1 Pet 5 7
|| Or suft

22 Cast thy || burden upon the LORD, and he shall sustain thee. he shall never suffer the righteous to be moved

23 But thou, O God, shalt bring them down into the pit of destruction. † bloody and deceitful men † shall not live out half their days; but I will trust in thee.

† Heb
men of
bloods and
deceit
† Heb
shall not
half their
days

PSALM LVI

1 David, praying to God in confidence of his word, complaineth of his enemies 9 He professeth his confidence in God's word, and promiseth to praise him

¶ To the chief Musician upon Jonath-elem-rechokim, || Michtam of David, when the Philistines took him in Gath

|| Or
A Golden
Psalm of
David
1 Sam.
21 11

BE merciful unto me, O God for man would swallow me up, he fighting daily oppresseth me

† Heb
Mine obser-
vers

2 † Mine enemies would daily swallow me up for they be many that fight against me, O thou most high

3 What time I am afraid, I will trust in thee

Because there is no reformation in them, neither do they fear God Street, Archdeacon Randolph

• 20 He hath put forth &c.] This perfidious traitor hath basely lifted up his hands to injure those who were at peace and friendship with him he hath broken his promise and oath of fidelity. Bp Patrick, Travell

21. — drawn swords.] That is, pernicious in their design and consequences Poole

22 (As thy burden &c.) The conclusion of the whole matter is, that amidst all dangers and adversities, whensoever they oppress us, we are to put our full trust and confidence only in His mercy, who delivered David, and the Son of David, out of all their troubles Bp Horne

The distresses and dangers to which we are subject are hardly remediable, when they who by intimate conversation know our nature, and to whom we have communicated our purposes, counsels, and designs, prove treacherous and false to us, and concur with the envy and malice of our enemies, and as the danger is then almost inevitable, so the grief and agony that attends it is sharper and more troublesome than the danger, it bereaves us of that composure, and temper, and serenity of mind, which usually cheeres us in all other accidents. But our comfort is, though we are least able to help ourselves in such exigencies, and against such distresses, we have an Helper, if we call faithfully upon Him, who sees the pangs we suffer, the agony and fear we endure, and hears the just voice of our lamentation Lord Clarendon.

Psalm LVI — Jonath-elem-rechokim,] That is, the silent dove far off David thus styles himself on account of his being at that time in a far country Dr Wells Or, these words may be the name of some well known song, to the musick of which this is directed to be sung Mudge.

Ver 1 — he fighting &c.] He is daily fighting against me, that he may crush me Green

4 In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me

5 Every day they wrest my words: all their thoughts are against me for evil.

6 They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul

7 Shall they escape by iniquity? in thine anger cast down the people, O God

8 Thou tellest my wanderings, put thou my tears into thy bottle are they not in thy book?—

9 When I cry unto thee, then shall mine enemies turn back this I know, for God is for me

10 In God will I praise his word in the LORD will I praise his word.

11 In God have I put my trust I will not be afraid what man can do unto me

12 Thy vows are upon me, O God I will render praises unto thee

13 For thou hast delivered my soul from death wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?

PSALM LVII

1 David in prayer fleeing unto God complaineth of his dangerous case 7 He encourageth himself to praise God

4 In God I will praise his word,] By the assistance of God I shall be enabled to praise Him for the performance of His promises Bp Patrick

8 Thou tellest my wanderings.] David's whole life, from his victory over Goliath till the death of Saul, was continually spent in wandering from place to place Dr Chandler

— put thou my tears into thy bottle.] This expression seems to intimate, that the custom of putting tears into the lacrymal urns, so well known among the Romans, was more anciently in use among the Hebrews. These urns were of different materials, some of glass, some of earth, they were also of various forms or shapes They were placed on the sepulchres of the deceased, as a memorial of the distress and affliction of their surviving relations and friends The meaning therefore of the expression, "put Thou my tears into Thy bottle," will be, "let my distress, and the tears I have shed in consequence of it, be ever before Thee, excite Thy kind remembrance of me, and plead with Thee to grant me the relief I stand in need of" Dr. Chasler, Calmet.

12 Thy vows are upon me, O God.] That is, I am bound by vows to Thee

13 — wilt not thou deliver my feet from falling.] This should be rendered as it is in the Liturgy, "and my feet from falling"

By the example of David we are here taught, that, to whatever extremity the children of God are brought, and when even force and artifice are employed against them, they are not moved, that, so firm is their trust in God, they do not fear what man can do unto them, and that even before their deliverance they rejoice in the Lord, and pay to Him their vows and thanksgivings. Osterwald

Psalm LVII The Church, by her appointment of this as one of the proper Psalms for Easter-day, hath instructed us to transfer the ideas to the resurrection of Christ from the grave Bp Horne

|| Or,
Destroy not
1 1
24 1

¶ To the chief Musician, || Al-taschuth,
Michtam of David, * when he fled from
Saul in the cave.

BE merciful unto me, O God, be merciful unto me for my soul trusteth in thee yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.

2 I will cry unto God most high, unto God that performeth all things for me.

|| Or
he reproach-
eth him that
would smite
you me up

3 He shall send from heaven, and save me || from the reproach of him that would swallow me up. Selah God shall send forth his mercy and his truth

4 My soul is among lions and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword

5 He thou exalted, O God, above the heavens, let thy glory be above all the earth.

|| Psal 7
16 & 9 15

6 They have prepared a net for my steps; my soul is bowed down they have digged a pit before me, into the midst whereof they are fallen themselves Selah

|| Psal 108
1 &c
|| Or
prepared

7 My heart is || fixed, O God, my heart is fixed I will sing and give praise

8 Awake up, my glory, awake, psaltery and harp I myself will awake early

9 I will praise thee, O LORD, among the people I will sing unto thee among the nations

|| Psal 7
5 & 108 4

10 For thy mercy is great unto the heavens, and thy truth unto the clouds

— Al-taschuth] “ Destroy not seems to be the beginning of a song, to the musick of which this Psalm is directed to be sung Mudge

Ver 3 — God shall send forth &c] God, by His deliverance of me, shall manifest His lovingkindness, and the truth of His promises Travell

4 My soul is among lions &c] I am beset by cruel and bloody enemies whose hearts are inflamed with deadly malice against me, even men given over to wickedness, whose mouths are full of mischievous slanders and reproaches, wherewith they endeavour to wound me to the death Bp Hall

5 Awake up, my glory &c] Awake, O my tongue, awake, I will all o awake early the psaltery and harp Green

10 — thy mercy is great &c] Thy mercy and truth extend over the whole universe Travell

Though we may not be exposed to dangers like those of David formerly, and therefore cannot apply to ourselves all we read in this Psalm, we may nevertheless from hence conclude, in general, that in our necessities we should draw nigh to God, being fully persuaded that He will not fail to send us help from heaven, and deliver us Ostervald

Psalm LVIII A Psalm of David wherem he reproves the judges, the princes of Sauls court, for passing an unrighteous sentence upon him, probably, as guilty of seeking Sauls life, and begs of God to defeat their unjust attempts to destroy him, and openly to shew Himself the Protector of the innocent Green

11 Be thou exalted, O God, above the heavens let thy glory be above all the earth

PSALM LVIII

1 David reproveth wicked judges, 3 describeth the nature of the wicked, 6 devoteth them to God's judgments, 16 wherem the righteous shall rejoice

¶ To the chief Musician || Al-taschuth, Michtam of David

|| Or,
Destroy not,
A golden
Psalm of
David

DO ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

2 Yea, in heart ye work wickedness, ye weigh the violence of your hands in the earth

3 The wicked are estranged from the womb they go astray † as soon as they be born, speaking lies

† Heb
fr m the
belly

4 Their poison is † like the poison of a serpent they are like the deaf || adder that stoppeth her ear,

† Heb
according
to the like
muss

5 Which will not hearken to the voice of charmers, || charming never so wisely

|| Or
asp

6 Break their teeth, O God, in their mouth. break out the great teeth of the young lions, O LORD

|| Or
be the char
mer not
so cunning

7 Let them melt away as waters which run continually when he bendeth his bow to shoot his arrows, let them be as cut in pieces

8 As a snail which melteth, let every one of them pass away like the untimely birth of a woman, that they may not see the sun

9 Before your pots can feel the thorns,

Ver 1 * Do ye indeed speak &c] O ye assembly of princes and rulers, have you pronounced a righteous sentence against me, and judged me uprightly according to your consciences? Bp Patrick, Travell

3 The wicked are estranged &c] Such is their wickedness, that they were depraved from the very womb, going astray as soon as they could go and telling lies as soon as they could speak Travell

4, 5. — like the deaf adder &c] Allusion is here made to that sort of serpents, which, according to some naturalists, were able to make themselves deaf, in order to resist the effect of charms employed for the purpose of lulling them asleep and taking them The meaning is, these incorrigible persons resolve never to hearken to any thing which may induce them to quit their evil ways Dr Hammond The notion of charming serpents with certain sounds, or by uttering particular words, was formerly extremely general, and still prevails over many parts of Barbary Dr Shaw

7 Let them melt &c] Let them fall away one from the other till they come to nothing, as waters, which not being contained within any vessel or bank, run continually, and spread themselves further and further, till they are all lost or sucked up into the earth. Dr Wells

8 As a snail which &c] As a snail, which melts or spends itself the further it goes, so let every one of them that are my enemies pass away, or miscarry in their designs Dr Wells

9 Before your pots &c] Perhaps these words should rather be translated, “ Before your pots can feel the thorns, the tempest

† Heb
as living, as
wrath

he shall take them away as with a whirlwind, † both living, and in his wrath.
10 The righteous shall rejoice when he seeth the vengeance he shall wash his feet in the blood of the wicked.

† Heb
fruit of the,
&c

11 So that a man shall say, Verily there is † a reward for the righteous verily he is a God that judgeth in the earth

PSALM LIX.

1 David prayeth to be delivered from his enemies 6 He complaineth of their cruelty 8 He trusteth in God 11 He prayeth against them 16 He praiseth God

¶ Or
Des ignot
at golden
1 Psalm of
David
1 Sam
19 11
† Heb
set me on
high

¶ To the chief Musician, ¶ Al-taschirh, Michtam of David, when Saul sent, and they watched the house to kill him

DELIVER me from mine enemies, O my God † defend me from them that rise up against me

2 Deliver me from the workers of iniquity, and save me from bloody men

3 For, lo, they lie in wait for my soul the mighty are gathered against me, not for my transgression, nor for my sin, O LORD

† Heb
to meet me

4 They run and prepare themselves without my fault awake † to help me, and behold

5 Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen be not merciful to any wicked transgressors Selah

6 They return at evening they make a noise like a dog, and go round about the city

7 Behold, they belch out with their mouth swords are in their lips for † who, say they, doth hear?

† Psal 10
11 & 71
11 & 94

8 But thou, O LORD, shalt laugh at them, thou shalt have all the heathen in derision

9 Because of his strength will I wait upon thee, for God is † my defence

† Heb
my high
place

10 The God of my mercy shall prevent me God shall let me see my desire upon † mine enemies.

† Heb
mine obsu-
ler

11 Slay them not, lest my people forget scatter them by thy power, and bring them down, O LORD our shield

12 For the sin of their mouth and the words of their lips let them even be taken in their pride and for cursing and lying which they speak

13 Consume them in wrath, consume them, that they may not be and let them know that God ruleth in Jacob unto the ends of the earth Selah

14 And at evening let them return, and let them make a noise like a dog, and go round about the city

15 Let them wander up and down † for meat, and grudge if they be not satisfied

† Heb
to eat

16 But I will sing of thy power, yea, I will sing aloud of thy mercy in the morning for thou hast been my defence and refuge in the day of my trouble

¶ Or,
if they be
not satisfi-
ed then they
will stay all
night

17 Unto thee, O my strength, will I sing for God is my defence, and the God of my mercy

shall bear them away BIRDS and thorns, when set on fire, are frequently applied in Scripture to represent the rage of the wicked, violent, yet impotent, and of no long continuance. They are applied also to the wicked themselves, as useless and unprofitable, proper objects of God's wrath, to be burned up or driven away by the wind. Both these ideas seem to be joined in the above verse. *Bp Louth*

10 — the vengeance] The just judgment of God upon wicked men. *Bp Watson*

— he shall wash &c] This is an allusion to a great conqueror, who dips his feet in the blood of his enemies as he passes over their carcasses. *Bp Patrick*

In general, we see here that all those who harden themselves in their evil ways, without hearkening to the voice of God, are threatened with His vengeance. We learn also from this Psalm, that though the wicked prosper, and good men are afflicted for a while, yet they will always have reason to acknowledge, "that there is a reward for the righteous, and that there is a God who judgeth the earth." *Outward*

Psalm LIX ver 5 — awake to visit &c] Awake to punish all those wretches, who, though they call themselves Thy people, yet are as wicked as even the heathen be not merciful in sparing longer any such notoriously wicked transgressors. *Dr Wells*

6 They return at evening, &c] The messengers of Saul, coming after David in the evening, besetting his house, and blocking up the approaches to it, are here compared to a set of

hungry dogs in quest of their prey. *Bp Horne* See note on ver 14

7 Behold, they belch out &c] Behold, their hearts are full of malice, which bursts out at their mouths in open threats to kill me, for, Who, say they, shall call us to account for it? *Bp Patrick*

9 Because of his strength &c] It is probable that the beginning of this verse should be the same with that of verse 17. *Bp Louth*

10 — shall prevent me] That is, shall make way for my timely escape. *Dr Wells*

11 Slay them not, &c] Do not utterly destroy them, lest my countrymen lose the remembrance of it but let them remain a just monument of Thine anger. *Travell*

14 — like a dog, &c] Dogs are found in great numbers in the cities of the East, and crowd the streets. They do not appear to belong to any particular persons, as our dogs do, nor to be fed distinctly by such as might claim some interest in them, but get their food as they can. *Harmer*

15 — and grudge if they be not satisfied] And murmur because they are not satisfied. *Dr Chandler* See the margin

Nothing gives us such support and administers such confidence and courage to expect a deliverance from God Almighty out of any persecution or danger that invades us, as the consciousness of innocence. Not that we may conclude, that guiltless men cannot be oppressed, even to the loss of their lives, as well as their fortunes, or, that evil men cannot prevail against those

PSALM LX.

1 *David, complaining to God of former judgment, & now, upon better hope, prayeth for deliverance* 6 *Comforting himself in God's promises, he craveth that help whereon he trusteth*

¶ To the chief Musician upon Shushan-eduth, ¶ Michtam of David, to teach, when he strove with Aram-naharaim, and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand

¶ Or
A golden
Psalm
2 Sam 8
3, 11
1 Chron.
18 9
about 1040
Pa. 44 9
† Heb
broken

O GOD, thou hast cast us off, thou hast scattered us, thou hast been displeased, O turn thyself to us again

2 Thou hast made the earth to tremble, thou hast broken it heal the breaches thereof, for it shaketh

3 Thou hast shewed thy people hard things thou hast made us to drink the wine of astonishment

4 Thou hast given a banner to them that feared thee, that it may be displayed because of the truth Selah

5 That thy beloved may be delivered

Paal 108
p &c

who are less evil than they we may not only be very innocent in those particulars of which we are condemned and brought into misery, but therefore condemned, because we are known to be innocent, and yet we may be guilty enough in other particulars, to deserve a greater punishment and misery than we undergo and since every sin is in opposition to God's will and directions, it is His usual method to punish sinners by others who are most opposite to the sins they practised Our deliverance therefore may be for a time deferred, till the fire of adversity hath well purged the dross and corruption which our prosperity had contracted, and we shall then find, that our constancy and patience in suffering hath made God propitious to us, and provided a crown of glory for our reward Lord Clarendon

Psalm LX — *Shushan-eduth* The meaning of this word is quite uncertain

— *to teach* Either, that David might teach posterity what things he had done, or, unplying that this Psalm was given to the chief musician, that he might teach the inferior ones Rosenmiller

— *Aram* The Syrians, so called, because they were the descendants of Aram the son of Shem, Gen x 22 Poole

— *naharaim* Those Syrians that lived between the two rivers Tigris and Euphrates Bp Patrick

— *Aram-zobah* Those Syrians that lived adjoining to the former, in that part of Syria called Zobah, 2 Sam. viii 5 Bp Patrick

— *when Joab returned, &c* See 1 Kings xi 15, 16

Ver 2 *Thou hast made the earth to tremble, &c* These expressions are figurative, and allude to the convulsions of the state, which had lately happened in the war between the house of Saul and David Street

3 *Thou hast shewed &c* Thou hast inflicted grievous punishments upon us Bp Patrick

— *thou hast made us to drink &c* Thou hast filled us with no less horror and trembling, than men who are intoxicated with strong and stupefying drink Poole

4 *Thou hast given a banner &c* But now, Thou hast granted the desires of Thy faithful servants according to Thy promise, Thou hast united them under me then king, to whom they should all repair as soldiers do to their standard. Bp Patrick, Travell

ed; save with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

7 Gilead is mine, and Manasseh is mine, Ephraim also is the strength of mine head, Judah is my lawgiver;

8 Moab is my washpot, over Edom will I cast out my shoe Philistia, triumph thou because of me.

9 Who will bring me into the strong city? who will lead me into Edom?

10 Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies?

11 Give us help from trouble for vain is the help of man

12 Through God we shall do valiantly for he it is that shall tread down our enemies.

¶ Or
triumph
thou on
me [by an
irony]
† Heb
city of
strength
Paal 44
9 & 108 11

† Heb
salvation

PSALM LXI

1 *David fleeth to God upon his former experience* 4 *He voweth perpetual service unto him, because of his promises*

6 — *in his holiness*,] In His sanctuary Mudge

— *I will divide Shechem, &c*] The valley of Succoth lay on the east side of Jordan in the tribe of Gad, and so probably did the Shechem here mentioned At this time they both seem to have been in the hand of the enemy, and David declares here that, as soon as he had taken them, he would divide them among his own people Green

7 *Gilead is mine, &c*] Gilead is on my side and Manasseh is on my sides Ephraim is the helmet of my head, Judah is my sceptre In this verse the tribes are mentioned, which would accompany him in this expedition Gilead, as it is here distinguished from Manasseh, must mean the tribe of Gad, which was a very warlike tribe. Ephraim seems to have been fixed upon for his helmet to protect his head, as being the most numerous and warlike tribe Green

— *lawgiver*,] Or rather, sceptre, the word in the original signifies a ruler's staff, or some emblem of authority Judah was another very warlike tribe The patriarch Jacob conveys his prophecy of him under the image of a lion couching upon a sceptre, whom none dare rouse up, Gen xlix 9, 10 Here David speaks of this tribe as his sceptre, as the support of his crown and royal dignity Green

8 *Moab is my washpot, &c*] Meaning, I will reduce these my enemies to the vilest servitude I will treat Moab as my washpot, I will use the Edomites as slaves, holding forth my shoes that they may pluck them off Bp Patrick, Poole

— *Philistia, triumph thou because of me*] That is, receive me as thy conqueror with demonstrations of joy

9 *Who will bring me &c*] Borsath the capital of Judah, or Edom, was a fortified town, situated on a rock, deemed impregnable See Obadiah ver 3 Considering therefore the strength of the adversary, David, by this question, acknowledgeth his own impotency, and the need he had of superiour aid in order to achieve this important conquest Bp Horne

As David in this Psalm celebrates the power and goodness of God, who had assisted His people, and given them the victory over their enemies, so should we learn, that the strength and assistance of man is under all circumstances but vanity, and that there is none but the Lord who can help and deliver us in our distress, and in whom we may safely and perfectly confide Osterwald.

¶ To the chief Musician upon Negmah,
A Psalm of David.

HEAR my cry, O God; attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed lead me to the rock that is higher than I

3 For thou hast been a shelter for me, and a strong tower from the enemy.

4 I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah

5 For thou, O God, hast heard my vows thou hast given me the heritage of those that fear thy name

6 † Thou wilt prolong the king's life and his years † as many generations

7 He shall abide before God for ever O prepare mercy and truth, which may preserve him

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

PSALM LXII

1 David professing his confidence in God discourageth his enemies 5 In the same confidence he encourageth the godly 9 No trust is to be put in worldly things 11 Power and mercy belong to God

¶ To the chief Musician, to Jeduthun,
A Psalm of David

148. **T**RULY my soul † waiteth upon God from him cometh my salvation

2 He only is my rock and my salvation; he is my † defence; I shall not be greatly moved. ^{† Heb. high place}

3 How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence.

4 They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse † inwardly. Selah ^{† Heb. in their inward parts}

5 My soul, wait thou only upon God, for my expectation is from him

6 He only is my rock and my salvation: he is my defence, I shall not be moved

7 In God is my salvation and my glory: the rock of my strength, and my refuge, is in God

8 I trust in him at all times, ye people, pour out your heart before him: God is a refuge for us. Selah

9 Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are † altogether lighter than vanity. ^{† Or, alike}

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them. ^{† Or, strength}

11 God hath spoken once, twice have I heard this; that † power belongeth unto God. ^{† Job 34 11 Prov 24 12 Jer 92 19 Ezek 7 27 Matt 16 27 Rom 9 6 2 Cor 5 10 1 ph 6 8 Col 25 1 Pet 1 17 Rev 22 12}

12 Also unto thee, O Lord, belongeth mercy: for thou tenderest to every man according to his work

Psalm LXII ver 2 [From the end of the earth] Meaning, probably, from the remotest part of Judea. *Merrick*

— the rock that is higher than I] Or, the rock which is too high for me, that is, to a place of safety, which, as without I see, I am not able to reach, so there my enemies may not be able to approach me. *Edwards, Bp Patrick.*

• 4 — for ever] As long as I live. *Dr Wells*

5 For thou, O God &c] The "vows" of David, made during his banishment, were heard, and he was restored to the possession of his kingdom, in that land which God had given to His people for an heritage. *Bp Horne*

6 — and his years as many generations] He thus speaks, partly, because his kingdom was not like Saul's, a matter of one age expiring with his life, but established to him and his descendants; and partly, because Christ, who was to spring from him, should actually in His own person possess the kingdom for ever. *Poole*

7 — O prepare &c] O let Thy goodness and faithfulness ever defend him. *Bp Patrick*

It is a great comfort in all our afflictions and calamities, that He, who is best able to succour and deliver us, is always within the reach of our cry, and though He sits above the cherubim, hears perfectly every groan and prayer we pour out to Him from the lowest dungeon of our prison. Let our enemies cast us as deep as they please into bondage, He will both see and hear us, if we pray to Him with that fervour and devotion with which we ought, and He will interpose some shelter and protection between us and the malice and power of our enemies.

till He thinks fit to make our deliverance perfect and complete. *Lord Clarendon*

Psalm LXII — Jeduthun,] See the note on the title of the thirty ninth Psalm

Ver 3 How long will ye imagine &c] The prophet expostulates in this verse with his enemies, for continually plotting against him, and foretels that their destruction will happen suddenly and irremediably, like the downfall of a wall that is in a tottering state, or a stone fence, the parts of which are not cemented together. *Bp Horne*

9 Surely men of low degree &c] A reason is here assigned why we should at all times "trust in God" namely, because there is nothing else in which we can trust, which will not in the end deceive us. Weighed in the "balance of heaven" the power of man to save is less than nothing. *Bp Horne*

10—12 Trust not in oppression &c] These three verses are directed to oppressors, not to be too eager after ill-gotten power or riches, nor to place their trust in them, since there are two things confessedly against them, the power and the goodness of God: by which He will be able and willing to do justice to all mankind, to protect His friends, and defeat their enemies. *Mudge*

The comforts which David had found, he exhorteth others to seek, in faith and prayer, in such a faith, as fixeth itself on God, when the whole world is against it, and such prayer, as poureth forth all the desires of the soul into the bosom of the Almighty. How often, in repeating the Psalms, do we declare, that "God is our refuge," yet how very seldom do we recur to Him, as such, in the hour of temptation! *Bp Horne*

PSALM LXIII.

1 David's thirst for God & His manner of blessing God 9 His confidence of his enemies' destruction, and his own safety.

A Psalm of David, when he was in the wilderness of Judah

O GOD, thou art my God; early will I seek thee, my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is,

† Heb
sary
† Heb
without
water.

2 To see thy power and thy glory, so as I have seen thee in the sanctuary

3 Because thy lovingkindness is better than life, my lips shall praise thee

4 Thus will I bless thee while I live I will lift up my hands in thy name

5 My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips

6 When I remember thee upon my bed, and meditate on thee in the night watches

7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice

8 My soul followeth hard after thee thy right hand upholdeth me.

9 But those that seek my soul, to destroy it, shall go into the lower parts of the earth

10 They shall fall by the sword they shall be a portion for foxes

11 But the king shall rejoice in God, every one that sweareth by him shall glory, but the mouth of them that speak lies shall be stopped

† Heb
furn

† Heb
They shall
make him
run out
like water
by the hands
of the sword

Psalm LXIII In this Psalm the royal prophet, an exile in the wilderness, expresses most elegantly the sentiments of tenderness and love. *Bp Lowth*

— when he was in the wilderness of Judah] He went through that wilderness when he fled from Absalom. *Dr Wells*

Ver 1 — in a dry and thirsty land,] Probably this should be rendered, as in the Syriack version, "as a dry and thirsty land." *Abp Secker, Bp Hare*

2 To see thy power &c] My chief desire is, that I may be restored again to worship Thee before the ark of Thy presence, where Thy glorious Majesty resides among us. *Travell*

4 — I will lift up &c] That is, in prayer and thanksgiving to Thy Divine Majesty. *Dr Wells*

5 My soul shall be satisfied &c] The greatest desires cannot give so much satisfaction to the hungry, as I shall enjoy from the employment of singing Thy praises. *Bp Patrick, Travell*

8 — followeth hard after thee] Cleaveth unto Thee. *Green*

9 — the lower parts of the earth] That is, the grave. *Bp Hall*

10 — a portion for foxes] See note at Judges xv 4

11 — every one that sweareth by him] That is, every one who invokes His name, worships Him, and makes Him the object of religious reverence and fear, all which is implied in swearing, as an oath is an immediate appeal and solemn act of worship to God. *Rosenmüller, Poole, Mervick*

So soon as religion gains that hold and that possession of the heart, which it must do to become the means of our salvation, it enters our thoughts very frequently. We "remember God upon our bed, and meditate on Him in the night watches." Would we

PSALM LXIV.

1 David prayeth for deliverance, complaining of his enemies 7 He promiseth himself to see such an evident destruction of his enemies, as the righteous shall rejoice at it

To the chief Musician, A Psalm of David.

HEAR my voice, O God, in my prayer preserve my life from fear of the enemy.

2 Hide me from the secret counsel of the wicked, from the insurrection of the workers of iniquity.

3 Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words

4 That they may shoot in secret at the perfect suddenly do they shoot at him, and fear not

5 They encourage themselves in an evil matter they commune of laying snares privily, they say, Who shall see them?

6 They search out iniquities, they accomplish a diligent search both the inward thought of every one of them, and the heart, is deep

7 But God shall shoot at them with an arrow, suddenly they shall be wounded.

8 So they shall make their own tongue to fall upon themselves all that see them shall flee away

9 And all men shall fear, and shall declare the work of God, for they shall wisely consider of his doing.

|| Or
speech
† Heb to
hide snar
|| Or
we are con
sumed by
that which
they have
thought
searched
† Heb
a search
searched
† Heb
their own
shall be

therefore know whether we have made, or are making, any advances in Christianity or not? These are the marks which will tell us. Do we think more frequently about religion than we used to do? Do we cherish and entertain these thoughts for longer continuance than we did? Do they interest us more than formerly? Do they sink deeper? If we perceive this, then, we perceive a change, upon which we may ground our hopes and expectations, if we perceive it not, we have cause for very afflictive apprehensions, that the power of religion hath not yet visited us, cause for deep and fervent intercession with God for the much wanted succour of His Holy Spirit. *Archdeacon Paley*

Psalm LXIV This Psalm was most probably composed by David when he was persecuted by Saul and his associates, from whom he begs of God to protect him, and afterwards foretells the sudden destruction should sooner or later fall upon them. *Idem* This is one of the Psalms appointed for the service of thanksgiving on the fifth of November

Ver 4 — at the perfect] David thus calls himself, because he was perfectly innocent of what they laid to his charge. *Bp Patrick*

— suddenly] That is, when he is not aware. *Green*

6. They search out &c.] They are ingenious in devising wickedness, and contriving means of executing their bad purposes

8. So they shall make &c.] They shall cause the mischief of the tongues to fall upon themselves. *Green*

9. And all men shall fear, and shall declare the work of God,] Shall declare the righteous judgments of God, acknowledging it to be His peculiar work of vengeance that befalls them. *Dr Hammond*

10 The righteous shall be glad in the Lord, and shall trust in him; and all the mighty in heart shall glory

PSALM LXV.

David praiseth God for his grace, & the blessedness of God's chosen by reason of benefits

To the chief Musician, A Psalm and Song of David.

PRAISE † waiteth for thee, O God, in Sion and unto thee shall the vow be performed

2 O thou that hearest prayer, unto thee shall all flesh come.

3 † Iniquities prevail against me as for our transgressions, thou shalt purge them away

4 Blessed is the man whom thou chooseth, and causest to approach unto thee, that he may dwell in thy courts we shall be satisfied with the goodness of thy house, even of thy holy temple.

5 By terrible things in righteousness wilt thou answer us, O God of our salvation, who art the confidence of all the ends of the earth, and of them that are afar off upon the sea

6 Which by his strength setteth fast the mountains, being girded with power

7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people

Diligently to mark, and carefully to treasure up in our minds the special providences of the Almighty, is the way to preserve and nourish our faith and hope in Him it furnishes the grounds of our thankfulness and praise, it stirs up our finest feelings and very best affections towards Him, holy joy, humble reverence, and hearty love, it supports us under all our sufferings, and affords us comfort in all our sorrows *Bp. Harn.*

Psalm LXV This Psalm is a thankful commemoration of God's mercies and deliverances, written probably on the occasion of His restoring plenty, after the three years' famine, 2 Sam xxi *Dr Hammond* How graceful and animated is that rich and flourishing picture of nature which is exhibited in this Psalm when the prophet, with a fertility of expression correspondent to the subject, praises the beneficence of the Deity in watering the earth and making it fruitful! *Bp. Lowth*

Ver 1 *Praise waiteth &c*] It becomes us, O God, to praise Thee in Thy sanctuary, and to pay the vows which we made unto Thee in the time of our distress *Bp. Patrick*

4. *Blessed is the man &c*] How happy is the man whom Thou hast chosen, and called to the privilege of being continually employed in Thy service! they, who enjoy this privilege, have abundant satisfaction in those blessings which are dispensed to them from Thy holy habitation. *Trevell*

5 *By terrible things*] "O God of our salvation, Thou in Thy righteousness answerest us by doing awful things Thou art the confidence of the remotest parts of the earth and the sea." By "terrible" or "awful things" are meant the works of God's providence, mentioned in the following verses. *Green*

8 *They also that dwell*] The meaning is, that the most distant and barbarous people behold the signs of God's power and goodness with wonder and amazement *Trevell*

8 They also that dwell in the uttermost parts are afraid at thy tokens; thou makest the outgoings of the morning and evening || to rejoice.

9 Thou visitest the earth, and || waterest it. thou greatly enrichest it with the river of God, which is full of water thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly || thou settlest the furrows thereof † thou makest it soft with showers thou blessest the springing thereof

11 Thou crownest † the year with thy goodness, and thy paths drop fatness

12 They drop upon the pastures of the wilderness. and the little hills † rejoice on every side

13 The pastures are clothed with flocks, the valleys also are covered over with corn, they shout for joy, they also sing

PSALM LXVI.

1 David exhorteth to praise God, 5 to observe his great works, 8 to bless him for his gracious benefits, 12 He voweth for himself religious service to God 16 He declareth God's special goodness to himself

To the chief Musician, A Song or Psalm

MAKE a joyful noise unto God, † all † Heb all ye lands the earth

2 Sing forth the honour of his name make his praise glorious

— the outgoings &c] The successive courses of the morning and evening, or of the sun and moon, which go forth at those times, thereby making the morning and evening both of which are said to rejoice poetically, because they give men occasion of rejoicing *Poole*

9 — the river of God,] The clouds, those reservoirs of water which are opened and shut at God's pleasure, are here called "the river of God," by showers from which He refresheth the earth. *Green*

10 — thou settlest the furrows thereof] See the margin.

11 — and thy paths,] God is here represented as going the circuit of the heavens, as making the clouds His chariot See Job xxii 14 and Psalm civ 9 *Dr Kennicott*

The happy effects of God's visiting the earth with rain, are valleys covered with corn, verdant meads, and thriving flocks All these ideas, in the prophetic Scriptures, are frequently transferred to the times of refreshment and consolation of peace and fruitfulness, in the church, which breaks forth into joy, in the one case, as the world is always ready to do in the other Manifest and marvellous, O Lord, are Thy works, whether of nature, or of grace, surely in wisdom and lovingkindness hast Thou made them all; the earth in every sense, is full of Thy riches! *Bp. Horne*

Psalm LXVI This Psalm is a solemn invocation to all the world to celebrate the wonderful works of God, as well in the general course of His providence, as for His miracles in favour of the Israelites *Trevell* It is introduced in our Forms of Prayer to be used at Sea, as a thanksgiving after a storm.

Ver 2 — make his praise glorious] That is, shew forth His praise with due honour and glory *Bp. Hare*

8 Say unto God, *How terrible art thou in thy works* through the greatness of thy power shall thine enemies *†* submit themselves unto thee.

Or, *yield*
forsook obedi-
ence
† Heb *lie*

4 All the earth shall worship thee, and shall sing unto thee, they shall sing to thy name. *Selah*

5 Come and see the works of God: he is terrible in his doing toward the children of men

6 He turned the sea into dry land they went through the flood on foot there did we rejoice in him

7 He ruleth by his power for ever, his eyes behold the nations let not the rebellious exalt themselves *Selah*

8 O bless our God, ye people, and make the voice of his praise to be heard

† Heb
uttereth

9 Which *†* holdeth our soul in life, and suffereth not our feet to be moved

10 For thou, O God, hast proved us thou hast tried us, as silver is tried

11 Thou broughtest us into the net, thou laidst affliction upon our loins

12 Thou hast caused men to ride over our heads, we went through fire and through water but thou broughtest us out into a *†* wealthy place

† Heb
moist

13 I will go into thy house with burnt offerings I will pay thee my vows,

† Heb
opened

14 Which my lips have *†* uttered, and my mouth hath spoken, when I was in trouble

† Heb
marion

15 I will offer unto thee burnt sacrifices of *†* fatlings, with the incense of rams, I will offer bullocks with goats. *Selah*

5 — *he is terrible &c*] Astonishing in the works and counsels of His providence *Bp. Patrick*

6 *He turned the sea &c*] The prophet, after inviting men to contemplate "the works of God," sets before them for that purpose two great miracles wrought for Israel, namely, the division of the Red sea, and that of the river Jordan, by the former they escaped Egypt, by the latter they entered Canaan *Bp. Horne*

9 — *suffereth not our feet to be moved*] Guards us from falling *Merrick*

11 — *into the net,*] That is, into the power of our enemies *Dr. Wells*

12 *Thou hast caused &c*] Thou hast caused us to be miserably trampled upon by our scornful enemies, and hast put us to all manner of hard trials but at last Thou hast settled us in a quiet plenty *Bp. Hall*

15 — *with the incense of rams,*] With the smoke of the fat of rams

18 *If I regard iniquity &c*] Inwardly regard and cherish iniquity *Bp. Horne*

• If a virtuous and pious life went to receive no reward and advantage in the next world, it were to be chosen for the very pleasure and comfort it administers to us in this there being no delight equal to that which a man feels from doing well, and consequently no joy worthy to be named with that which possesses a man when he is contemplating the greatness and glory of his Creator, and making due acknowledgments for the blessings and

16 Come and hear, all ye that fear God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 If I regard iniquity in my heart, the Lord will not hear me

19 But verily God hath heard me; he hath attended to the voice of my prayer

20 Blessed be God; which hath not turned away my prayer, nor his mercy from me

PSALM LXVII

1 A prayer for the enlargement of God's kingdom, 5 to the joy of the people, 6 and the increase of God's blessings

¶ To the chief Musician on Neginoth, A Psalm or Song.

GOD be merciful unto us, and bless us, and cause his face to shine *†* upon us *Selah*

† Heb
with us

2 That thy way may be known upon earth, thy saving health among all nations

3 Let the people praise thee, O God; let all the people praise thee

4 O let the nations be glad and sing for joy for thou shalt judge the people righteously, and *†* govern the nations upon earth *Selah*

† Heb
lead

5 Let the people praise thee, O God, let all the people praise thee

6 Then shall the earth yield her increase, and God, even our own God, shall bless us

7 God shall bless us, and all the ends of the earth shall fear him

deliverances he hath received from His divine providence and mercy. *Lord Clarendon*

• Psalm LXVII This Psalm seems to allude to, or rather to foretel, the incarnation of Christ, and the calling of the Gentiles when all the nations of the earth should partake of the heavenly blessing, and become the servants of the Lord Travell It forms a part of our Evening Service, to be read occasionally after the second lesson, and is also introduced into the Marriage Service

Ver 2. *That thy way &c.*] The sense of the verse is, Deal so graciously with Thy people Israel, that thereby the Gentiles may be allured to join themselves with them, and to embrace their religion *Bp. Patrick, Poole*

— *thy saving health*] Thy salvation *Merrick*

4 *O let the nations &c*] A very sufficient cause, surely, is here assigned why the "nations" should "be glad, and sing for joy," upon the erection of Messiah's kingdom in the midst of them, namely, because He would "judge the people righteously," breaking the yoke of the oppressor, and the iron rod of the prince of this world, becoming Himself an advocate in the cause of His church, introducing her into the glorious liberty of the children of God, whose service is perfect freedom, and with a sceptre, around which justice and mercy are wreathed together, "governing the nations upon earth" *Bp. Horne*

7. — *all the ends*] The remotest inhabitants. *Bp. Wilson*— Let us with that affection and charity which becomes the ser-

PSALM LXXVIII.

A prayer at the removing of the ark. 4 An exhortation to praise God for his mercies, 7 for his care of the church, 19 for his great works.

To the chief Musician, A Psalm or Song of David.

* Numb
10 35.

† Heb
from h

† Heb
rejoice with
gladness

† Heb
in a house

LET God arise, let his enemies be scattered let them also that hate him flee † before him.

2 As smoke is driven away, so drive them away as wax melteth before the fire, so let the wicked perish in the presence of God.

3 But let the righteous be glad, let them rejoice before God: yea, let them † exceedingly rejoice.

4 Sing unto God, sing praises to his name extol him that rideth upon the heavens by his name JAH, and rejoice before him.

5 A father of the fatherless, and a judge of the widows, is God in his holy habitation.

6 God setteth the solitary † in families he bringeth out those which are bound with chains but the rebellious dwell in a dry land.

7 O God, when thou wentest forth be-

fore thy people, when thou didst march through the wilderness; *Green*.
8 The earth shook, the heavens also dropped at the presence of God: yea, Sinai itself was moved at the presence of God, the God of Israel.
9 Thou, O God, didst † send a plentiful rain, whereby thou didst † confirm thine inheritance, when it was weary.
10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.
11 The Lord gave the word great was the † company of those that published it.
12 Kings of armies † did flee apace and she that tarried at home divided the spoil.
13 Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.
14 When the Almighty scattered kings in it, it was white as snow in Salmon.
15 The hill of God is as the hill of Bashan, an high hill as the hill of Bashan.
16 Why leap ye, ye high hills? this is the hill which God desireth to dwell in, yea, the Lord will dwell in it for ever.
17 The chariots of God are twenty thousand, even thousands of angels the

† Heb
shake out
† Heb
confirm it

† Heb
army
† Heb
did flee
† Heb

† Or,
flee, ye
hills

† Or,
even many
thousands

vants of one Master, and the children of one Father, be indulgent to one another in infirmities, and compassionate to one another in weaknesses. This is the way to make the earth yield her increase, such in increase as God takes delight in, in increase of Christian conversation, of brotherly affection, of knowledge, of humility, of justice and of charity, and of all those graces which will prevail with Him to shower down all temporal blessings in this world, and to afford an assurance of eternal in the world that is to come.
Lord, Clarendon
Psalm LXXVIII The occasion of this Psalm was most probably the removing the ark to mount Zion by David, or rather it might be composed soon after that transaction, and with reference to it. In the mystical sense (which is authorized by St Paul, 1 Ph 14 8) it refers to the ascension of Christ into heaven, and His session at the right hand of the Father, with the consequent formation and preservation of His church, and the destruction both of His own enemies and those of the church. But almost every part of this noble poem is involved in an impenetrable darkness. It would otherwise have afforded a singular example of the true sublime, the scattered rays of which, breaking forth with difficulty, through the thick clouds which surround it, we yet behold with a mixture of admiration and pleasure. *Bp. Lowth* It is appointed to be used on Whit-Sunday.
Ver 2. — JAH.] Or, Jehovah. *Strat* See the note on Exod vi 3.

6 God setteth the solitary &c.] God provides for those that are destitute, and settles them in comfortable habitations. He releases the miserable captives from slavery, and oppression, but those who are obstinate and rebellious He punishes by want and scarcity. *Bp. Patrick* Here is an allusion to the deliverance from the Egyptian bondage, and the destruction of the murmurers in the desert which brings in with great ease the full subject of the exodus in the next verse. *Bp. Lowth*
— in a dry land.] In a barren wilderness. *Merrick*
7. — when thou wentest forth before thy people.] In a pillar of a cloud by day, and of fire by night. *Green*

fore thy people, when thou didst march through the wilderness; *Green*.

8 The earth shook, the heavens also dropped at the presence of God: yea, Sinai itself was moved at the presence of God, the God of Israel.

9 Thou, O God, didst † send a plentiful rain, whereby thou didst † confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

11 The Lord gave the word great was the † company of those that published it.

12 Kings of armies † did flee apace and she that tarried at home divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

14 When the Almighty scattered kings in it, it was white as snow in Salmon.

15 The hill of God is as the hill of Bashan, an high hill as the hill of Bashan.

16 Why leap ye, ye high hills? this is the hill which God desireth to dwell in, yea, the Lord will dwell in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels the

8 — the heavens also dropped.] The clouds dropped down water. *Green*

9 Thou O God, didst send &c.] Didst send plentiful showers to refresh thy inheritance, that is the promised land.

10 — hath dwelt therein.] In thy inheritance.

11 The Lord gave the word.] That is, the joyful news. *Bp. Lowth*

— great was the company of those that published.] The word for “those that published” is feminine in the original, and points out the women who with music, songs, and dancing celebrated the victories of the Israelites over their enemies, according to the custom of those times. See ver 25 Exod xv 20 1 Sam xviii 6. *Parkhurst*

12 — and she that tarried &c.] The spoil was so great that the women, who staid at home, had their shares in the division of it. *Bp. Hall*

13 Though ye have lien &c.] That is, Though you were formerly obscure and oppressed slaves, tied down to the drudgery of brickmaking and pottery in Egypt, you shall now be as glorious as you then were contemptible. *Dr Delaney*

14 When the Almighty &c.] When the all-powerful God dispersed the hostile kings on your account, ye became as splendid and conspicuous as the bright snow on the top of the lofty hill of Salmon. *Travell*, and *Old Translation*

15 The hill of God &c.] The hill of Zion, where God has chosen to fix His sanctuary, though low and barren in comparison of the lofty hill of Bashan, is yet far superiour to it in real eminence and dignity. *Travell*

16 Why leap ye, ye high hills? Bashan, and the mountains about it, are poetically represented as leaping for joy at Jehovah's presence, and ambitious of His abode upon them, as if there was a rivalry among them which should be honoured with it. *Green* Or rather, the rendering should be, Why look ye with envy on Zion? *Bp. Horne*

— this is the hill.] Namely, Zion. *Bp. Patrick*

17 The chariots of God &c.] Here is declared the majesty and

Lord is among them, as at Sinai, in the holy place

* 1 phes 4

b

† 114 b
in the man

18^b Thou hast ascended on high, thou hast led captivity captive thou hast received gifts † for men; yea, for the rebellious also, that the Lord God might dwell among them.

19 Blessed be the LORD, who daily loadeth us with benefits, even the God of our salvation. Selah.

20 He that is our God is the God of salvation, and unto God the Lord belong the issues from death

21 But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses

22 The LORD said, I will bring again from Bashan, I will bring my people again from the depths of the sea

|| O:
and

23 That thy foot may be || dipped in the blood of thine enemies, and the tongue of thy dogs in the same

24 They have seen thy goings, O God, even the goings of my God, my King, in the sanctuary

magnificence of Jehovah's appearance on mount Zion as a mighty Conqueror of the enemies of His people, riding upon the cherubim, as in a triumphal chariot, with all the hosts of heaven, as it were, in His retinue. *Bp Horne*

18 *Thou hast ascended &c*] *Thou*, O God, hast now taken possession of Thy holy mountain, and hast given us the victory over our enemies, whom by Thy aid we have carried away captive in great numbers, and have distributed their spoils among the people yea, even among those who have transgressed Thy laws, and Thou, O Lord, shalt now have a fixed habitation in this sacred place. So shall Christ hereafter ascend up to heaven, and take possession of His glorious kingdom, having led captive His conquered enemies, sin and death, and there He shall receive those precious gifts and graces of the Spirit, which He shall bestow upon His followers, even upon such as had before violated His laws, and rebelled against Him thus shall the Lord God dwell in their hearts, and make His abode with them, Eph iv 8 *114 b*

20 — *the issues from death*] This should be translated, agreeably to the version of the Seventy, "the passages to death, the ways by which death goes out upon men to destroy them." *Dr Hammond, Bp Lowth*

23 *The Lord said, &c.*] Jehovah had promised to repeat in Israel, by David, His glorious acts, to work as signal victories and deliverances for His people, as He had formerly done in the field of Bashan, and at the Red sea, when they saw their enemies dead at their feet. *Bp Horne*

24 *They have seen thy goings,*] Thy triumphal procession and solemn entry into the sanctuary. *Abp Secker, Green,*

26 — *even the Lord, &c.*] The "fountain of Israel" is the same with the "stock or family of Israel." See Isa. xlviii 1 The sense of this clause therefore is, "Bless the Lord, ye who are sprung from the stock of Israel." *Bp Horne*

27 *There is little Benjamin &c.*] The literal rendering of this verse is, "There is little Benjamin their ruler, the princes of Judah their council, the princes of Zebulun, and the princes of Naphtali." In this enumeration of the tribes of Israel, that were present at the removal of the ark, four only are mentioned, Benjamin and Judah, who dwelt nearest to the city of David, Zebulun and Naphtali, who were farthest distant from it, to shew, as *Dr Chandler* observes, the unanimity of the whole nation, and of all the tribes far and near, in attending this solemnity, to testify their

25 The singers went before, the players on instruments followed after, among them were the damsels playing with timbrels.

26 Bless ye God in the congregations, even the Lord, || from the fountain of Israel.

|| O
that are
of the four
tribes of Is-
rael
|| Or
with their
company

27 There is little Benjamin with their ruler, the princes of Judah || and their council, the princes of Zebulun, and the princes of Naphtali.

28 Thy God hath commanded thy strength strengthen. O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

30 Rebuke || the company of spearmen, the multitude of the bulls, with the calves of the people, || till every one submit himself with pieces of silver || scatter thou the people that delight in war.

|| Or
the beasts of
the reeds.
|| Or,
he scatter-
eth

31 Princes shall come out of Egypt, Ethiopia shall soon stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth, O sing praises unto the Lord, Selah:

willing acknowledgment of David for their king, and the city of David for their capital and where all the great solemnities of religion should be performed, and their annual festivals continually celebrated. Benjamin, though the youngest tribe, is named first, and called the "ruler," because from that tribe sprang Saul the first king of Israel. Upon David's accession to the crown, Judah became the royal tribe, and supported the throne by its counsels. Zebulun and Naphtali were tribes of eminent learning and knowledge. See Gen. xlix 21; Judg. v 14 *Bp Horne*

28 *Thy God hath commanded thy strength*] This is an acknowledgment that all the power and strength of the kingdom of Israel was from God. *Bp Nicholson*

29 *Because of thy temple &c.*] David foretels, that on the establishment of the church and worship at Jerusalem, the kings of the Gentiles should come, and make their oblations at the temple of God, which happened in his days, and those of his son Solomon, as an earnest and figure of that plenary accession of the kings of the earth to the Church of Christ, which was to take place in the latter days, under the Gospel. See 2 Sam. viii 9—11; 1 Kings v 1 x. 1, 24; 2 Chron. iv. 23; Isa. lx 3, 6; Matth. ii 21. Rev. xxi 24 *Bp Horne.*

30 *Rebuke the company of spearmen, &c.*] This verse literally translated runs thus. "Rebuke the wild beast of the reeds, the congregation of the mighty among the calves of the nations, skipping, or exulting, with pieces of silver, scatter the people that delight in war." By the "wild beast of the reeds," is to be understood the Egyptian power, described by its emblem the crocodile, or river-horse, creatures living among the reeds of the Nile. The "calves of the nations" signify the objects of worship among the Egyptians, their Apis and Osiris, &c. around which the "congregation of the mighty" assembled. And by their "skipping with or exulting in pieces of silver," may either be meant their dancing at their idolatrous festivals, with the tinkling instruments, called "metra," which might be made of silver, or else it may imply their "glorying in pieces of silver," or in their riches. The whole verse is a prayer of the prophet to this effect, that it would please God to bring down and overthrow the strength, the pride, and the idolatry of Egypt, that ancient adversary and oppressor of Israel. *Bp Horne*

31 *stretch out her hands unto God.*] See the note on Psalm xlv 20

33 To him that rideth upon the heavens of heavens, *which were of old*; lo, he doth send out his voice, *and that a mighty voice.*

† Heb give,

|| Or heavens

34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

35 O God, *thou art* terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.

PSALM LXXIX.

1 David complaineth of his affliction 18 He prayeth for deliverance 22 He devoteth his enemies to destruction 30 He praiseth God with thanksgiving

¶ To the chief Musician upon Shoshannim, A Psalm of David.

SAVE me, O God, for the waters are come in unto my soul.

† Heb the man of depth
† Heb depth of waters

2 I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.

3 I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.

5 O God, thou knowest my foolishness, and my sins are not hid from thee.

† Heb dullness

6 Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

7 Because for thy sake I have borne reproach, shame hath covered my face.

33 — send out his voice,] That is, in thunder Green. We learn in general from this Psalm, that God has at all times displayed His power in favour of His people, by protecting them against their enemies, and showering down His mercies upon them. This He has done for the Christian church, as well as for the children of Israel: and what is said in this Psalm of the protection God vouchsafed to Zion against the assaults of the neighbouring nations, should convince us that the church shall always subsist, in spite of all the attempts of the world and the devil Ostervald

Psalm LXXIX. The application of many passages of this Psalm to our Lord, made by Himself and His apostles, as well as the appointment of the whole by the Church to be used on Good Friday, direct us to consider it as highly prophetic of our Saviour's sufferings, and indeed many of the expressions are such as were more literally fulfilled in Jesus Christ than in David, who, both in his sufferings and in his advancement after them to a kingdom, was an eminent type or pattern of our Saviour Travell, Bp Horne

1 Ver 1 — the waters are come &c.] That is, I am almost overwhelmed with calamities. Dr Wells

4 — restored that &c.] The meaning is, that he was contented

8 I am become a stranger unto my brethren, and an alien unto my mother's children.

9 For the zeal of thine house hath eaten me up, and the reproaches of them that reproached thee are fallen upon me. * John 9 17 Rom 15 9

10 When I wept, and chastened my soul with fasting, that was to my reproach.

11 I made sackcloth also my garment, and I became a proverb to them.

12 They that sit in the gate speak against me, and I was the song of the drunkards.

† Heb drinkers of strong drink

13 But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

16 Hear me, O Lord, for thy loving-kindness is good: turn unto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy servant, for I am in trouble: hear me speedily.

† Heb make haste to hear me

18 Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.

19 Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.

20 Reproach hath broken my heart, and I am full of heaviness: and I looked for some to take pity, but there was none, and for comforters, but I found none.

† Heb to lament with me.

rather to part with his own right than to quarrel with them Bp Patrick

5 O God, thou &c.] Thou, O God, who art privy to my felices, and from whom none of my sins can be concealed, Thou knowest that I never did them any injury Travell

9 For the zeal &c.] My zeal for Thy honour and service is that which made my enemies endeavour to take away my life, and their blasphemies against Thee moved my indignation as much as if they had been against myself. So was the Lord Christ disowned by His brethren, His zeal for God's glory deeply affected Him, and the reproaches which were levelled against God He felt as if aimed at Himself Dr Wells, Travell

12 They that sit in the gate.] That is, vain and idle persons, that spent their time in the gates, in which there used to be a confluence of people Rosenmüller

13 — an acceptable time.] Meaning, a time which he hoped God would think the fittest to shew him favour Bp Patrick, Travell

— in the truth of thy salvation.] That is, according to the promises which Thou hast made of saving me Dr Wells

19 — mine adversaries are all before thee.] That is, Thou knowest them thoroughly, and all their injurious and wicked devices Poole

21 They gave me also gall for my meat,
 * Matth 27 and in my thirst they gave me vinegar
 24 48 to drink
 Mark 15

22 Let their table become a snare be-
 29 fore them and that which should have been
 1 Rom 11 for their welfare, let it become a trap
 9 10

23 Let their eyes be darkened, that they
 see not, and make their loins continually
 to shake.

24 Pour out thine indignation upon
 them, and let thy wrathful anger take
 hold of them

25 Let † their habitation be desolate,
 † Heb their palace and † let none dwell in their tents
 † Heb let there not be a dweller

26 For they persecute him whom thou
 hast smitten, and they talk to the grief of
 † those whom thou hast wounded
 † Heb thy wounded
 † Or punish' ment of iniquity

27 Add || iniquity unto their iniquity and
 let them not come into thy righteousness

28 Let them be blotted out of the book
 of the living, and not be written with the
 righteous

29 But I am poor and sorrowful let thy
 salvation, O God, set me up on high

30 I will praise the name of God with a
 song, and will magnify him with thanks-
 giving

31 This also shall please the LORD better
 than an ox or bullock that hath horns and
 hoofs

32 The || humble shall see this, and be
 glad and your heart shall live that seek
 God
 † Or meet

33 For the LORD heareth the poor, and
 despiseth not his prisoners

21 They gave me &c.] These words, which David spake fig-
 uratively of himself, were literally fulfilled in the soldiers' treatment
 of our Lord while He hung upon the cross. Green

— gall.] See the note on Deut xix 18

— vinegar to drink.] Vinegar, in the East was the ordinary
 refreshment of a slave or of a wretched prisoner rather than of
 a prince and vinegar or sour wine, mixed with water, was the
 common drink of the Roman soldiers. Travell

22 Let their table &c.] Their very feast shall become a trap
 to them, they that eat at their table shall betray them, and their
 prosperity shall prove their ruin. Bp Patrick In addition to
 what has been said on the subject of imprecations, in the note
 upon Psalm v 10, it may be remarked that this and the follow-
 ing verses to the twenty-ninth inclusive, are strictly prophetic
 of the wretched condition of the Jews, after their rejection of the
 Messiah, and the destruction of their city and temple. See Rom
 xi 9 10 Travell

26 — they talk to the grief.] Rather, agreeably to the version
 of the Seventy, "they add to the pain." Bp Hare, Mudge

27 Add iniquity &c.] Thou shalt punish their iniquities by
 suffering them to add sin to sin, and they shall obstinately refuse
 to partake of Thy proffered mercy. Travell, Bp Horne

29 — set me up on high.] Put me out of the reach of danger
 Bp Wilson

32 The humble shall see this.] That is, the goodness of God
 towards me. Travell

33 — his prisoners.] That is, such as are persecuted for His
 sake. Dr Wills

34 Let the heaven and earth praise him,
 the seas, and every thing that † moveth † Heb
 therein. creepeth

35 For God will save Zion, and will
 build the cities of Judah that they may
 dwell there, and have it in possession.

36 The seed also of his servants shall in-
 herit it and they that love his name shall
 dwell therein

PSALM LXX

David soliciteth God to the speedy destruction of the
 wicked, and preservation of the godly

¶ To the chief Musician, A Psalm of Da-
 vid, to bring to remembrance

MAKE haste, O God, to deliver me, 2 1 1 40
 make haste † to help me, O LORD 13 &c

2 Let them be ashamed and confounded
 that seek after my soul let them be turned
 backward, and put to confusion, that de-
 sue my hurt.
 † Heb to my help
 † Ps 133
 & 7 13

3 Let them be turned back for a reward
 of their shame that say, Aha, aha

4 Let all those that seek thee rejoice
 and be glad in thee and let such as love
 thy salvation say continually, Let God be
 magnified.

5 But I am poor and needy make haste
 unto me, O God thou art my help and
 my deliverer, O LORD, make no tarrying

PSALM LXXI

1 David, in confidence of faith, and experience of God's
 favour, prayeth both for himself, and against the ene-
 mies of his soul 14 He promiseth constancy 17 He

If we are persecuted without a cause by our enemies, and our
 persecution be the sharper, for our zeal and affection to God
 service, and our constancy to our true religion, and made so much
 the more intolerable by the derision, and scorn, and reproaches
 we see wickedly and profanely cast upon religion and if all these
 calamities befall us for other men's sakes, so that we bear the pu-
 nishment of their faults, and of offences which we have not com-
 mitted we come the nearer to the sufferings of our Saviour Him-
 self, which is a great honour and glory to us, and if we do ma-
 nifest His meekness, and humility, and patience, in the bearing of
 them, thus so far imitating Him as He hath put it into our power
 to do, we shall be sure of such a reward, it may be, reparation in
 this world, as shall be more than proportionable to the affliction
 we have undergone. Lord Clarendon

Psalm LXX The words of this Psalm occur, without any
 material variations, in Psalm xl ver 13 to the end. The reader
 therefore referred thither for an explanation. It is thought
 have been taken by David from the other Psalm, and a little
 altered, in order to be used by him constantly, during his distress
 in Absalom's rebellion. Dr Wills

— to bring to remembrance.] See the note on the title
 Psalm xxxviii

Psalm LXXI This Psalm was probably composed by David
 on occasion of Absalom's rebellion, which was a great affliction
 him in his declining age. Travell It is introduced into our
 service for the Visitation of the Sick, as the greatest part of it

prayeth for perseverance 19 He praiseth God, and
promiseth to do it cheerfully

1023
* Psal 31 1

IN thee, O Lord, do I put my trust
let me never be put to confusion

2 Deliver me in thy righteousness, and
cause me to escape incline thine ear unto
me, and save me

† Heb
He thou to
me for a
rock of ha
bitation

3 † Be thou my strong habitation, where-
unto I may continually resort thou hast
given commandment to save me; for thou
art my rock and my fortress

4 Deliver me, O my God, out of the
hand of the wicked, out of the hand of the
unrighteous and cruel man

5 For thou art my hope, O Lord God
thou art my trust from my youth

6 By thee have I been holden up from
the womb thou art he that took me out
of my mother's bowels my praise shall be
continually of thee

7 I am as a wonder unto many, but
thou art my strong refuge

8 Let my mouth be filled with thy praise
and with thy honour all the day.

9 Cast me not off in the time of old
age, forsake me not when my strength
faileth.

† Heb
He thou to
me for a
rock of ha
bitation

10 For mine enemies speak against me,
and they that lay wait for my soul take
counsel together,

11 Saying, God hath forsaken him per-
secute and take him; for there is none to
deliver him

12 O God, be not far from me O my
God, make haste for my help

13 Let them be confounded and con-
sumed that are adversaries to my soul, let
them be covered with reproach and dis-
honour that seek my hurt

14 But I will hope continually, and will
yet praise thee more and more.

15 My mouth shall shew forth thy right-
eousness and thy salvation all the day, for
I know not the numbers thereof

16 I will go in the strength of the Lord
God I will make mention of thy right-
eousness, even of thine only

17 O God, thou hast taught me from my
youth and hitherto have I declared thy
wondrous works

18 Now also † when I am old and grey † Heb
headed, O God, forsake me not, until I
have shewed † thy strength unto this gene-
ration, and thy power to every one that is
to come

19 Thy righteousness also, O God, is
very high, who hast done great things O
God, who is like unto thee

20 Thou, which hast shewed me great
and sore troubles, shalt quicken me again,
and shalt bring me up again from the depths
of the earth

21 Thou shalt increase my greatness, and
comfort me on every side

22 I will also praise thee † with the psal-
tery, even thy truth, O my God unto thee
will I sing with the harp, O thou Holy One
of Israel

23 My lips shall greatly rejoice when I
sing unto thee, and my soul, which thou
hast redeemed

24 My tongue also shall talk of thy
righteousness all the day long for they
are confounded, for they are brought unto
shame, that seek my hurt

PSALM LXXII

1 David, praying for Solomon, sheweth the goodness
and glory of his, in type, and in truth, of Christ's
kingdom 18 He blesseth God

¶ A Psalm ¶ for Solomon

¶ On 9

proper for a dying person to express his trust in God, the want
of His help, &c. *Bp Wilson*

Ver 1 *In thee, O Lord, &c* The promises of salvation are
made to those, who, renouncing all confidence in the world,
trust in God alone for it. For this reason the Psalmist so often
begins his prayer with a declaration of his faith, which is to
the soul in affliction, what an anchor is to a ship in distress. *Bp*
Horne

2 *Deliver me of thy righteousness.* A second argument here
used is the "righteousness" of God, who cannot but be faithful
and just to His own gracious word. *Bp Horne*

7 *I am as a wonder unto many.* That is, My deplorable mi-
series have made many consider me as a prodigy of wretchedness.
Travell

20 *Thou, which hast shewed &c* Great and numberless as
my distresses have been, I have ever found relief from Thy good-
ness, and I doubt not that Thou wilt again draw me out of this
extreme danger, which has brought me to the brink of the grave.
Travell, Bp Patrick

We may learn from hence, 1st, That those who trust in God,

are never confounded and that they may betake themselves to
Him under all their wants, with a perfect assurance of His help,
but that this confidence cannot be well grounded, unless they
have the same pious sentiments that David discovers in this
Psalm 2dly, As this prince for his comfort and encouragement
to praise God, called to mind the favours he had received from
Him in time past, so should we preserve the remembrance of the
mercies God has vouchsafed us from our youth, and through the
whole course of our lives 3dly, It is the duty of those who have
been exposed to great afflictions, and whom God has happily de-
livered to join with this holy prophet in admiring and cele-
brating His great goodness towards them. *Osterwald*

Psalm LXXII David seems to have composed this Psalm, on
his having appointed Solomon to be his successor. *Travell*

This Psalm describes, in the most beautiful imagery, and most
lively colours, the peaceful glories of the Messiah's future reign,
His righteousness, or impartial administration of justice the uni-
versal homage and worship to be paid to Him; the perpetuity of
His dominion "whose name shall endure for ever," in whom
mankind shall be blessed, and whom all nations shall call blessed.

1017

GIVE the king thy judgments, O God, and thy righteousness unto the king's son

2 He shall judge thy people with righteousness, and thy poor with judgment.

3 The mountains shall bring peace to the people, and the little hills, by righteousness

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor

5 They shall fear thee as long as the sun and moon endure, throughout all generations

6 He shall come down like rain upon the mown grass as showers that water the earth

7 In his days shall the righteous flourish, and abundance of peace so long as the moon endureth

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth

9 They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust

10 The kings of Tarshish and of the isles shall bring presents the kings of Sheba and Seba shall offer gifts

11 Yea, all kings shall fall down before him all nations shall serve him

12 For he shall deliver the needy when he crieth, the poor also, and him that hath no helper

13 He shall spare the poor and needy, and shall save the souls of the needy

14 He shall redeem their soul from deceit and violence, and precious shall their blood be in his sight

15 And he shall live, and to him ^{† Heb shall be} shall be given of the gold of Sheba ^{† Heb one shall} prayer also shall be made for him continually, and daily shall he be praised

16 There shall be an handful of corn in the earth upon the top of the mountains, the fruit thereof shall shake like Lebanon and they of the city shall flourish like grass of the earth.

17 His name ^{† Heb shall be} shall endure for ever ^{† Heb his name shall be continued as long as} his name shall be continued as long as the sun and men shall be blessed in him all nations shall call him blessed

18 Blessed be the Lord God, the God of Israel, who only doeth wondrous things

19 And blessed be his glorious name for ever and let the whole earth be filled with his glory, Amen, and Amen

20 The prayers of David the son of Jesse are ended

PSALM LXXIII

1 The prophet, prevailing in a temptation, 2 sheweth the

Magnificent predictions, utterly inapplicable to Solomon, but truly characteristic of Christ Dr Hal

In this Psalm there is such a variety and beauty of imagery, such a splendor of diction, such elegance in the composition, that I believe it will be impossible in the whole compass of literary time sacred or profane to find such in union of sublimity with sweetness and grace Bp South

Ver 1 Give the king thy judgments] That is, cau him to govern the kingdom according to Thy precepts Rosenmüller

— the king — the king's son] The king and the king's son are the same person, a character that belongs to none before Solomon, who was the first prince in Israel that was at the same time king and son of a king Mudge

3 The mountains shall bring &c] In other words Peace manifested by its consequence, plenteousness shall be upon the mountains and little hills of Judea, by means of that righteous judgment, which Solomon will execute in the land Bp Horne

5 They shall fear thee &c] His righteous administration shall redound to his everlasting honour, and shall gain him the esteem and reverence of his people, through all generations so that he shall be a lively emblem of the great king, Christ Jesus, whose dominion shall endure as long as the world remaineth Travell, Bp Patrick

8 He shall have dominion &c] From sea to sea that is, with reference to the Messiah over all the earth

9 They that dwell &c] The most barbarous nations shall do him homage, and his enemies shall be constrained to prostrate themselves at his feet with the most abject submission Travell

10 — Tarshish] For Tarshish see note at 1 Kings x 22

— Sheba — Seba] For the former, see the note on 1 King x 1 the latter was also probably in Arabia Idem Consult the map of the world for their probable situations

14 He shall redeem &c] He shall rescue them from being ruined either by the deceitful wiles or violent attacks of their

enemies, nor shall he to gratify his own ambition be prodigal of their precious lives So shall the Saviour of the world redeem the souls of His people from their most cruel enemies sin and death, and so valuable in His sight shall their blood be, that He shall shed His own for it Bp Patrick, Bp Horne, Travell

16 There shall be an handful &c] The country shall be so fruitful in his days, that even a handful of corn, sown upon the lofty hills, shall produce a crop that shall shake with a loud noise like the cedars upon mount Lebanon and the people in the city shall be fruitful and populous, like the innumerable blades of grass in a field, which the Lord hath blessed Such, under the reign of the Messiah, shall be the amazing increase of the word when sown in hearts that before were barren such the astonishing multiplication of citizens in the Christian church Travell Bp Horne

20 The prayers of David &c] Meaning perhaps, that this is the end of the first collection of Psalms that was made probably under Solomon, for the service of the temple Michaels

As most of the things mentioned in this Psalm agree more perfectly to the kingdom of our Lord than to that of Solomon, since Jesus Christ was to be the glorious king who was to bring the most distant people into subjection, whose kingdom was to last to the end of the world, and under whose government men were to enjoy complete happiness, and be filled with the choicest blessings of heaven, we have therefore here the description of our own happiness, which should put into our own mouths the praises with which David concludes this hymn, "Blessed be the Lord God, &c Ostervald

The end of the second Book of Psalms

Psalm LXXIII This Psalm, and several which follow were composed by Asaph, they are chiefly filled with sad and melancholy complaints Travell Who this Asaph was is uncertain Some have thought it was Asaph the singer, who was famous in

occasion thereof, the prosperity of the wicked 18 The reward given thereby, diffidence 19 The victory over it, knowledge of God's purpose in destroying of the wicked, and sustaining the righteous

¶ A Psalm of Asaph

TRULY God is good to Israel, even to such as are of a clean heart

2 But as for me, my feet were almost gone, my steps had well nigh slipped

3 For I was envious at the foolish when I saw the prosperity of the wicked

4 For there are no bands in their death, but then strength as firm

5 They are not in trouble as other men, neither are they plagued like other men

6 Therefore pride compasseth them about as a chain, violence covereth them as a garment

7 Their eyes stand out with fatness, they have more than heart could wish

8 They are corrupt, and speak wickedly concerning oppression, they speak loftily

9 They set their mouth against the heavens, and their tongue walketh through the earth

10 Therefore his people return hither and waters of a full cup are wrung out to them

11 And they say, How doth God know? and is there knowledge in the most high?

12 Behold, these are the ungodly, who prosper in the world, they increase in riches

13 Verily I have caused my heart in

vain, and washed my hands in innocency

14 For all the day long have I been plagued, and chastened every morning

15 If I say, I will speak thus, behold, I should offend against the generation of thy children,

16 When I thought to know this, it was too painful for me,

17 Until I went into the sanctuary of God, then understood I their end,

18 Surely thou didst set them in slippery places, thou castedst them down into destruction

19 How are they brought into desolation, as in a moment they are utterly consumed with terrors

20 As a dream when one awaketh, so, O Lord, when thou awakest, thou shalt despise their image

21 Thus my heart was grieved, and I was pricked in my reins

22 So foolish was I, and ignorant, as a beast before thee

23 Nevertheless I am continually with thee, thou hast holden me by my right hand

24 Thou shalt guide me with thy counsel, and afterwards receive me to glory

25 Whom have I in heaven but thee? and there is none upon earth that I desire beside thee

26 My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever

David's days. But it seems more probable that it was Asaph the son of Becher who lived in the days of Hezekiah, 2 Chron xxix 30 Dr Wells

Vers 2 But as for me, &c.] Yet, notwithstanding my conviction of this truth, my faith in the Divine goodness began to stagger, and I was in danger of falling into a state of distrust and infidelity. *Travell, Bp Patrick*

4 For there are no bands in their death.] They are in no peril of death. *Old Translation*

6 Therefore pride, &c.] Among men who have not the love of God in their hearts, or His fear before their eyes, pride and oppression are the offspring of worldly prosperity. *Bp Horne*

— as a chain, &c.] Alluding to the prevailing custom of wearing collars, or chains on their necks. See Cant iv 9 *Bp Horne* See notes on Job xxix 11

7 Their eyes stand, &c.] Their very countenance expresses the proud swelling of their hearts, which are puffed up by such a constant state of prosperity, even beyond their own sanguine expectations. *Travell*

8 They are corrupt, &c.] They are so corrupt, that they mock at the rules of justice, and defy those who would oppose them: they haughtily claim to the selves an exemption from the laws of God and man. *Travell*

9 They set, &c.] They blaspheme the God of heaven, and calumniate His servants on earth. *Green*

10 Therefore his people, &c.] Therefore God's people saileth off to them, and from them they reap no small advantage. *Green* This passage is extremely difficult, according to our old transla-

tion, the sense of the ninth and tenth vers's may possibly be. They presume to scan the mysterious ways of Heaven with a much clearness and precision as they affect to display in judging of human affairs. This raises their credit in the opinion of ignorant people, which they are sure to turn to their own advantage. *Travell*

11—14 — *Hon doth God, &c.]* The whole of this seems to be the reflexion of God's people on the apparent prosperity of the wicked, and the despairing inference they drew from it: it was so contrary to the usual face of things under the Mosaic dispensation, and to all they had been taught to expect, that it tempted them to doubt even the first principles of all religion. *Dr Ken- nicott*

15 If I say, &c.] But if I persevere in such discourse, and speak like these men, I shall betray the cause of all those who are Thy true children, O God. *Travell*

17, Until I went, &c.] Until I applied to Thee, by prayer and meditation on Thy word. See P I xvi 13

20 As a dream, &c.] Their prosperity is but as a dream when one awaketh, so, O Lord, when Thou shalt sit to punish them, Thou shalt cause all their glory and prosperity quickly to vanish. *Dr Wells*

21 — *I was pricked in my reins.]* I was deeply wounded with disquieting thoughts and tormenting passions, envy, sorrow and anger. *Poole*

23 Nevertheless I am continually with thee.] Notwithstanding these foolish thoughts, I am under the care of Thy good providence. *Bp Patrick*

27 For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.

28 But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.

PSALM LXXIV

1 The prophet complaineth of the desolation of the sanctuary. 10 He moveth God to help in consideration of his power, 18 of his reproachful enemies of his children, and of his covenant.

¶ Maschil of Asaph

O GOD, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture?

2 Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed, this mount Zion, wherein thou hast dwelt.

3 Lift up thy feet unto the perpetual desolation, even all that the enemy hath done wickedly in the sanctuary.

4 Thine enemies roar in the midst of thy congregations, they set up their ensigns for signs.

5 A man was famous according as he had lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once with axes and hammers.

7 They have cast fire into thy sanctu-

ary, they have defiled by casting down the dwelling place of thy name to the ground.

8 They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.

9 We see not our signs: there is no more any prophet, neither is there among us any that knoweth how long.

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom.

12 For God is my King of old, working salvation in the midst of the earth.

13 Thou didst divide the sea by thy strength, thou brakest the heads of the dragons in the waters.

14 Thou brakest the heads of Leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.

15 Thou didst cleave the fountain and the flood: thou driedst up mighty rivers.

16 The day is thine, the night also is thine: thou hast prepared the light and the sun.

17 Thou hast set all the borders of the earth: thou hast made summer and winter.

18 Remember this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy name.

19 O deliver not the soul of thy turtle-dove unto the multitude of the wicked: for-

d Or,
A Psalm
for Asaph
to give in
instruction

¶ Or
tribe

† Heb
They have
sent thy
sanctuary
into the fire

27 — *thou hast destroyed &c*] Thou hast destroyed those who forsaking Thy service, have devoted themselves to the worship of other gods. *Bp Patrick*. See the note on Exod xxxiv 16.

This Psalm teaches us how we ought to judge of the prosperity of the wicked and the afflictions of the righteous. We ought never to believe that wicked men, who live in mirth and plenty in this world, and who enjoy all their wishes, are truly happy, or that the righteous, because they are afflicted, serve God in vain. Asaph has taught us that to resist this temptation we must meditate upon the word of God and the ways of Providence: then we shall find that the felicity of worldly men is vain, and of short duration, and that they are set in slippery places, from whence they fall suddenly. *Outward*

Psalm LXXIV. This Psalm was occasioned by the desolation of Jerusalem and the temple, and the rest of the country of Judaea, made by Nebuchadnezzar, or the Babylonish forces. *Dr Wells*

Ver 2 — *the rod of thine inheritance*] The “tribe” or portion of thine inheritance, as in the margin. *Bp Horn*. See the note on Jer x 16.

3 — *Lift up thy feet &c*] God is represented as having withdrawn Himself, and departed afar off. He is therefore entreated to return without delay to view the long lasting desolations of the once highly favoured city, and the ravages made by enemies in the sanctuary. *Bp Horn*

4 — *Thine enemies roar &c*] That is, they send up shouts of triumph in those places where Thy people used to praise Thy name. *Bp Patrick*

— *they set up their ensigns for signs*] They erect their standards in token of victory. *Bp Patrick*

5 6 — *A man was famous &c*] It was formerly thought an employment of much honour, to cut down and prepare trees for the building of Thy holy sanctuary. But now every man thinks himself most deserving, that can do the greatest havoc in Thy temple. *Bp Hall*

9 — *We see not &c*] We see not any token of Thy divine presence with us: nor is there so much as a prophet to give us advice or comfort, or to tell us when these calamities will have an end in Israel.

11 — *pluck it out of thy bosom*] That is, exert Thy power again for the destruction of Thy enemies. *Israel*. The hand when unemployed, was usually inserted in the folds of the garment on the bosom. See note at Ps lxxiv 12.

13 — *thou brakest &c*] Thou didst confound the great and mighty enemies of Israel in the Red sea. *Bp Hall*

— *dragons*] See the note on Psalm xlv 19.

14 — *Thou brakest the heads &c*] “Leviathan” stands for Pharaoh, or the Egyptian power, represented by the Egyptian animal, the crocodile. The “heads” of Leviathan are the princes of Egypt, the leaders of the Egyptian armies. And the people inhabiting the wilderness, to whom they were given for a prey, are the wild beasts haunting the deserts. *Bp Horn*

17 — *borders of the earth*] The boundaries of the earth, so that the sea cannot overwhelm them. See Jer v 22 Job xxxviii 8, 11. *Rosenmüller*

19 — *thy turtle-dove*] Thy church, which like a turtle-dove simple, defenceless, solitary, meek, timid, and mournful was in danger of being speedily devoured by her inveterate enemies. *Bp Horn*

† Heb
bre

† Exod 11

† Heb
drag

¶ Or,
whales

† Exod 17

Numb 20

Josh 9

† Heb
in the

† Heb
made them

get not the congregation of thy poor for ever

20 Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty

21 O let not the oppressed return ashamed: let the poor and needy praise thy name

22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily

† Heb
is endeth

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee [†]increaseth continually

PSALM LXXV

1 The prophet praiseth God 2 He promiseth to judge uprightly 4 He rebuketh the proud by consideration of God's providence 9 He praiseth God, and promiseth to execute justice

¶ To the chief Musician, || Al-taschith, A Psalm or Song || of Asaph

† Heb
is endeth
† Asaph

UNTO thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare

† Or
When I
shall take a
set time

2 || When I shall receive the congregation I will judge uprightly

3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it Selah

¶ Have respect unto &c.] Have regard unto the promises unto which I thou didst enter with thy people: for now the land is full of rapine and cruelty: and every dark corner of it is a den of thieves and murderers. Bp Patrick

This Psalm engages us to make these four principal reflexions: 1 That the Church has been in all ages exposed to persecution, and therefore we ought not to wonder, if the Christian Church has been, and still is sometimes persecuted. 2 That as God to punish the Jews for their abuse of His service suffered them to be led into captivity, for the same reasons He has often delivered His church into the hands of persecutors with a design to try it, and to purify it. 3 When God appears the most provoked with His people, He does not quit for sake them, but always remembers His covenant, and delivers them at last. 4 As the prophet was grieved for the calamities of the Jews, and prayed for their restoration: so Christians ought to be sensibly affected with the misfortunes of the church, and to pray continually for its deliverance and prosperity. Oostwald

Psalm LXXV It is not improbable that this Psalm was composed by Asaph on the destruction of the Assyrian army under Sennacherib. Fawell

Ver 2 When I shall receive &c.] The first verse is spoken by many persons, there the speaker is one, and that one is plainly a ruler, who promises that when he shall have received the congregation, or, as some render it 'when he shall have gotten an appointed, or fit time, or season, that is, when he shall be established in power and authority, at a fit time and place, he will judge uprightly, and introduce a thorough reformation into the kingdom. Bp Horne

3 The earth and all &c.] In this verse seem to be the words of God in answer, that 'Now the time was come for Him to do justice, and therefore the earth melted before Him' this it

4 I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn

5 Lift not up your horn on high: speak not with a stiff neck

6 For promotion cometh neither from the east, nor from the west, nor from the south

† Heb
desert

7 But God is the judge: he putteth down one, and setteth up another

8 For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them

9 But I will declare for ever, I will sing praises to the God of Jacob

10 All the horns of the wicked also will I cut off, but the horns of the righteous shall be exalted.

PSALM LXXVI

1 A declaration of God's majesty in the church 11 exhortation to serve him reverently

¶ To the chief Musician on Neginah, A Psalm or Song || of Asaph

† Or
† Asaph

IN Judah is God known: his name is great in Israel

2 In Salem also is his tabernacle, and his dwelling place in Zion

might well do, as 'He had first set up the pillars of it: it stood firm only by His order: and therefore must be dissolved when He pleased. Mudge Dr Kennicott

4 — Lift not up the horn.] Behave not yourselves so insolently. Bp Wilson

5 Lift not up &c.] For illustrations of this expression, see the note at 1 Sam ii 1 To which may be added with a view to the particular phrase here employed, that 'the crooked manner in which the Abyssinians hold the neck, when this ornament is on their forehead, for fear it should fall forward, seems to agree with what the Psalmist calls speaking with a stiff neck, for it perfectly shews the meaning of speaking with a stiff neck, when you hold the horn on high, or erect, like the horn of an unicorn' Bruce

6 For promotion cometh neither &c.] That is success and advancement come not from any earthly quarter: but from God

8 For in the hand &c.] As the choicest of heavenly blessings are frequently in Scripture represented by the salutary effects of wine, so from the obvious and intoxicating qualities of that liquor, when drunk strong, and in too large a quantity, is borrowed a most tremendous image of the wrath and indignation of Almighty God. Bp Horne

— it is full of mixture.] See the note from Bp Lowth on Isa i 22

This Psalm especially instructs us that it is God who establishes and strengthens kings: and gives peace to their dominions: and that it is the duty of kings and princes, and in general of all magistrates, to exercise justice: to restrain the wicked and the proud, and to protect the innocent. Oostwald

Psalm LXXVI This is a song of triumph on God's deliverance of Jerusalem from a powerful army which threatened the destruction of it, probably the army of Sennacherib. Green

3 I have brake he the arrows of the bow, the shield, and the sword, and the battle. Selah

4 Thou art more glorious and excellent than the mountains of prey

5 The stouthearted are spoiled, they have slept the sleep, and none of the men of might have found their hands

6 At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep

7 Thou, even thou, art to be feared and who may stand in thy sight when once thou art angry?

8 Thou didst cause judgment to be heard from heaven, the earth feared, and was still,

9 When God arose to judgment, to save all the meek of the earth Selah

10 Surely the wrath of man shall praise thee the remainder of wrath shalt thou restrain

11 Vow, and pay unto the LORD, you God let all that be round about him bring presents † unto him that ought to be feared

12 He shall cut off the spirit of princes he is terrible to the kings of the earth

PSALM LXXVII

1 The psalmist sheweth what fierce combat he had with diffidence 10 The victory which he had by consideration of God's great and gracious works

¶ To the chief Musician, to Jeduthun, A Psalm of Asaph

† He is terrible

¶ Or in 15th

Ver 4 — *than the mountains of prey* Mountains often stand for great princes, and this may be a figurative expression for mighty conquerors who ravage the earth

5 *The stouthearted &c* The mighty warriors that came up against Jerusalem are spoiled, and have slept the sleep of death neither were any of these great champions able to resist the destroying angel Bp Hall

10 *Surely the wrath &c* From the spite and malice of Thine enemies, Thou shalt take occasion to win praise and glory to Thy name, and Thou wilt so restrain their power and tyranny, that they shall do no further injury to Thy people Bp Hall

11 — *the spirit* The pride Merrick

• Why are the miraculous exertions of Omnipotence recorded in the Book of Life, but to suggest to us this reflection that God, and God only, is the proper object of our fear since neither the wisdom of the wise nor the power of the mighty, no, not the world itself, can stand a single moment before Him, when once He is angry? Yet we continue to die daily of thousands but those of Heaven Bp Horne

Psalm LXXVII This Psalm is of that diversified and unequal kind which ascends from a cool and deliberate opening to a high degree of sublimity The prophet oppressed with a heavy weight of affliction, displays the extreme dejection and perturbation of his soul and most elegantly and pathetically describes the conflicts and internal contest to which he is subjected before he is enabled to rise from the depths of woe to any degree of hope or confidence In the character of a suppliant he first pours forth his earnest prayers to the God of his hope He next endeavours

I CRIED unto God with my voice, even unto God with my voice, and he gave ear unto me.

2 In the day of my trouble I sought the LORD † my sore ran in the night, and ceased not my soul refused to be comforted

3 I remembered God, and was troubled I complained, and my spirit was overwhelmed. Selah

4 Thou holdest mine eyes waking I am so troubled that I cannot speak

5 I have considered the days of old, the years of ancient times

6 I call to remembrance my song in the night I commune with mine own heart and my spirit made diligent search

7 Will the LORD cast off for ever? and will he be favourable no more?

8 Is his mercy clean gone for ever? doth his promise fail † for evermore?

9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah

10 And I said, This is my infirmity but I will remember the years of the right hand of the most high

11 I will remember the works of the LORD surely I will remember thy wonders of old

12 I will meditate also of all thy work, and talk of thy doings

13 Thy way, O God, is in the sanctuary who is so great a God as our God?

14 Thou art the God that doest wonders

† He is terrible
† Generation and generation

to mitigate his sorrows by the remembrance of former times, but thus, on the contrary, only seems to aggravate his sufferings, by the comparison of his present adversity with his former happiness Again, recollecting the different methods by which the Almighty seeks the salvation of His people, appearing frequently to shew upon those "in whom He delighteth" reconsidering also the vast series of mercies which He had bestowed upon His chosen people, the miracles which He had wrought in their favour in a word the goodness the holiness, the power of the great Ruler of the universe, with all the ardour of gratitude and affection he bursts forth into a strain of praise and exultation ver 13—19 "In this passage we are at a loss which to admire most, the ease and grace with which the digression is made the choice of the incidents, the magnificence of the imagery, or the force and elegance of the diction Bp Lenth

Ver 2 — *my sore ran &c* This is rendered more literally by an ancient Greek version, "my hand was stretched out in the night without intermission Bps Horne and Lenth

6 *I call to remembrance &c* I called to mind the songs I had composed, in memory of Thy signal mercies, I spent whole nights in silent meditation and in revolving in my mind what could be the cause, that Thou shouldst forsake Thy people Travell, Bp Patrick

10 — *This is my infirmity &c* My weakness of faith to entertain such thoughts Dr Wells, Bp Horne But I will remember that the power of God endureth for ever

13 *Thy way &c* The meaning is The methods of Thy providence are just and holy Bp Patrick, Old Translation

thou hast declared thy strength among the people

15 Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah

16 The waters saw thee, O God, the waters saw thee, they were afraid the depths also were troubled.

† Heb
The clouds
were poured
forth with
water
17 † The clouds poured out water the skies sent out a sound thine arrows also went abroad

18 The voice of thy thunder was in the heaven the lightnings lightened the world the earth trembled and shook

19 Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known

10) † 20 * Thou leddest thy people like a flock by the hand of Moses and Aaron

PSALM LXXVIII

1 An exhortation both to learn and to preach the law of God 9 The story of God's wrath against the incredulous and disobedient 67 The Israelites being rejected God chose Judah, Zion, and David

† Or
Palm
in Asaph to
be sung
in the church

¶ Maschil of Asaph

GIVE ear, O my people, to my law incline your ears to the words of my mouth

* Psal 49
† Matth
19 Jo
2 * I will open my mouth in a parable I will utter dark sayings of old

3 Which we have heard and known, and our fathers have told as

4 We will not hide them from their chil-

dren, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done

5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, ^{b Deut 1 9 & 6} that they should make them known to their children

6 That the generation to come might know them, even the children which should be born, who should arise and declare them to their children

7 That they might set their hope in God, and not forget the works of God, but keep his commandments

8 And might not be as their fathers, a stubborn and rebellious generation, a generation † that set not their heart aright, and whose spirit was not stedfast with God <sup>† Heb
that set
not their
heart aright</sup>

9 The children of Ephraim, being armed, and carrying bows, turned back in the day of battle <sup>† Heb
turned
back</sup>

10 They kept not the covenant of God and refused to walk in his law,

11 And forgot his works, and his wonders that he had shewed them

12 Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan

13 He divided the sea, and caused them to pass through, and he made the waters to stand as in heap <sup>† Heb 11
to stand
as in heap</sup>

14 * In the daytime also he led them with a cloud, and all the night with a light of fire <sup>† Heb 11
with a
cloud
and all
the night
with a
light
of fire</sup>

16 [The waters saw thee, &c.] The waters of the Red sea are here beautifully represented as endued with sensibility, as seeing, feeling, and being confounded, even to the lowest depths, at the presence and power of their great Creator, when He commanded them to open a way, and to form a wall on each side of it, until His people were passed over. *Bp Horne*

17 — [thine arrows] That is, thy lightnings, or thunderbolts. *Poole*

18 [Thy way is in the sea] God walked before His people through the sea though He left no footsteps of Himself behind Him. *Mudge*

A weak man cannot rightly judge of the actions of a man wiser than himself, of whose views and designs he is not master much less can man judge of the ways of God, to whose counsels he is not admitted, and to whose secrets he is a stranger. In complaining, the Psalmist followed the natural impressions of passion and impatience in acknowledging the folly of his complaint he spoke not only the language of grace, but of sense and reason. But this good man, being well grounded in religion, was able so far to get the better of his doubts and fears, as to pass a right judgment in his own case, and to call to his assistance the proper reflections

Such the great works of Providence administered for the support and confirmation of his hope and confidence towards God. Here then was his comfort, here the cure of all his grief. *Bp Sherlock*

Psalm LXXVIII This Psalm pursues the history of the Is-

raelites from the time of their departure from Egypt to the reign of David, particularizing and illustrating all the leading events. The style is simple and uniform, but the structure is poetical, and the sentiments occasionally splendid. The historical, or rather chronological, order cannot be said to be exactly preserved throughout for the minute detail of so protracted a series of events could scarcely fail to tire in a work of imagination. The Egyptian miracles are introduced in a very happy and elegant digression and may be considered as forming a kind of episode. *Bp Lenth*

Vers 2 — [parable] See notes at Num b xxiii 7 Job xxvii 1 — [dark sayings] The original word means, a pointed or obscure saying, such as requires, either for the conception or understanding of it considerable ingenuity. *Bp Lenth* But there is nothing obscure in this Psalm, which contains instructive historical truths. Therefore the expression should be rendered "pointed truths." *Street*

5 — [a testimony] Or solemn charge. *Mudge*
9 [The children of Ephraim &c.] The history here referred to is that of the Israelites going up contrary to God's command to take possession of the land of Canaan, when they were smitten before their enemies. See Deut 1 42. The Ephraimites were here specified, probably, as being the most warlike tribe and as having led on, perhaps, the rest of the tribes to the battle. *Green*

12 — [in the field of Zoan] In the territories that belong to Zoan, a chief city of Egypt, and the court of Pharaoh where these miraculous works would be so much more noted. *Bp Hall*

⁶ Exod 17 15 * He clave the rocks in the wilderness, and gave them drink as out of the great depths.

¹¹ Numb 20 16. He brought streams also out of the rocks, and caused waters to run down like rivers.

⁴¹ Psal 105 17 And they sinned yet more against him by provoking the most high in the wilderness.

¹ or 10, 4 18 And they tempted God in their heart by asking meat for the multitude.

[†] Numb 11 19 * They spake against God, they said, Can God furnish a table in the wilderness?

[†] Heb order ⁶ Exod 17 20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed, can he give bread also? can he provide flesh for his people?

[†] Numb 20 21 Therefore the LORD heard this, and was wroth against Jacob, and anger also came up against Israel.

22 Because they believed not in God, and trusted not in his salvation.

23 Though he had commanded the clouds from above, and opened the doors of heaven,

⁶ Exod 16 24 * And had rained down manna upon them to eat, and had given them of the corn of heaven.

¹⁴ John 6 91. 25 * Man did eat angels' food: he sent them meat to the full.

[†] Or, I never one did eat the bread of the mighty [†] Heb to go 26 He caused an east wind to blow in the heaven, and by his power he brought in the south wind.

27 He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea.

[†] Heb I will of young 28 And he let it fall in the midst of their camp, round about their habitations.

29 So they did eat, and were well filled for he gave them their own desire;

[†] Numb 11 30 They were not estranged from their lust. But while their meat was yet in their mouths,

[†] Heb made to bow [†] Or young men 31 The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.

18 [they tempted God &c.] They were not content with the bountiful provision which God had made for them, but murmured against him and demanded meat to satisfy their craving appetite. *See Patriarch, Travell*

21 — a fire was kindled against Jacob. *See Numb 25*

25 [Man did eat angels' food.] That is, manna, which may be called angels' food, as coming from the throne of heaven, the habitation of angels. *See Psalms* Or rather, the rendering should be, as in the margin, "the bread of the mighty," or of great men, that is, the body of the people, lived upon excellent food. *See Rossmüller.*

32 For all this they sinned still, and believed not for his wondrous works.

33 Therefore their days did he consume in vanity, and their years in trouble.

34 When he slew them, then they sought him, and they returned and enquired early after God.

35 And they remembered that God was their rock, and the high God their redeemer.

36 Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.

37 For their heart was not right with him, neither were they stedfast in his covenant.

38 But he, being full of compassion, forgave their iniquity, and destroyed them not yea, many a time turned he his anger away, and did not stir up all his wrath.

39 For he remembered that they were but flesh, a wind that passeth away, and cometh not again.

40 How oft did they provoke him in the wilderness, and grieve him in the desert!

41 Yea, they turned back and tempted God, and limited the Holy One of Israel.

42 They remembered not his hand, nor the day when he delivered them from the enemy.

[†] Or from affliction [†] Heb 43 How he had wrought his signs in Egypt, and his wonders in the field of Zoan.

[†] Exod 20 44 And had turned their rivers into blood, and their floods, that they could not drink.

45 He sent divers sorts of flies among them, which devoured them, and frogs, which destroyed them.

[†] Exod 13 46^m He gave also their increase unto the caterpillar, and their labour unto the locust.

[†] Heb killed [†] Or, great hail stones [†] Heb 47 He destroyed their vine with hail, and their sycamore trees with frost.

48 He gave up then cattle also to the hail, and their flocks to hot thunderbolts.

[†] Or lightnings 49 He cast upon them the fierceness of

30 [They were not estranged from their lust.] They obtained the object of their wishes.

33 [Therefore their days &c.] Therefore He never suffered them to come into the land, but made them wander up and down in the wilderness, to no purpose, and consumed them by various plagues.

41 — and limited the Holy One of Israel. This should be rendered according to several ancient versions, "and provoked the Holy One of Israel." *See Dimock*

46. [He cast upon them &c.] Some of the Egyptian plagues having been specified in the foregoing verses, others of them are here thrown together, and the whole scene is affirmed to have

his anger, wrath, and indignation, and trouble, by sending evil angels among them,

† Heb 50 † He made a way to his anger, he spared not their soul from death, but gave || their life over to the pestilence,

51 † And smote all the firstborn in Egypt; the chief of ~~their~~ strength in the tabernacles of Ham.

52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

53 And he led them on safely, so that they feared not but the sea † overwhelmed their enemies.

54 And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased.

55 He cast out the heathen also before them, and † divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

56 Yet they tempted and provoked the most high God, and kept not his testimonies.

57 But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.

58 † For they provoked him to anger with their high places, and moved him to jealousy with their graven images.

59 When God heard this, he was wroth, and greatly abhorred Israel.

60 † So that he forsook the tabernacle of Shiloh, ~~the tent which~~ he placed among men,

61 And delivered his strength into cap-

tivity, and his glory into the enemy's hand.

62 He gave his people over also unto the sword, and was wroth with his inheritance.

63 The fire consumed their young men; and their maidens were not † given to marriage.

64 Their priests' fell by the sword, and their widows made no lamentation.

65 Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine.

66 And he smote his enemies in the hinder part: he put them to a perpetual reproach.

67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim.

68 But chose the tribe of Judah, the mount Zion which he loved.

69 And he built his sanctuary like high palaces, like the earth which he hath † established for ever.

70 He chose David also his servant, and took him from the sheepfolds.

71 † From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.

72 So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands.

PSALM LXXIX.

1 The psalmist complaineth of the desolation of Jerusalem. 8 He prayeth for deliverance. 13 and promiseth thankfulness.

¶ A Psalm || of Asaph

¶ Or,
for Asaph

69 And he built &c.] On this hill Solomon built Him a stately temple, which was not moveable, like His former habitation, but remained perpetually fixed, like the earth on which it stood. *Travel*

We cannot exercise our devotions more usefully upon any part of the Old Testament, than upon the history of God's wonderful lovingkindness to, and miraculous deliverances of, His own chosen people, the Jews. There we find all the most heightened acts of power, all the transcendent kindness, and bounty, and affection, which the most exalted imagination of man can suppose possible to result from Divinity itself: and that we find the most inexpressible ingratitude and baseness of spirit, the foulest enormities and transgressions, and the most barefaced contempt of that Power which had preserved and protected them, which the malice of the devil himself can infuse into the heart of man. Again we find, on the one hand the patience and mercy of God attending to be too hard for that malice, checking and restraining this people from hurting themselves, or permitting them to hurt themselves, till they grew sensible of their wickedness, and then delivering them, because, and only because they grew sensible and on the other hand, a perverseness so strong, and an obstinacy so powerful, an iniquity so proud, that it was too hard for that mercy, and drove them from that, and, in the last place, we find the indignation of God kindled, which could not be quenched without scattering this rebellious nation over the face of the whole earth. *Lord Clarendon*

been a full display of wrath and vengeance, executed upon the oppressors of the Church by "evil angels, agents, or messengers," whether by this expression we understand the material instruments of Divine displeasure, or angels employed as ministers of vengeance, or the actual appearance and ministration of evil spirits, sufficed to torment the wicked in this world, as they certainly will do in the next. Tradition seems to have favoured this last opinion, since the author of the Book of Wisdom describes the Egyptian darkness as a kind of temporary hell, *Wisd xvii. Bp Horne*

51 — *Ham*.] The father of the Egyptians. *Bp Wilson*
54 — *this mountain,*] Zion, which He took from the Jebusites by the hand of David. *Bp Wilson*

56 *Yet they tempted and provoked the most high God,*] St Paul says, with reference to the same transactions, "Neither let us tempt Christ, as some of them also tempted, 1 Cor x 9." These texts do both relate to the same rebellious acts of the Israelites in the wilderness. In the former of them, the Person they tempted is called the Most High God, in the latter, He is called Christ: therefore Christ is the Most High God. *Jonas of Nayland*

61 — *delivered his strength &c.*] That is, the ark of the covenant, which was the token of God's power and glory, was delivered up to the Philistines, 1 Sam iv 11, 22 and v. 1. *Green*

67 — *he refused &c.*] When the ark was brought back, God did not permit it to be placed again in Shiloh, which was in the tribe of Ephraim, the son of Joseph. *Bp. Patrick*

O GOD, the heathen are come into thine inheritance, thy holy temple have they defiled, they have laid Jerusalem on heaps

2 The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth

3 Their blood have they shed like water round about Jerusalem, and there was none to bury them

^a Psal 44 13 4 We are become a reproach to our neighbours, a scorn and derision to them that are round about us

^b Psal 89 46 5 How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?

^c Jer 10 2 6 Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name

7 For they have devoured Jacob, and laid waste his dwelling place

^d Jer 61 9 8 O remember not against us || former iniquities let thy tender mercies speedily pity us for we are brought very low

9 Help us, O God of our salvation, for the glory of thy name and deliver us, and purge away our sins, for thy name's sake

10 Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight by the revenging of the blood of thy servants which is shed

11 Let the sighing of the prisoner come

Psalm LXXXIX In this Psalm Asaph complains that the Babylonians had destroyed the city and temple of Jerusalem, and beseeches God to be reconciled to His people, and to punish the blasphemers and cruelties of their idolatrous enemies *Green* It is one of the Psalms appointed for the fast-service on the thirtieth of January

Ver 8 — let thy tender mercies &c] I extend Thy compassion to us without delay *Travell*

10 — *let him be known*] Or, make Thyself known *Green*

11 — *those that are appointed to die*] Those whom their enemies have condemned to death *Bp Patrick*

12 — *our neighbours*] "Our neighbours" probably respects the Edomites chiefly See Psalm cxxvii 7 *Mauls*

— *into their bosom*] The Arabs join together the two upper corners of their *hik*, a garment like the *plaid* of the highlanders in Scotland and after having placed them first over one of their shoulders, they then fold the rest of it about their bodies The outer fold serves them frequently instead of an apron, wherein they carry herbs, loaves, corn, &c There seem to be several allusions to this in Scripture, as "rendering sevenfold into their bosom" &c *Dr Adam*

• Affliction hath then wrought its intended effect, when it hath convinced us of sin, and led us to repentance, when, brought back by it, like the returning prodigal, to the house and presence of our heavenly Father we acknowledge our guilt as the cause of our misery, and entreat forgiveness of the one, in order to obtain a release from the other, not pleading our own merits, but the

before thee; according to the greatness of thy power preserve thou those that are appointed to die,

^f Heb *thine arm*
^g Heb *preserve the children of death*

12 And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O LORD

13 So we thy people and sheep of thy pasture will give thee thanks for ever we will shew forth thy praise to all generations

^h Heb *to generations and in all generations*

PSALM LXXX.

1 The psalmist in his prayer complaineth of the miseries of the church 8 God's former favours are turned into judgments 14 He prayeth for deliverance

¶ To the chief Musician upon Shoshannum Eduth, A Psalm || of Asaph

ⁱ Or *for Asaph*

GIVE ear, O Shepherd of Israel, thou that leadest Joseph like a flock, thou that dwellest between the cherubims, shine forth

2 Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us

^j Heb *come for salvation us*

3 Turn us again, O God, and cause thy face to shine, and we shall be saved

4 O LORD God of hosts, how long wilt thou be angry against the prayer of thy people?

^k Heb *wilt thou smother*

5 Thou feedest them with the bread of tears, and givest them tears to drink in great measure

6 Thou makest us a strife unto our neighbours and our enemies laugh among themselves

7 Turn us again, O God of hosts, and

mercies of God our Saviour, and the glory of His name *L Home*

Psalm LXXX The subject of this Psalm has some resemblance to the former it contains an application to God for help under some grievous affliction, describes the former exaltation God's people, and their present depression, under the beautiful figure of a vine, and concludes with earnest prayer to God for continuance of His goodness *Travell*

Ver 1 — thou that dwellest &c] Thou that sittest enthroned above the ark of the covenant, shew us some illustrious token of Thy presence *Travell*

5 *Before Ephraim &c*] God is entreated to go forth, in His strength and His salvation, before the tribes of Israel; as former in the wilderness Ephraim, Benjamin, and Manasseh are particularly mentioned, perhaps, because, according to the established order, those three tribes immediately followed the ark as cherubim, the symbols of the Divine presence. See Numb ii 1 24 *Bp Horne*

7 *Turn us again, &c*] Restore us to our former happiness *L Patrick*

8 *Thou feedest &c*] That is, we are in continual sorrow and distress, and have no degree of comfort or refreshment but only lamentation. *Dr Hammond*

9 *Thou makest us &c*] The meaning is, Our neighbours contend among themselves, who shall make the greatest prey of us, and we are become the scorn and derision of our enemies *Travell Bp Patrick*

cause thy face to shine; and we shall be saved

8 Thou hast brought a vine out of Egypt, thou hast cast out the heathen, and planted it

9 Thou preparodst room before it, and didst cause it to take deep root, and it filled the land

10 The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars

11 She sent out her boughs unto the sea, and her branches unto the river.

12 Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?

13 The bear out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts, look down from heaven, and behold, and visit this vine,

15 And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.

16 It is burned with fire, it is cut down, they perish at the rebuke of thy countenance

17 Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself

18 So will not we go back from thee, quicken us, and we will call upon thy name.

9 *Thou hast brought a vine &c*] The Psalmist, describing the people of Israel as a vine, has continued the metaphor, and happily drawn it out through a variety of additional circumstances. Among the many beauties of this allegory, not the least graceful is that modesty, with which he enters upon and concludes his subject, making an easy and gradual transition from plain to figurative language, and no less delicately receding back to the plain and unadorned narrative. *Bp Lowth*

11 *She sent out &c*] Signifying, that Israel extended its dominion from the Mediterranean sea to the river Euphrates. *Dr Wells*

13 *The bear*] By this figure, the Psalmist means to represent the fierce and unrelenting persecutor of the people of Israel. *Bp Horne*

15 *And the vineyard*] *Even the plant* *Abp Secker*
— *thy branch*] The family of David. *Bp Horne* The people of Israel. *Rosenmüller*

17 *— the man of thy right hand*] That is, the people of Israel. *Rosenmüller* Our prince *Mudge* The Messiah. *Bp Horne*
Let not the Christian church imagine, that the sufferings complained of in this Psalm relate only to her elder sister. Greater mercies and more excellent gifts should excite in her greater thankfulness, and call forth more excellent virtues, otherwise they will serve only to enhance her account, and multiply her sorrows. If she sin, and fall after the same example of unbelief, she must not think to be distinguished in her punishment, unless by the severity of it. *Bp Horne*

Psalm LXXXI Throughout this Psalm appears an exquisite

19 Turn us again, O Lord God of hosts, cause thy face to shine, and we shall be saved.

PSALM LXXXI

1 *An exhortation to a solemn praising of God* 4 *God challengeth that duty by reason of his benefits* 8 *God, exhorting to obedience, complaisant of their disobedience, which profiteth their own hurt*

To the chief Musician upon Gittith, 1
Psalm of Asaph

Or
Asaph

SING aloud unto God our strength, make a joyful noise unto the God of Jacob

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery

3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day

4 For this was a statute for Israel, and a law of the God of Jacob

5 This he ordained in Joseph for a testimony, when he went out through the land of Egypt, where I heard a language that I understood not

6 I removed his shoulder from the burden, his hands were delivered from the pots

+ Heb
passed a-way

7 Thou calledst in trouble, and I delivered thee, I answered thee in the secret place of thunder, I proved thee at the waters of Meribah. Selah

Exod 17

8 Hear, O my people, and I will testify unto thee, O Israel, if thou wilt hearken unto me,

6
Or
strife

9 There shall no strange god be in thee,

union of sublimity and sweetness. It is an ode composed for the feast of trumpets, (Levit xxiii 24) in the first new moon of the civil year. The object and end of this poem appears to be an exhortation to obedience from the consideration of the paternal love, the beneficence, and the promises of the Deity, and this is accomplished with wonderful art, elegance, variety, and ingenuity. *Bp Lowth*

Ver 2 — *the timbrel*] See the note on Exod xv 20

— *the psaltery*] See the note on Psalm xxxviii 2

3 *Blow up the trumpet &c*] In the Jewish church notice was given of feasts, jubilees, &c by sound of trumpet. All the new moons, or the beginnings of months, were observed in this manner (see Numb vi 2) but on the September new moon, or first day of the seventh month, of the ecclesiastical year, was kept the great festival, called "the feast of trumpets" (Numb xxxv 1) which, probably, is here intended. *Bp Horne*

5 *This he ordained &c*] This feast-day is a charge which He gave to Joseph, when he came out of the land of Egypt, where he heard a language which he understood not. Joseph is here used collectively for the sons of Joseph, or rather for the Israelites, to whom Joseph had been a father in the land of Egypt. *Green*

6 *I removed &c*] In this verse God reminds Israel of their redemption, by His mercy and power, from the burdens and drudgery imposed on them in Egypt. *Bp Horne*

7 *Thou calledst &c*] That is, when the Egyptians followed after thee into the Red sea, in answer to thy prayers, I confounded them with thunder and lightning from the cloudy pillar. See Exod xiv 24, 25. *Green*

neither shalt thou worship any strange god

10 I am the Lord thy God, which brought thee out of the land of Egypt open thy mouth wide, and I will fill it

11 But my people would not hearken to my voice, and Israel would none of me

12 So I gave them up || unto their own hearts' lust and they walked in their own counsels

13 Oh that my people had hearkened unto me, and Israel had walked in my ways

14 I should soon have subdued their enemies, and turned my hand against their adversaries

15 The haters of the Lord should have || submitted themselves unto him but their time should have endured for ever

16 He should have fed them also † with the finest of the wheat and with honey out of the rock should I have satisfied thee

PSALM LXXXII

The psalmist being exhorteth the judges, to and removed their sin, and prayeth God to judge

A Psalm of Asaph

GOD standeth in the congregation of the mighty, he judgeth among the gods

2 How long will ye judge unjustly, and

3 accept the persons of the wicked? Selah

4 † Defend the poor and fatherless do justice to the afflicted and needy

5 Deliver the poor and needy and them out of the hand of the wicked

Act 14
16 Or to the heart of their hearts, or, iniquities

On yielded themselves unto obedience † Heb with the of which

Or for Asaph

Deut 17
† Heb
Judges
Prov 4
11

10 — open thy mouth wide &c] That is, I will satisfy thy desires, be they ever so large *Mudge*

15 — their time &c] That is, the Israelites should have enjoyed a substantial and durable happiness *Bp Patrick*

16 — honey out of the rock] See the note on Deut xxxii 13

This Psalm should incite us to pay our praises and our homage to God in a most zealous and solemn manner. A duty this which concerns no less all Christians than it did the Jews for if God bestowed very considerable favours on the Jews by bringing them out of Egypt and giving them His law, He hath done incomparably greater things for us in redeeming us by Jesus Christ His Son, and giving us the knowledge of His Gospel *Osterwald*

Psalm LXXXII ver 1 God standeth &c] God is present in the judicial assemblies which He has appointed, and He will call the most powerful magistrates to account. The Hebrew word for gods is often applied to princes and magistrates, as representing, in some degree, the power and majesty of God *Travell*

2 — accept the persons &c] That is, overlook the merit of the cause and give sentence according to your respect or affection to the person *Pool*

5 They know not &c] They will not study the laws of God, but are blinded by bribes so that the very foundations of the kingdom, which are truth and justice are utterly shaken and confounded *Bp Patrick*

6 I have said, Ye are gods, &c] I have given you my authority, and even put my name upon you, John x 34, 35. *Bp Wilson*

5 They know not, neither will they understand, they walk on in darkness. all the foundations of the earth are † out of course

6 I have said, Ye are gods, and all of you are children of the most high, ^{John 10 34}

7 But ye shall die like men, and fall like one of the princes

8 Arise, O God, judge the earth for thou shalt inherit all nations

PSALM LXXXIII

1 A complaint to God of the enemies' conspiracies prayer against them that oppress the church

A Song or Psalm of Asaph

KEEP not thou silence, O God hold not thy peace, and be not still, O God

2 For, lo, thine enemies make a tumult and they that hate thee have lifted up the head

3 They have taken crafty counsel against thy people, and consulted against thy hidden ones

4 They have said, Come, and let us cut them off from being a nation, that the name of Israel may be no more in remembrance

5 For they have consulted together with one consent they are confederate against thee

6 The tabernacles of Edon, and the Ishmaelites, of Moab, and the Hagarenes,

7 Gebal, and Ammon, and Amalek, the Philistines with the inhabitants of Tyre,

7 — and fall like &c] And ye shall fall, O ye princes like any other man *Catkins Rosenmüller Dimock*

8 — judge the earth &c] Vindicate mankind from these unpius judges, for Thou hast the rightful dominion over all nations *Travell*

All magistrates should derive from this Psalm the instruction that it is their duty to do right to all without respect of persons and especially to protect the weak and innocent when oppressed To this end, they should remember that, although they are now placed above others, yet they must die one day like the rest of mankind, and must then appear before the one Supreme Judge to give an account of all that they have done *Osterwald*

Psalm LXXXIII Several of the neighbouring nations being gathered together to make war against the Israelites the prophet intreats the Lord in this Psalm, to destroy those nations as He had formerly destroyed the kings that assaulted them *forster Green*

Ver 3 — against thy hidden ones] Hebrew, against thy treasured ones, that is, against those whom Thou judgest in the secret place of Thy tabernacle, or in more plain language against those whom Thou protectest *Green*

6 The tabernacles &c] The Idomites and Ishmaelites, who dwell in tents, are engaged in this enterprise, and so are the Moabites, and others descended from Hagar, the mother of Ishmael *Bp Patrick*

7 Gebal,] Some place Gebal in Phenicia near Tyre, and others in the mountainous country beyond Jordan *Rosenmüller*

† Heb novel

John 10 34

Or for Asaph

† Heb heart

† Heb they hope
to be an arm
to the chil-
dren of Lot
Judges 7
22
Judges 4
15 24
8 Assur also is joined with them † they
have holpen the children of Lot Selah.

9 Do unto them as unto the Midianites,
as to Sisera, as to Jabin, at the brook of
Kison

10 Which perished at En-dor they be-
came as dung for the earth

11 Make their nobles like Oreb, and
like Zeeb yea, all their princes as Zebah,
and as Zalmunna

12 Who said, Let us take to ourselves the
houses of God in possession

13 O my God, make them like a wheel,
as the stubble before the wind

14 As the fire burneth the wood, and as
the flame setteth the mountains on fire,

15 So persecute them with thy tempest,
and make them afraid with thy storm

16 Fill then faces with shame, that they
may seek thy name, O LORD

17 Let them be confounded and troubled
for ever, yea, let them be put to shame,
and perish

18 That men may know that thou, whose
name alone is JEHOVAH, art the most
high over all the earth

PSALM LXXXIV

1 The prophet, longing for the communion of the sanctuary,
4 sheweth how blessed they are that dwell therein 8
He prayeth to be restored unto it

8 Assur] The Assyrians Dr Wells

This determines the date of this Psalm to the latter times of
the Jewish kingdom, for the other nations here mentioned had
molested them before but the Assyrians not till towards the end
Dr Wall

12 — the houses of God] That land wherein God was pleased
to dwell among the Israelites Bp Patrick

13 — like a wheel] Rather, like the chaff whirled about
See Isaiah xvii 13 Bp Lowth Altp Secker

14, 15 As the fire &c] Let their destruction be as sudden and
violent as the effect of lightning on the trees of the forest, or as
the devouring flame on the parched grass that grows on the
mountains Travell

The punishments inflicted by Heaven upon wicked men are
primarily intended to humble and convert them If they continue
incorrigible under every dispensation of merciful severity, they
are at last cut off, and finally destroyed, that others, admonished
by their example, may repent, and return, and give glory to God
Salutary are the afflictions which bring men and happy the men
who are brought by them, to an acknowledgment of "Jehovah
our righteousness, our exalted and glorified Redeemer, 'the
Most High over all the earth, whom all must acknowledge, and
before whom all must appear to be judged, in the great and ter-
rible day Bp. Horne

Psalm LXXXIV It is uncertain to what particular time this
beautiful composition relates the author of it, under the figure of
an Israelite, deprived of all access to Jerusalem and the sanctuary,
laments his banishment from the assemblies of the faithful, de-
scribes the happiness of those who are blessed with opportunities
of frequenting God's house, and beseeches God to make him a
partaker of that happiness Travell.

† To the chief Musician upon Gittith, A
Psalm † for the sons of Korah † Or of

HOW amiable are thy tabernacles, O
LORD of hosts!

2 My soul longeth, yea, even fainteth
for the courts of the LORD my heart and
my flesh crieth out for the living God

3 Yea, the sparrow hath found in house,
and the swallow a nest for herself, where
she may lay her young, even thine altars,
O LORD of hosts, my King, and my God

4 Blessed are they that dwell in thy
house they will be still praising thee
Selah

5 Blessed is the man whose strength is in
thee, in whose heart are the ways of them

6 Who passing through the valley † of
Baca make it a well, the rain also † filleth
the pools

7 They go † from strength to strength, † Heb
every one of them in Zion, appeareth before
God

8 O LORD God of hosts, hear my prayer,
give ear, O God of Jacob Selah

9 Behold, O God our shield, and look
upon the face of thine anointed

10 For a day in thy courts is better than
a thousand † I had rather be a doorkeeper † Heb
in the house of my God, than to dwell in
the tents of wickedness

11 For the LORD God is a sun and shield

Ver 3 Yea, the sparrow &c] The Psalmist is generally sup-
posed in this verse to lament his unhappiness in being deprived
of all access to the tabernacle or temple, a privilege enjoyed even
by the birds, who were allowed to build their nests in the neigh-
bourhood of the sanctuary It is evidently the design of this
passage to intimate to us that in the house, and at the altar of
God a faithful soul findeth freedom from care and sorrow, quiet
of mind and gladness of spirit, like a bird that has secured a
little mansion, for the reception and education of her young
And there is no heart, clogged with sensibility which does not
bear its testimony to the exquisite beauty and propriety of this
affecting image Bp Horne

— the swallow] Rather the dove Bp Lowth, Merrick
5 — in whose heart &c] The meaning seems to be whose
heart is bent on travelling the ways to Thy temple Merrick

6, 7 Who passing &c] After many uncertain conjectures of-
fered by commentators upon the construction of these two verses,
it seems impossible for us to attain to any other than a general
idea of their true import, which is this, that the Israelites, or
some of them, passed in their way to Jerusalem, through a valley
that had the name of 'Baca, a noun derived from a verb which
signifies to 'weep; that in this valley they were refreshed by
plenty of water, that with renewed vigour they proceeded from
stage to stage until they presented themselves before God in
Zion Bp Horne

9 — of thine anointed] He prays for the king as the person
in whom the prosperity of his country was enwrapped he is
the 'shield' and protection of it under God See Psalm lxxix
18 and xlvii 9, Muir

11 — a sun and shield] A light, a glory, and defence Bp
Wilson

- Ps. 114* the LORD will give grace and glory. ⁴ no good thing will he withhold from them that walk uprightly
- Ps. 2 12* 12 O LORD of hosts, ^b blessed is the man that trusteth in thee

PSALM LXXXV

1 The psalmist, out of the experience of former mercies, prayeth for the continuance thereof 8 He promises to wait thereon, out of confidence of God's goodness

¶ To the chief Musician, A Psalm || for the sons of Korah

|| Or, well pleased

LORD, thou hast been || favourable unto thy land thou hast brought back the captivity of Jacob

Ps. 32 1

2 ^a Thou hast forgiven the iniquity of thy people, thou hast covered all their sin Selah

|| Or, thou hast turned thine anger from warring hot

3 Thou hast taken away all thy wrath || thou hast turned *thyself* from the fierceness of thine anger

4 Turn us, O God of our salvation, and cause thine anger toward us to cease

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again that thy people may rejoice in thee?

7 Shew us thy mercy, O LORD, and grant us thy salvation

8 I will hear what God the LORD will speak for he will speak peace unto his people, and to his saints but let them not turn again to folly

9 Surely his salvation is nigh them that fear him, that glory may dwell in our land

There cannot be a greater resemblance to the joys of heaven in any pleasure or happiness that we can enjoy in this world, than in that tranquillity of mind and conscience which naturally attends and accompanies our fervent devotions to God Almighty, when we have deposited all our wishes with Him, and submitted and resigned all our desires to Him. Nor can there be a more lively representation upon earth of the court and company of heaven, than in the assemblies and congregations of religious and pious men pouring out their prayers, and celebrating the praises of their Creator and Redeemer. *Isid. Clarendon*

Psalm LXXXV In celebrating the return of the Jews from the Babylonish captivity, the Psalmist is carried by a prophetick impulse to foretell a much greater deliverance by the coming of Christ. *Democ.* This Psalm is appointed by the Church to be used on Christmas day when we celebrate the deliverance of mankind from the captivity of sin, and the introduction into the world of mercy and truth, righteousness and peace. *Travell* It is also appointed for the fast service on the thirtieth of January

Ver. 4 Turn us, &c.] This word is frequently used in Scripture of the metaphor seems to be taken from a shepherd who drives back the wandering sheep and it is applied both to relief from temporal affliction, and return to the paths of duty

8 I will hear &c.] I will wait with patience for God's answer to my prayers. *Bp. Wilson*
— to folly.] To wickedness.

10 Mercy and truth are met together, righteousness and peace have kissed each other.

11 Truth shall spring out of the earth; and righteousness shall look down from heaven

12 Yea, the LORD shall give that which is good; and our land shall yield her increase.

13 Righteousness shall go before him, and shall set us in the way of his steps

PSALM LXXXVI

1 David strengtheneth his prayer by the conscience of his religion, 5 by the goodness and power of God 11 He desireth the continuance of former grace 14 Complaining of the proud he craveth some token of God's goodness

¶ A Prayer of David.

BOW down thine ear, O LORD, hear me for I am poor and needy

2 Preserve my soul, for I am || holy O thou my God, save thy servant that trusteth in thee

3 Be merciful unto me, O LORD for I cry unto thee || daily

4 Rejoice the soul of thy servant for unto thee, O LORD, do I lift up my soul

5 ^a For thou, LORD, art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee

6 Give ear, O LORD, unto my prayer, and attend to the voice of my supplications

7 In the day of my trouble I will call upon thee for thou wilt answer me

8 Among the gods there is none like

|| Or, A Prayer, being a Psalm of David

|| Or, one whom thou favourest

|| Or, all the day

Jos. 2 13

10 *Mercy and truth &c.]* How admirable is this celebrated personification of the Divine attributes! How just, elegant, and splendid does it appear, if applied only according to the literal sense, to the restoration of the Jewish nation from the Babylonish captivity! but if interpreted as relating to that more sacred mystical sense, which is not obscurely shadowed under the ostensible image, it is certainly uncommonly noble and elevated, mysterious and sublime. *Bp. Lowth*

11 *Truth shall spring &c.]* See note from *Bp. Lowth* on Isa. xlv 8

13 *Righteousness shall go &c.]* That is, Reformation of morals shall precede the establishment of Christ's religion

We learn in this Psalm, that, as God makes men, and sometimes His own people and Church, feel the effects of His wrath for the punishment of their sins, and that the end which He proposes by it is to recover them from their errors, &c. when He sees them humbled to becoming feelings of piety, He is ever ready to receive them again into His favour, and to bestow on them His choicest gifts, both temporal and spiritual. *Osterwald*

Psalm LXXXVI ver. 2 — holy.] The word here translated "holy," properly signifies, ^a good, merciful, pious, devoted to the service of God. &c. *Bp. Horne*

8 *Among the gods.]* That is, among those who are worshipped in the world as gods. *Bp. Patrick*

^a Douc 3
24 unto thee, O LORD; ^b neither are there any works like unto thy works

.9 All nations whom thou hast made shall come and worship before thee, O LORD, and shall glorify thy name

10 For thou art great, and doest wondrous things: thou art God alone

11 Teach me thy way, O LORD, I will walk in thy truth: unite my heart to fear thy name.

12 I will praise thee, O LORD my God, with all my heart: and I will glorify thy name for ever more

13 For great is thy mercy toward me, and thou hast delivered my soul from the lowest hell

14 O God, the proud are risen against me, and the assemblies of violent men have sought after my soul, and have not set thee before them

15 But thou, O LORD, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth

16 O turn unto me, and have mercy upon me, give thy strength unto thy servant, and save the son of thine handmaid

17 Shew me a token for good, that they which hate me may see it, and be ashamed

because thou, LORD, hast holpen me, and comforted me

PSALM LXXXVII.

1 The nature and glory of the church 4 The increase, honour, and comfort of the members thereof

¶ A Psalm or Song || for the sons of Korah. || Or of

HIS foundation is in the holy mountains

2 The LORD loveth the gates of Zion more than all the dwellings of Jacob

3 Glorious things are spoken of thee, O city of God Selah

4 I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia, this man was born there

5 And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her

6 The LORD shall count, when he writeth up the people, that this man was born there Selah

7 As well the singers as the players on instruments shall be there: all my springs are in thee

PSALM LXXXVIII

A prayer containing a grievous complaint

1, — the lowest hell] Extreme dangers, the grave Dr Watts, Green

This prayer should excite those who are in affliction and distress to call upon God for help with profound humility, and firm confidence in His mercy and power, beseeching Him not only to deliver them from the evils which press sore upon them, but, above all, to give them grace to please and obey Him. We ought likewise in our troubles to meditate upon God's infinite goodness, and consider that "He is full of compassion, and gracious, longsuffering, and plenteous in mercy and truth." This will support us under all our trials, fill us with joy and consolation, and afford us, even in the midst of trouble, reason to praise and bless Him *Ostervald*

Psalm LXXXVII This Psalm contains a brief comparison, first, between Zion, the place of God's worship, and all Judea besides, and then between it and all heathen countries. *Dr Hammond*

Vers 1 His foundation &c] That is, Zion is of God's founding. See Isa xiv 32 and Psalm cxxxiii 19. *Dr Chandler*

2 The Lord loveth &c] The Lord takes more pleasure to dwell in His tabernacle, and His temple, on Zion, than in all the rest of the land of Judah or Israel. *Bp Hall*

4 I will make mention &c] The accession of the nations to the church is generally supposed to be here predicted. God declares by His prophet, "I will make mention of, or cause to be remembered, Egypt and Babylon, the old enemies of Israel, to or among them that know Me," that is, in the number of My worshippers; "behold, also, Philistia and Tyre with Arabia, these are become Mine, thus, or each of these, is born there," that is, in the city of God, they are become children of God, and citizens of Zion. *Bp Horne*

— Rahab] Meaning Egypt. The Hebrew word signifies proud, and the name is given to Egypt from the pride and insolence of its princes and inhabitants. *Parkhurst*

— Ethiopia,] Rather, Arabia. *Dr Wells.* See note at Numb

5 And of Zion &c] So that of Zion, or the Church, it shall be said: This and that man: that is, great numbers of men in succession, are born in her: alluding to the number of converts under the Gospel the sons of that Jerusalem, "which is the mother of us all." *Bp Horne*

6 The Lord shall count &c] In the Book of Life that register of heaven, kept by God Himself, our names are entered: not as born of flesh and blood by the will of man, but as born of water and the Spirit by the will of God, of each person it is written "that he was born there, in the church and city of God." *Bp Horne*

7 — all my springs &c] And the burden of the song, thus joyfully sung in praise of Zion, was to be this, "All my springs, or fountains, are in thee." In thee, O Zion, is the fountain of salvation, and from thee are derived all those springs of grace which flow by the Divine appointment, while the world lasts, for the purification and refreshment of mankind upon earth. *Bp Horne*

If "the Lord loveth the gates of Zion more than all the dwellings of Jacob, so should we for the prosperity, therefore, of the Church, we and all the world ought to pray. And while we pray, for the Church without lips, let it be our unfeigned endeavour to adorn her by our lives. So shall we make the proper return for the mercies we have received, so shall we draw down more and more of the Divine favour continually upon our king, our country, and ourselves, so shall we convince the world of this great and important truth, that the Christian is the loyal subject, and the Churchman the true patriot." *Bp Horne*

Psalm LXXXVIII This Psalm is a continued detail of melancholy complaints, on account of some grievous sufferings, under which the Psalmist laboured. The extreme severity of those sufferings, and the strong expressions used in describing them, make the whole of it highly applicable to our blessed Lord: on this account it is appointed by the Church to be read on Good Friday, when we are directed to call to mind His unexampled sorrows both in body and soul, His desertion in the day of trouble, His bitter passion, and most painful death. *Trevell, Bp Horne*

Or of ¶ A Song or Psalm || for the sons of Korah,
to the chief Musician upon Mahalath
Leannoth, || Maschil of Heman the Ez-
rahit

Or
A Psalm of
Heman the
Ezrahite
Psalm 124

O LORD God of my salvation, I have
cried day and night before thee.

2 Let my prayer come before thee in-
cline thine ear unto my cry,

3 For my soul is full of troubles and
my life draweth nigh unto the grave

4 I am counted with them that go down
into the pit I am as a man that hath no
strength

5 Free among the dead, like the slain
that lie in the grave, whom thou remem-
berest no more and they are cut off || from
thy hand

Or 6
thy hand

6 Thou hast hid me in the lowest pit, in
darkness, in the deeps

7 Thy wrath hath been hard upon me, and
thou hast afflicted me with all thy waves
Selah

8 Thou hast put away mine acquaint-
ance far from me, thou hast made me an
abomination unto them, I am shut up, and
I cannot come forth

9 Mine eye mourneth by reason of af-
liction LORD, I have called daily upon
thee, I have stretched out my hands unto
thee

10 Wilt thou shew wonders to the dead?
shall the dead arise and praise thee? Selah

11 Shall thy lovingkindness be declared

in the grave? or thy faithfulness in destruc-
tion?

12 Shall thy wonders be known in the
dark? and thy righteousness in the land of
forgetfulness?

13 But unto thee have I cried, O LORD,
and in the morning shall my prayer pre-
vent thee

14 LORD, why castest thou off my soul?
why hidest thou thy face from me?

15 I am afflicted and ready to die from
my youth up while I suffer thy terrors I
am distracted.

16 Thy fierce wrath goeth over me, thy
terrors have cut me off

17 They come round about me || daily || Or
like water, they compassed me about to- || all the d
gether

18 Lover and friend hast thou put far
from me, and mine acquaintance into dark-
ness

PSALM LXXXIX

1 The psalmist praiseth God for his covenant, 5 for his
wonderful power, 10 for the care of his church, 19 for
his favour to the kingdom of David 38 Then com-
plaining of contrary events, 46 he expostulateth, pray-
eth, and blesteth God

¶ Maschil of Ethan the Ezrahite

Or
A Psalm
for Ethan
the Ezra-
hite to give
instruction
|| Heb
t. genera-
tion and ge-
neration

I WILL sing of the mercies of the LORD
for ever with my mouth will I make
known thy faithfulness || to all generations

2 For I have said, Mercy shall be built
up for ever thy faithfulness shalt thou
establish in the very heavens

— Mahalath] See the note to the title of Psalm 114

— I cannot,] This word means “interchangeably” Dr Wells
Or according to others, “to create dejections” to raise a pensive
gloom or melancholy in the mind Mudge

— the Ezrahite] That is, a descendant of Zerach the son of Su-
dath Dr Wells

Ver 5 Free among the dead,] This is set at liberty, or dis-
missed from the world, and separated from all communication
with its affairs, as dead bodies are Bp Horne

This alludes to the separation of lepers, who were as much re-
moved from all society as if they were really dead Tanton

— whom thou rememberest &c] That is, “whom Thou remem-
berest no more as living objects of Providence upon earth” in
this sense they are “cut off from God’s hand, which held and
supported them in life” Bp Horne

6 Thou hast laid me &c] Thou hast thrust me down into a
deep and dark dungeon which I can compare to nothing but a
grave Bp Patrick

10 — shall the dead &c] Shall the dead arise out of their
graves and live here among men and celebrate thy praises? Bp
Hall

12 — in the land of forgetfulness?] In the grave where all
things are forgotten Bp Wilson

13 — prevent thee] Come before Thee Bp Wilson, Old
Translation

16 — thy terrors have cut me off] Have overwhelmed me Bp
Patrick

As the comforts which true religion affords are the only
sure support against the evils and calamities of the world, to
which every condition of life is more or less exposed, so the

terrors of religion, being very grievous in themselves, exclusive
of these comforts, add weight to all our miseries, and are a bur-
den too heavy for a man to sustain But surely there is something
monstrous in such terrors! They come not from religion by nat-
ural birth for it is much easier to believe that all we see is
chance and fortune, and religion itself a vain thing, than to be-
lieve that an all-wise and all-powerful Being has formed us to be
miserable And yet, in fact, this is often the case, we see many
rendered unhappy by such fears and jealousies and of all the
fears incident to man these are the most fearful, and give us the
quickest sense of misery, they are what the Psalmist has here
described them to be, “distraction” Bp Sherlock

Psalm LXXXIX I than, speaking in the person of his prince
describes his reliance on the faithfulness of God to fulfil His co-
venant with David, and on the power of God to perform wonders
for the deliverance of His people He then represents, that, not-
withstanding His covenant with David, and His power to deliver
His people, the kingdom of Judah was at that time in great deso-
lation being despoiled of its glory, and delivered into the hands
of the Babylonians, and implores the Lord to put an end to its
captivity and calamities Green

The glorious things here spoken of David, and of his posterity,
are prophetic of the Messiah, and can with strict propriety be
applied only to Him on this account the Church has appointed
this Psalm to be used on Christmas-day Travell

Ver 2, — Mercy shall be built up &c] That is, God’s mercy
and His regard to the truth of His promises, are as fixed and un-
changeable as the very heavens themselves Travell, Bp Pa-
trick

⁶ ⁷ ^{Sam} 7 ¹¹ ^{Ac} 3 I have made a covenant with my chosen, I have sworn unto David my servant,

[†] ^{Heb} ^{to, cunctis} ^{cunctis} ^{et} ^{omnibus} ^{generat} ^{ionibus} 4 Thy seed will I establish for ever, and build up thy throne [†] to all generations Selah

5 And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints

6 For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him

8 O LORD God of hosts, who is a strong LORD like unto thee? or to thy faithfulness round about thee?

9 Thou rulest the raging of the sea when the waves thereof arise, thou stillest them

[†] ^{Or} ^{sup} 10 Thou hast broken [†] Rahab in pieces, as one that is slain, thou hast scattered thine enemies [†] with thy strong arm

[†] ^{Heb} ^{with th} ^{arm} ^{of thy} ^{strength} 11 The heavens are thine, the earth also is thine as for the world and the fulness thereof, thou hast founded them

[†] ^{Or} ^{sup} 12 The north and the south thou hast created them Tabor and Hermon shall rejoice in thy name

[†] ^{Heb} ^{an} ^{him} ^{with} ^{might} 13 Thou hast [†] a mighty arm strong is thy hand, and high is thy right hand

[†] ^{Or} ^{sup} 14 Justice and judgment are the [†] habitation of thy throne mercy and truth shall go before thy face

[†] ^{Or} ^{sup} 15 Blessed is the people that know the joyful sound they shall walk, O LORD, in the light of thy countenance

16 In thy name shall they rejoice all the day and in thy righteousness shall they be exalted

17 For thou art the glory of their strength and in thy favour our horn shall be exalted

3 I have made a covenant &c.] This covenant God made with David by the prophet Nathan 2 Sam vii 12, &c. The covenant relate to David's seed, and to the establishment of his throne in that seed literally in Solomon for a time spiritually in Christ for ever Bp Horne

6 — the sons of the mighty.] The mighty angels Bp Wilson
8 — or to thy faithfulness &c.] O whose faithfulness is equal to thine? Green

10 Thou hast broken Rahab in pieces.] Thou hast overthrown the proud Egyptian in the Red sea Bp Hall

12 — Tabor and Hermon.] These mountains, the first lying on the west and the second on the east of Judea, are here put for the eastern and western parts of the world. Green

15 Blessed is the people &c.] Blessed are the people, whose ears are moved to the cheerful sound of the sacred trumpets of God in their solemn feasts and sacrifice Bp Hall

VOL I

18 For the LORD is our defence; and the Holy One of Israel is our king

19 Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty, I have exalted one chosen out of the people

20 I have found David my servant, with my holy oil have I anointed him

21 With whom my hand shall be established mine arm also shall strengthen him

22 The enemy shall not exact upon him, nor the son of wickedness afflict him

23 And I will beat down his foes before his face, and plague them that hate him

24 But my faithfulness, and my mercy, shall be with him and in my name shall his horn be exalted

25 I will set his hand also in the sea, and his right hand in the rivers

26 He shall cry unto me Thou art my father, my God, and the rock of my salvation

27 Also I will make him my firstborn, higher than the kings of the earth

28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him

29 His seed also will I make to endure for ever, and his throne as the days of heaven

30 If his children forsake my law, and walk not in my judgments,

31 If they break my statutes, and keep not my commandments,

32 Then will I visit their transgression with the rod, and their iniquity with stripes

33 Nevertheless my lovingkindness I will not utterly take from him, nor suffer my faithfulness to fail

34 My covenant will I not break, nor alter the thing that is gone out of my lips

35 Once have I sworn by my holiness that I will not lie unto David

36 His seed shall endure for ever, and his throne as the sun before me

19 Then thou spakest &c.] Thou spakest by way of vision to Thy holy prophet Samuel and saidst I have ordained to give help and victory unto My people by My strong and mighty champion, David Bp Hall

22 — shall not exact upon him.] shall not subdue him Ro immuller

25 I will set his hand &c.] I will extend his conquests and dominion from the Mediterranean sea to the rivers Tigris and Euphrates Dr Wells

27 Also I will make &c.] I will raise him to the highest dignity among those whom I shall call My sons and I will exalt him above all other kings in the world so that he may be a most eminent type of My Son Christ, the King of kings, and Lord of lords Trappell, Bp Patrick

36 His seed shall endure &c.] His family shall never be extinct, but shall hold the royal dignity as long as the sun shineth p Patrick

6 R

37 It shall be established for ever as the moon, and as a faithful witness in heaven. *Scilah*

38 But thou hast cast off and abhorred, thou hast been wroth with thine anointed.

39 Thou hast made void the covenant of thy servant: thou hast profaned his crown by casting it to the ground.

40 Thou hast broken down all his hedges, thou hast brought his strong holds to ruin.

41 All that pass by the way spoil him: he is a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries, thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast made his glory to cease, and hast cast his throne down to the ground.

45 The days of his youth hast thou shortened, thou hast covered him with shame. *Scilah*

46 How long, Lord? wilt thou hide thyself for ever? shall thy wrath burn like fire?

47 Remember how short my time is: wherefore hast thou made all men in vain?

48 What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? *Scilah*

49 Lord, where are thy former loving-kindnesses, which thou swarest unto David in thy truth?

50 Remember, Lord, the reproach of thy servants, how I do bear in my bosom the reproach of all the mighty people,

39 [Thou hast made void &c.] Thou seemest not to regard the covenant made with Thy faithful servant David but hast permitted the authority of his successors to be profaned, and his crown trodden under foot. *Bp Patrick Trarill*

47 [Remember how short &c.] O let the natural shortness of my life please Thee for mercy: and do not let it appear as if Thou hadst made man only to be miserable and to die. *Trarill*

50 [Remember Lord thy promise &c.] The Jews when this Psalm was penned were in a few days the very heathen reproached them for vainly expecting their mighty Deliverer the Messiah whom they said God had promised to David, and out of his loins. *Bp Wilson*

1 [reproached the footsteps &c.] That is, have pursued the steps of Thine anointed with reviling. *Mudge Merrick* Or according to the Chaldee: Mocked at the tardy advent of Thy Messiah. *Jp Horne*

The posterity of David were to enjoy God's favour or be deprived of it as they proved obedient or disobedient to His law. When they became rebellious idolaters and profane, the rod was lifted up and due chastisement inflicted, sometimes by the immediate hand of Heaven sometimes by the instrumentality of their heathen adversaries. Famine and pestilence, war and captivity were at different times employed to reclaim backsliding Israel. But still the covenant of God in Christ stood sure: the Jewish nation was preserved through all changes and revolutions: "till the Seed came to whom the promise was made, nor was

51 Where with thine enemies have reproached, O Lord, where with they have reproached the footsteps of thine anointed.

52 Blessed be the Lord for evermore. Amen, and Amen.

PSALM XC

1 Moses setteth forth God's providence, & complaineth of human fragility, 7 divine chastisements, 10 and brevity of life. 12 He prayeth for the knowledge and sensible experience of God's good providence.

A Prayer of Moses the man of God.

LORD, thou hast been our dwelling place in all generations.

2 Before the mountains were brought forth, or ever thou hadst formed the earth, and the world, even from everlasting to everlasting thou art God.

3 Thou turnest man to destruction, and sayest, Return, ye children of men.

4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

5 Thou carriest them away as with a flood, they are as a sleep: in the morning they are like grass which groweth up.

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

9 For all our days are passed away in thy wrath: we spend our years as a tale that is told.

Jerusalem destroyed before the new and spiritual kingdom of Messiah was set up in the earth. Christian community and the individuals that compose them are in like manner corrected and punished for their offences. Nevertheless God's loving-kindness will He not utterly take from us nor suffer His faithfulness to fail. So I am with you always, says the Father, even unto the end of the world, and the gates of hell shall not prevail against My Church. *Matth xvm 20 and xvi 18*. Nor will the world be destroyed until Christ come again, and His glorious kingdom be ready to appear. *Bp Horne*

The end of the third Book of Psalms.

Psalm XC. It has been commonly imagined, that this Psalm was composed by Moses when God shortened the days of the murmuring Israelite in the wilderness. *cc Numb xiv*. It chiefly refers to the mortal and transitory state of man on earth and is therefore adopted by the Church in the Funeral Service. *Trarill*

Vers 1 [our dwelling place.] Our place of refuge. *Mudge Old Translation*

3, 4 [and sayest, Return, &c.] That is, Thou restorest men to life. "For a thousand years &c." that is, though the time of their restoration is remote it is equally certain for a thousand years as to Thee as one day.

5 [a watch in the night.] See the note on *1 yod xiv 7*. 9 [for all our days &c.] For we constantly feel one effect or other of Thine anger, whereby our lives decline exceeding fast. *Bp Patrick*

10 ¹ The days of our years *are* three score years and ten, and if by reason of strength *they be* fourscore years, yet is their strength labour and sorrow, for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

12 So teach us to number our days, that we may apply our hearts unto wisdom.

13 Return, O Lord, how long? and let it repent thee concerning thy servants.

14 O satisfy us early with thy mercy, that we may rejoice and be glad all our days.

15 Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

16 Let thy work appear unto thy servants, and thy glory unto their children.

17 And let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us, yet, the work of our hands establish thou it.

PSALM XCI

1 *The state of the godly* 9 *Their safety* 9 *Their habitation* 11 *Their servants* 14 *Their friend with the effects of them all*

I that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty.

11 *His strength &c* But who is there that duly lays to heart the effects of Thy anger, and consider that it is proportioned to our perty or disobedience? *Travell* Moses here lament the insensibility of the Israelites under the judgment of God. They saw His wrath sweeping sinners away for their sins, and yet none studied to divert it by fearing Him, as they ought.

1 *Return O Lord &c* Return O Lord, it longeth, from Thy civility against us, and let Thy servant feel Thy gracious pardon. *Sp. Patrick* *Travell*

to *Let thy name &c* He prays God to shew them and their posterity the glorious works which heretofore He had executed in behalf of His people, and to shew upon and prosper what they were doing. *Mud*

17 *And let thy beauty &c* Let the countenance of the Lord on God smile upon us, and prosper Thou the work of our hands. *Travell*

This Psalm is remarkable for affording us much useful instruction. First we have the governor of a numerous people sequestered from the management of publick affairs to private meditation, from beholding the present outward appearances to consider the real nature and secret causes of things in the midst of all the splendour and pomp of all the tumult about him, he observes the frailty of human condition, he discerns the providence of God justly ordering all, thus he does not only in the way of wise consideration, but of serious devotion moulding his observation into pious acknowledgment, and earnest prayers to God. Thus doth that great and good man teach us all (more particularly men of high estate and much business) to find opportunities of withdrawing their thoughts from those things which commonly misuse them, (the cares, the glories, the pleasures of this world) and fixing them upon matters more improvable to devotion, the transitoriness of their condition, and their subject,

2 I will say of the Lord, *He is my refuge* and my fortress, my God, in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

5 Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day,

6 Nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday.

7 A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee.

8 Only with thine eyes shalt thou behold, and see the reward of the wicked.

9 Because thou hast made the Lord, which is my refuge, even the most high, thy habitation,

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up, in their hands, lest thou dash thy foot against a stone.

tion to God's just providence joining also to these meditations suitable act of adoration due acknowledgments to God, and humble prayers. This was his practice, and the greatest encouragement that any man could have, and it should also be our. *Dr. Barron*

Psalm XCI. The subject of this Psalm is the security the mercies, and the reward of piety. If my reader will carefully weigh and consider the nature and dignity of the mystery contained in this Psalm, having due respect at the same time to the principle of the mystical allegory, I am persuaded he will perceive with me that something of a mystical design is concealed under the literal meaning of it. Without a question the poet personifies the king or high priest perhaps who in the literal sense is the principal character of the poem, meant in reality to represent some greater and nobler person. *Sp. Patrick*

Ver 1 *He that dwelleth &c* To dwell in the secret place of the Most High, is a figurative expression, and signifies no more than to put ourselves under the Divine protection. *Travell*

Surely he shall deliver &c Leaving the former sentence unfinished the Psalm turns and declares the same person whom he had been describing. He indeed shall deliver thee from the snare of the fowler, from the destroying pestilence. *Sp. Patrick*

4—7 *He shall cover thee &c* This imagery is beautiful and diversified, and at the same time ungenerally solemn and sublime. *Sp. Patrick*

8 *Only with thine eyes &c* The meaning is that the righteous person all along spoken of, himself secure from the judgments of God, should in safety behold the destruction wrought by them upon impudent and notorious sinners. *Sp. Patrick*

12 *lest thou dash &c* Let any the slightest harm befall thee. *Sp. Patrick* See the quotation of these words at Matth. iv. 6

13 Thou shalt tread upon the lion and
adder the young lion and the dragon
shalt thou trample under feet

14 Because he hath set his love upon
me, therefore will I deliver him I will set
him on high, because he hath known my
name

15 He shall call upon me, and I will an-
swer him I will be with him in trouble,
I will deliver him, and honour him

16 With long life will I satisfy him, and
shew him my salvation

PSALM XCII

The prophet exhorteth to praise God 4 for his great
works 6 for his judgments on the wicked, 10 and for
his goodness to the righteous

A Psalm or Song for the sabbath day

It is a good thing to give thanks unto
the Lord, and to sing praises unto thy
name, O most high

2 To shew forth thy lovingkindness in
the morning, and thy faithfulness every
night,

3 Upon an instrument of ten strings,
and upon the psaltery, upon the harp
with a solemn sound

4 For thou, Lord, hast made me glad
through thy work I will triumph in the
works of thy hands

5 O Lord, how great are thy works! and
thy thoughts are very deep

13 Thou shalt tread &c.] The most noxious and venomous
creatures shall have no power to hurt thee, but thou shalt subdue
and trample them under foot So shall Christ triumph over the
dragon that old serpent Rev. xix and He shall make His
faithful servants victorious over all the power of the enemy
Luke x 19 Travell

—the dragon.] See the notes on Deut. x. xv. Psalm xlv
10 and 1 Jan. iv. 5

14 Because he hath set &c.] In the former part of the Psalm
the prophet spoke in his own person here God Himself is
plainly introduced as the speaker Bp Horne

—because he hath known my name.] Hath acknowledged
My power, and relied on that alone for protection Bp Patrick,
Travell

How much man stands in need of the protection of Heaven,
appears from a survey of the dangers to which he is continually
exposed Various are the terrors of the night, manifold the
perils of the day from diseases whose infection makes its pro-
gress unobserved, from assaults casualties and accidents, which
can neither be foreseen, nor guarded against The soul has
likewise her enemies ready to attack and surprise her at all hours
Avarice and ambition are abroad watching for her in the day
while concupiscence like a pestilence, walketh in darkness
In adversity she is disturbed by terrors in prosperity still more
endangered by pleasures But Jesus Christ has overcome the
world to prevent us from being overcome by it Bp Horne

Psalm XCII This Psalm was appointed by the Jews to be
used constantly on the sabbath day as it was probably composed
by David after God had given him rest from all his enemies
See 2 Sam. vii. 1 Travell

Ver. 4 — thy name.] The following part of the Psalm shews

6 A brutish man knoweth not, neither
doth a fool understand this

7 When the wicked spring as the grass,
and when all the workers of iniquity do
flourish, it is that they shall be destroyed
for ever

8 But thou, Lord, art most high for
evermore

9 For, lo, thine enemies, O Lord, for,
lo, thine enemies shall perish, all the work-
ers of iniquity shall be scattered

10 But my horn shalt thou exalt like the
horn of an unicorn I shall be anointed
with fresh oil

11 Mine eye also shall see my desire on
mine enemies, and mine ears shall hear my
desire of the wicked that rise up against
me

12 The righteous shall flourish like the
palm tree he shall grow like a cedar in
Lebanon

13 Those that be planted in the house
of the Lord shall flourish in the courts of
our God

14 They shall still bring forth fruit in
old age, they shall be fat and flourishing,

15 To shew that the Lord is upright
he is my rock, and there is no unrighteous-
ness in him

PSALM XCIII

The majesty, power, and holiness of Christ's kingdom

that by God's work here, the Psalmist means His providence
in the government of human affairs Rosenmüller

6 A brutish man — a fool.] He who is ignorant of the true
issue of things and attendeth not to his eternal interest, is in
Scripture language the brutish man and the fool who
knoweth not the works neither understandeth the designs of
Heaven Bp Horne

8 — art most high.] The expression is equivalent to God's
sitting in heaven, and thence overruling all the designs of men to
His own glory, and the good of His servants Mudgy

10 But my horn &c.] But as the unicorn, a superior in
power and strength to other creatures so shall my authority be
exalted above others, and I shall enjoy a continual course of hap-
piness like one who is newly anointed for the enjoyment of a
feast Travell

—unicorn.] See the note on Psalm xlii. 3

13 Those that be planted &c.] Those who like fruitful trees,
are firmly rooted in their obedience to God's laws shall be shel-
tered under His protection, and shall grow and increase in His
service Travell

Thanksgiving is the duty and ought to be the delight of a
Christian It is his duty, as being the least return he can make
to his great Benefactor it ought to be his delight, for it is that of
angels and will be that of every grateful heart, whether in hea-
ven or on earth The mercy of God in promising salvation,
and His faithfulness in accomplishing it are inexhaustible sub-
jects for morning and evening praises, every triumphant should
be strong, and every voice tuned to celebrate them until day and
night come to an end But more especially should this be done
on the sabbath day, which, when so employed affords a lively
resemblance of that eternal sabbath to be hereafter kept by the
redeemed in the kingdom of God Bp Horne

THE LORD reigneth, he is clothed with majesty, the LORD is clothed with strength, *wherewith* he hath girded himself the world also is stablished, that it cannot be moved.

† Heb
from thence
2 Thy throne is established of old thou art from everlasting

3 The floods have lifted up, O LORD, the floods have lifted up their voice, the floods lift up their waves

4 The LORD on high is mightier than the noise of many waters, *yea*, than the mighty waves of the sea

5 Thy testimonies are very sure holiness becometh thine house, O LORD, for ever
† Heb
the
d. g.

PSALM XCIV

1 *The prophet calling for justice complaineth of tyranny and impiety* 8 *He teacheth God's providence* 12 *He sheweth the blessedness of affliction* 16 *God is the defender of the afflicted*

† Heb
God
† Heb
here forth
O LORD God, to whom vengeance belongeth, O God, to whom vengeance belongeth, I shew myself

2 Lift up thyself, thou judge of the earth render reward to the proud

3 LORD, how long shall the wicked, how long shall the wicked triumph?

4 *How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?*

5 They break in pieces thy people, O LORD, and afflict thine heritage,

6 They slay the widow and the stranger, and murder the fatherless

* P 10 11
13 7 Yet they say, The LORD shall not see, neither shall the God of Jacob regard it

Psalm XCIII ver 1 — *clothed with majesty* See the second note from Bp Sanderson on Job xxix 14

3 *The floods have lifted up, &c* The meaning is, Our numerous enemies are risen up against us, and threaten to overwhelm us like a furious storm *Travell* The rage and clamour of the enemies of God's people is frequently represented by the raging and roaring of the sea *Cress*

4 *The Lord on high &c* The King of heaven is stronger than all earthly potentates, and will subdue them under His feet *Pool*

This Psalm teacheth us that God rules with glory and magnificence over all the world that His throne is established in righteousness That His power infinitely exceeds that of all created beings from whence we are to conclude that He will reign for ever for the good and advantage of His people, and of all those who serve Him and submit themselves to Him *Ostervald*

Psalm XCIV In this prayer, the children of Israel represent to God the sad condition they were reduced to by the cruelty of their enemies whose insolence, impiety, and blasphemies they describe The prophet nevertheless adores the wisdom and goodness of God, in the corrections wherewith He visits men, and foretells the deliverance of the righteous and the destruction of the wicked *Ostervald* This is one of the Psalms appointed for the first service on the thirtieth of January

8 Understand, ye brutish among the people and ye fools, when will ye be wise?

9 He that planted the ear, shall he not hear? he that formed the eye shall he not see? ^{b I x dms} ^{1 1 1 1 v} ^{10 1}

10 He that chastiseth the heathen, shall not be correct? he that teacheth man knowledge, shall not he know?

11 The LORD knoweth the thoughts of man, that they are vanity ^{Cor 1} ²⁰

12 Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law,

13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked

14 For the LORD will not cast off his people, neither will he forsake his inheritance

15 But judgment shall return unto righteousness and all the upright in heart shall follow it

16 Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity? ^{† Heb} ^{11 1} ^{12 1} ^{13 1}

17 Unless the LORD had been my help, my soul had almost dwelt in silence

18 When I said, My foot slippeth, thy mercy, O LORD, held me up ^{Or} ^{quicker}

19 In the multitude of my thoughts within me thy comforts delight my soul

20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

21 They gather themselves together against the soul of the righteous, and condemn the innocent blood

Ver 1 — *shew thyself* Appear in the defence of thy oppressed servants *Travell*

4 — *hard things* That is insolent malicious, contemptuous and threatening words *Pool*

12, 13 *Blessed is the man &c* Since therefore the schemes of the adversary are vain and the counsel of Jehovah shall infallibly stand happy is the man who having learned from the Scriptures of truth the lessons of trust and patience enjoy tranquillity of mind in time of trouble while destruction is preparing for the impudent *Bp Horne*

15 *But judgment shall return &c* Although the justice of God may seem to be called in question while the wicked flourish and the pious are afflicted yet shall true righteousness and judgment return at the last and all the upright shall follow God, and justify the ways of His providence *Travell, Bp Patrick*

17 — *my soul &c* I had been laid in the grave among the silent dead *Bp Nicholson*

20 *Shall the throne &c* Can it be possible, O Lord that thou shouldst sit the part of oppression and injustice and have up fellowship with those unrighteous judges who oppress thy servants under the pretence of law and justice *Bp Patrick Travell*

The man who enjoys the world under a sense of religion and of the power and goodness of God will so use the world as not to abuse it, will look upon the uncertainties of life with the uncon-

22 But the LORD is my defence, and my God is the rock of my refuge

23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness, yea, the LORD our God shall cut them off

PSALM XCV

1 An exhortation to praise God 3 for his greatness 6 and for his goodness, 8 and not to tempt him

COME, let us sing unto the LORD let us make a joyful noise to the rock of our salvation

2 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms

3 For the LORD is a great God, and a great King above all gods

4 In his hand are the deep places of the earth the strength of the hills is his also

5 The sea is his and he made it and his hands formed the dry land

6 O come, let us worship and bow down let us kneel before the LORD our maker

7 For he is our God, and we are the

people of his pasture, and the sheep of his hand To day if ye will hear his voice,

8 Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness

9 When your fathers tempted me, provoked me, and saw my work

10 Forty years long was I grieved with this generation, and said, It is a people that do err in their heart and they have not known my ways

11 Unto whom I ware in my wrath that they should not enter into my rest

PSALM XCVI

1 An exhortation to praise God 1 for his greatness 8 for his goodness 11 for his general judgment

SING unto the LORD a new song sing unto the LORD, all the earth

2 Sing unto the LORD, bless his name, shew forth his salvation from day to day

3 Declare his glory among the heathen his wonders among all people

4 For the LORD is great, and greatly to be praised he is to be feared above all gods

† Heb
present his
face

† Heb
In sub-
|| On
the heights
of the hills
are his
† Heb
He is the
seer

correctness of one who knows he has a much nobler possession of which no one can rob him he will part with his riches without torment he will keep them without anxiety and use them so as to make them a blessing to himself and all around him If the course of the world be disordered and threaten the inhabitants thereof with calamity and distress he will maintain his inward peace knowing that the Lord is King he the earth never so unquiet He will look with pleasure on all the scenes of fertility being well assured that the world that now is, and the world that is to come are in the hands of God These are the comforts which in the multitude of sorrows which surround us will refresh the soul of a religious man whilst they who forget God are spending a wretched life in lamenting over the misfortunes of this world and are ending it to begin a more wretched life in the world that is to come Bp Sherlock

Psalm XCV The author of the Epistle to the Hebrews hath taught us to consider this Psalm as an address to believers under the Gospel and he affirms it to be written by David Heb iv 7 Bp Horne

Vers — above all gods] Above all the powers of heaven and earth Bp Patrick

1 — the strength of the hills] That is, the loftiest and largest hills Bp Hammond

6 — let us kneel before the Lord] It is most becoming, on all occasions to express religious feelings of the mind by suitable actions of the body and especially, to kneel before the Lord our Maker when we humbly pour forth to His sacred name the tribute of our prayers and adorations

7 For he is our God &c] For He is our God we are the people of His pasture and the sheep of His hand, if ye will hear His voice to-day that is if ye will be His obedient people He will continue to be your God Or else the word translated "if" may be rendered in the optative form O that you would hear His voice to-day saying unto you "Harden not &c" However this be what follows to the end of the Psalm is undoubtedly spoken in the person of God Himself Bp Horne

8, 9 Harden not &c] These verses allude to what passed at

the place called Massah and Meribah from the people's striving with their God notwithstanding all the mighty work which He had wrought for them before their eyes Exod xiv 7 Bp Horne

9 When your fathers tempted me] See the note on Num xiv 22

10 — they have not known my ways] They have not acknowledged My power and presence among them Bp Wilson

11 — into my rest] That is into the land of Canaan which was a type of heaven Dr Wells

The wisdom and piety of the Church hath appointed this Psalm to be used every day in the beginning of our public morning devotions that there may be an union of all in heart and voice in the acknowledgment of God's mercy It is from not acknowledging it all, or not acknowledging together the superiority of God over all the world and His power and justice of disposing of all things in it that we fall in our humility towards Him and in the exercise of Christian duties towards all men and it is from not enough remembering the magnitude and rebellion of our forefathers and the grievous punishments they underwent for the same the forcing God to reverse His own purpose and compelling Him not to let them see the blessing He intended to them, that we are still so much inclined to murmur at His providence, and undervalue His power Iord Clarendon

Psalm XCVI We learn from 1 Chron xvi that on the removal of the ark to the place purchased for it on mount Zion David delivered this Psalm to be sung in commemoration of God's special presence among them It is a solemn invocation to the people to give glory to God to acknowledge and adore Him Both as the Creator of all things, and the supreme and righteous Judge of the world By common consent of Jews as well as Christians this Psalm is applied to the times of the Messiah Bp Horne Trapp

According to the Greek version, this Psalm was used at the dedication of the second temple, after the return of the Babylonian captivity And it was somewhat altered to accommodate it to that purpose Rosenmüller

Vers 1 — a new song] See note at Ps xxxiii 3

5 For all the gods of the nations *are* idols but the LORD made the heavens.

6 Honour and majesty *are* before him strength and beauty *are* in his sanctuary

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength

8 Give unto the LORD the glory *† due* unto his name bring an offering, and come into his courts

9 O worship the LORD *||* in the beauty of holiness fear before him, all the earth

10 Say among the heathen *that* ^{the} LORD reigneth the world also shall be established that it shall not be moved he shall judge the people righteously

11 Let the heavens rejoice, and let the earth be glad, let the sea roar, and the fulness thereof

12 Let the field be joyful, and all that is therein then shall all the trees of the wood rejoice

13 Before the LORD for he cometh, for he cometh to judge the earth he shall judge the world with righteousness, and the people with his truth

PSALM XCVII

1 The majesty of God's kingdom 7 The church rejoiceth at God's judgments upon idolaters 10 An exhortation to godliness and gladness

THE LORD reigneth, let the earth rejoice, let the multitude of isles be glad *thereof*

2 Clouds and darkness *are* round about

6 Honour and majesty *are* before him &c] This expresses, in poetical language the general glory, majesty, and perfection of God

9 — *The beauty of holiness*] See the note on Psalm xix. 2
10—13 *Say among the heathen &c*] Nothing can excel in sublimity the noble exultation of universal nature in these verses where the whole minute and manimate creation unite in the praise of their Maker Poetry here seems to assume the highest tone of triumph and exultation, and to revel, if I may so express myself in all the extravagance of joy Bp Tenth

The exhortations in this Psalm are peculiarly applicable to the times of the Gospel and describe the joy which good men should express when they reflect that the several nations of the world are enlightened with the knowledge of the true God, and His Son Jesus Christ These give it privileges engage us to praise the Lord with it *rejoicing*, to worship Him with fear, humility, and joy and *renew* by our obedience, that the Lord does truly reign over us Osterwald

Psalm XCVII In this Psalm the gracious assistance which God affords His servants and the vengeance He takes upon the opposers of His laws, are strongly described under the images of fire and tempest But the Psalm is chiefly applicable to the spiritual reign of Christ, who should overthrow the idolatry of the heathen world subdue all His enemies, and make the spiritual daughters of Judah be glad, because of His judgments Travell Thus end the three following Psalms bear the name of David in the Greek version and it is highly probable that they all come from the same hand as the ninety-sixth Green

him ² righteousness and judgment *are* the ¹ habitation of his throne

3 A fire goeth before him, and burneth up his enemies round about

4 His lightnings enlightened the world the earth saw, and trembled

5 The hills melted like wax at the presence of the LORD, at the presence of the LORD of the whole earth

6 The heavens declare his righteousness, and all the people see his glory

7 ^b Confounded be all they that serve graven images, that boast themselves of idols worship him, all ye gods

8 Zion heard, and was glad, and the daughters of Judah rejoiced because of thy judgments, O LORD

9 For thou, LORD, art high above all the earth thou art exalted far above all gods

10 Ye that love the LORD, hate evil he preserveth the souls of his saints, he delivereth them out of the hand of the wicked

11 Light is sown for the righteous, and gladness for the upright in heart

12 Rejoice in the LORD, ye righteous, and give thanks *||* at the remembrance of his holiness

PSALM XCVIII

1 The psalmist exhorteth the Jews and the Gentiles, and all the creatures to praise God

A Psalm

SING unto the LORD a new song, for he hath done marvellous things his

Ver 2 *Clouds and darkness &c*] His throne is surrounded by impenetrable obscurity, but every thing that issues from it is dictated by unerring truth and justice Travell

3 — *A fire goeth before him, &c*] The judgments of God and their effects upon the world are here set forth under the usual similitude of lightning and fire from heaven causing the earth to tremble, and mountains to melt and dissolve away Bp Horne

7 — *worship him, all ye gods*] Let all the so-called gods whether on earth or in heaven acknowledge and adore His soverain authority Bp Patrick

9 — *the daughters of Judah*] See note at Psalm 11

11 *Light*] That is, life, salvation immortality

This Psalm is not so much a description of God's dominion over the Jews as a prophecy of the dominion of Jesus Christ over all nations The Holy Spirit here describes the effect which the coming of that kingdom would produce and the joy which the faithful would feel when it should be manifested wherefore it principally concerns us to improve those affections of zeal and devotion which are manifest in the divine song We here learn, that the best way of praising God and the true character of His worshippers is to love Him to hate evil and to rejoice in Him continually Osterwald

Psalm XCVIII The prophet transported by the Spirit into the times of the Messiah speaks in this Psalm of the great deliverance, as already effected

There is a great similarity between this Psalm and the ninety-sixth It makes part of our Evening Service, to be read after the last lesson

right hand, and his holy arm, hath gotten him the victory

^{• Is 52 10} 2 The Lord hath made known his salvation his righteousness hath he openly shewed in the sight of the heathen

3 He hath remembered his mercy and his truth toward the house of Israel all the ends of the earth have seen the salvation of our God

4 Make a joyful noise unto the Lord, all the earth make a loud noise, and rejoice, and sing praise

5 Sing unto the Lord with the harp, with the harp, and the voice of a psalm

6 With trumpets and sound of cornet make a joyful noise before the Lord, the King

7 Let the sea roar, and the fulness thereof, the world, and they that dwell therein

8 Let the floods clap their hands let the hills be joyful together

^{• P 96 1} 9 Before the Lord, for he cometh to judge the earth with righteousness shall he judge the world, and the people with equity

PSALM XCIX

1 The prophet singing for the freedom of God in Zion, &c. with all by the example of forefathers to worship God at his holy hill

Vers 2 — his righteousness &c.] Meaning God's faithfulness in accomplishing His great promise of sending the Messiah *Pool*

3 — all the ends.] All the countries *Bp Walton*

6 — cornet.] Or trumpet is the same word is translated at Exodus xix 16 and other places *Parishus*

Let the sea roar &c.] Call upon the whole creation, animate and inanimate to join the universal chorus the sea, and the land and all the various inhabitants thereof *Bp Horne Travell*

There is nothing that God expects more from us, nor takes as a greater argument of our gratitude to Him than our signal and cheerful joy upon receiving any great benefit from Him nor is the joy of our heart enough though He sees the full extent of it but He will have such a manifestation of it, that the people may know it as well as He They who would stifle all their joy within their own breast and look upon solemn and public manifestations of it as a mixture of too much vanity in the praising and magnifying God, do not conform themselves to David's precepts, or his example *Lord Clarendon*

Psalm XCIX ver 1 The Lord reigneth &c.] Admiration, as it ever accompanies so it is frequently the cause of sublimity It produces great and magnificent conceptions and sentiments, and expresses them in language bold and elevated in sentences concise, abrupt and energetic Of which this verse affords a striking instance *Bp Lenth*

— he sitteth between the cherubims.] He manifests His presence upon the mercy seat between the cherubim *Bp Hall*

— let the earth be moved.] Let the earth bow down with fear *Travell*

4 The king's strength also loveth judgment &c.] Although the strength of our king be infinite yet it is never exerted, but in "righteousness" it is just judgment which are His delight they compose the firm basis of His throne, and direct His whole administration *Bp Horne*

THE Lord reigneth, let the people tremble he sitteth between the cherubims, let the earth be moved

2 The Lord is great in Zion, and he is high above all the people ^{† Heb sin ser}

3 Let them praise thy great and terrible name, for it is holy

4 The king's strength also loveth judgment, thou dost establish equity, thou executest judgment and righteousness in Jacob

5 Exalt ye the Lord our God, and worship at his footstool, for he is holy ^{h On}

6 Moses and Aaron among his priests, and Samuel among them that call upon his name, they called upon the Lord, and he answered them ^{h On}

7 He spake unto them in the cloudy pillar they kept his testimonies, and the ordinance that he gave them

8 Thou answeredst them, O Lord our God thou wast a God that forgavest them, though thou tookest vengeance of their inventions

9 Exalt the Lord our God, and worship at his holy hill, for the Lord our God is holy

PSALM C

1 An exhortation to praise God cheerfully, 3 for his greatness 4 and for his power

5 — worship at his footstool.] Worship before and towards His ark, which is His footstool *Dr Wells*

6 Moses and Aaron &c.] In confirmation of what he had said that God is holy, he mentions Moses, and Aaron, and Samuel as three of the greatest eminences who were devoted to His service to them He had shewn Himself to be God by very remarkable instances of favour, though at the same time He punished the infidelities of the people *Mudge*

8 Thou answeredst them &c.] The construction of the verse seems to be this O Lord our God Thou didst hear or answer them, that is, the aforementioned typical mediators, Moses, Aaron, and Samuel, Thou becamest a forbearing God for them, or, at their intercession, and that, "even when punishing, or, when Thou didst begin to punish, the wicked deeds of them that is, not of Moses, Aaron, and Samuel, but of the people, who had transgressed, and for whom they interceded This was the case when Moses interceded for the idolaters, Exodus xxxii 32, Aaron for the schismatics, Numbers xvi 17 and Samuel for the whole nation, 1 Sam vii 9 *Bp Horne*

In this Psalm we learn, that it is the duty of those who have the happiness to know God, and to be the subjects of His kingdom, to fear Him, to reverence His Majesty, to worship Him with the profoundest humility, and without ceasing to celebrate His name, which is great, terrible, and holy We also see in this Psalm, that God did formerly deliver the Israelites, when Moses, Aaron, and Samuel called upon Him, and that He also took vengeance on them for their sins, when they offended Him He shews, that as God is always good, He is also just and has sometimes made men feel the marks of His mercy, and sometimes of His wrath, to engage them to love and fear Him *Osterwald*

Psalm C This is a solemn invitation to all the world to acknowledge, serve, and praise God, the Creator of all men, the guardian of the people, and the merciful performer of all His

Or
thanksgiving.
+ Heb
all the earth

¶ A Psalm of praise

MAKE a joyful noise unto the LORD,
+ all ye lands

2 Serve the LORD with gladness come
before his presence with singing

3 Know ye that the LORD he is God it
is he that hath made us, || and not we our-
selves, we are his people, and the sheep of
his pasture

4 Enter into his gates with thanksgiving,
and into his courts with praise be thank-
ful unto him, and bless his name

5 For the LORD is good his mercy is
everlasting, and his truth endureth + to all
generations

PSALM CI

David maketh a vow and profession of godliness

¶ A Psalm of David

I WILL sing of mercy and judgment
unto thee, O LORD, will I sing

2 I will behave myself wisely in a perfect
way O when wilt thou come unto me?
I will walk within my house with a perfect
heart

3 I will set no wicked thing before
mine eyes I hate the work of them that
turn aside, it shall not cleave to me

4 A froward heart shall depart from
me I will not know a wicked person

5 Whoso privily slandereth his neigh-

bour, him will I cut off him that hath an
high look and a proud heart will not I suffer

6 Mine eyes shall be upon the faithful of
the land, that they may dwell with me, he
that walketh || in a perfect way, he shall
serve me

7 He that worketh deceit shall not dwell
within my house he that telleth lies shall
not tarry in my sight

8 I will early destroy all the wicked of
the land, that I may cut off all wicked
doers from the city of the LORD

PSALM CII

1 The prophet in his prayer maketh a grievous complaint
12 He taketh comfort in the eternity and mercy of God
13 The mercies of God are to be recorded 23 He sus-
taineth his weakness by the unchangeableness of God

¶ A Prayer || of the afflicted, when he is
overwhelmed, and poureth out his com-
plaint before the LORD

HEAR my prayer, O LORD, and let my
cry come unto thee

2 Hide not thy face from me in the day
when I am in trouble, incline thine ear
unto me in the day when I call answer
me speedily

3 For my days are consumed || like
smoke, and my bones are burned as an
hearth

4 My heart is smitten, and withered like
grass, so that I forget to eat my bread

— it shall not cleave to me] No such corrupt principle
shall adhere to my soul, or find a place in my affections. Bp
Horne

4 A froward heart] That is, a perverse and stubborn heart
Edwards

— I will not know] I will not favour Dr Wells

8 I will early destroy &c] The meaning may be I very
morning I will be destroying, &c The Hebrew courts of justice
were held in the morning see 2 Sam xv 2 Jer xxi 12 Green
Or, the word here rendered "early" may mean soon Mer-
rill Or, "assiduously" Rosenmuller

How noble a declaration was this in a great king! and how
worthy the imitation of all the princes of the earth! How noble
a manner too was this of publishing declarations to the people,
in solemn and sublime hymns to thought God — to musick,
and sung with joy and transport through the land, it once vin-
dicating innocence, and propitiating pity! Let this be numbered
among the felicities peculiar to David Dr Delaney

Psalm CII This Psalm seems by the thirteenth verse, to have
been composed about the time that God had promised a restora-
tion to His people from their captivity in Babylon, namely after
a term of seventy years it strongly describes the miseries they
suffered during their captivity, and begs God at length to take
pity on Jerusalem, and restore it, with the temple to its former
glory, for this would be such an illustrious proof of His divinity
that it would draw all nations to do Him homage and particu-
larly His attention to this prayer of the poor prisoner should be
recorded for His honour to future generations Madoc Peniten-
tial sorrow being a principal subject of this Psalm, it is suitable
to the service of Ash Wednesday Travell

Ver 3 — as an hearth] Literally, as a firebrand Dr Hall
Old Translation

promised through all generations It is used in the daily service
of the Church, as a general acknowledgment of gratitude for the
Divine blessings and as an excitement to the congregation to join
in the praise of God Travell
Ver 1 — into his gates] That is, into the gates of His sanc-
tuary Bp Patrick
Instructed by this Psalm, we ought ever to pray that all na-
tions of the world may worship the Lord, and glorify His name
and that to this end God would be pleased to make Himself
known unto them, and give them the knowledge of His Son,
Jesus Christ And, in order to excite ourselves to the duty of
praising Him we should consider that He is our Creator, that
we are His people, and the sheep of His pasture; that He has
heaped abundant favours on us, not only of nature, but of grace
and given to His Church the clearest tokens of His goodness and
mercy Otervald

Psalm CI David here appeals to God for his love of mercy,
justice, and integrity, and publishes to the whole world his ab-
horrence of villainy, treachery, calumny, and pride, and then
prophesies that he would, to the utmost of his power, discounte-
nance and destroy all men of that character, as he would, on the
contrary, favour and protect all those that were truly religious
and faithful Dr Delaney This is one of the Psalms appointed
for the inauguration service of our kings

Ver 2 I will behave &c] That is, wisdom shall guide my foot-
steps, and not suffer my feet to slide from Thy all-perfect way
Merrill

— O when wilt thou come unto me?] When wilt Thou come
to protect and assist me? Rosenmuller

3 — of them that turn aside,] Of them who in their counsels
and their actions deviate from the Divine law, to serve their own
interest Bp Horne

Or, ¹¹ ¹² 5 By reason of the voice of my groaning my bones cleave to my skin.

6 I am like a pelican of the wilderness I am like an owl of the desert.

7 I wail, and am as a sparrow alone upon the house top

8 Mine enemies reproach me all the day, and they that are mad against me are sworn against me

9 For I have eaten ashes like bread, and mingled my drink with weeping,

10 Because of thine indignation and thy wrath for thou hast lifted me up, and cast me down

Isaiah 10 James 1 10 11 My days are like a shadow that declineth, and I am withered like grass

12 But thou, O LORD, shalt endure for ever, and thy remembrance unto all generations

13 Thou shalt arise, and have mercy upon Zion for the time to favour her, yea, the set time, is come

14 For thy servants take pleasure in her stones, and favour the dust thereof

15 So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory

16 When the LORD shall build up Zion, he shall appear in his glory

17 He will regard the prayer of the destitute, and not despise their prayer

18 This shall be written for the generation to come and the people which shall be created shall praise the LORD

19 For he hath looked down from the height of his sanctuary, from heaven did the LORD behold the earth,

20 To hear the groaning of the prisoner, to loose those that are appointed to death, ^{† Heb the children of death}

21 To declare the name of the LORD in Zion, and his praise in Jerusalem,

22 When the people are gathered together, and the kingdoms, to serve the LORD

23 He ^{† Heb afflicted} weakened my strength in the way, he shortened my days

24 I said, O my God, take me not away in the midst of my days thy years are throughout all generations

25 ^{† Heb 10} Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands

26 They shall perish, but thou shalt endure yea, all of them shall wax old like a garment, as a vesture shalt thou change them, and they shall be changed ^{† Heb stand}

27 But thou art the same, and thy years shall have no end

28 The children of thy servants shall continue, and their seed shall be established before thee

PSALM CIII.

1 An exhortation to bless God for his mercy, 15 and for the constancy thereof

¶ A Psalm of David

BLESS the LORD, O my soul and all that is within me, bless his holy name

2 Bless the LORD, O my soul, and forget not all his benefits

3 Who forgiveth all thine iniquities, who healeth all thy diseases,

4 Who redeemeth thy life from destruc-

5 By reason &c.] Extremity of sorrow causeth the flesh to waste and the bones to press upon the skin, through which they are ready to force their way Bp Horne

6 I am like &c.] The sorrowful man is naturally desirous of retiring from the world, to vent his complaints in solitude and to pass the nights in watchfulness and prayer Bp Horne

7 I wail, &c.] If it is cares and sorrows so disturb me that I cannot sleep Rosenmüller

— as a sparrow alone.] The bird here mentioned seems to be the solitary sparrow, which is thus described in Brooke's Natural History It usually sits alone on the tops of old buildings and tops of churches singing very sweetly, especially in the morning, and is an oriental bird Arkhurst

9 For I have eaten ashes &c.] I am so humbled by my affliction that, like a mournful penitent I lie down among the dust and ashes which mingle themselves with my food, as tears do with my drink Isaac! Bp Patrick

10 — the set time is come.] The time fixed for the continuance of the Babylonish captivity which was seventy years, Jer xxix 10 Green

• 14 — take pleasure in her stones,] That is, bear an affection to her ruins Green

— and favour the dust thereof.] Rather, “and compassionate her dust

16 When the Lord &c.] From ver 16 to 22 inclusive, the Psalmist seems to speak prophetically of the Messiah

25 Of old hast thou &c.] The application of this and the following verses to Jesus Christ, in the Epistle to the Hebrews is it once a proof of His Divinity, and of the inspiration of the Psalms. See Heb i 10 Travell

28 The children of thy servants &c.] Whatever may be the fate of the present generation, whether they may live to see the accomplishment of all that has been foretold, or not, yet the word of God standeth sure there shall be always a Church, and an holy seed, to whom the promise shall be made good Bp Horne

If we had a true devotion in our hearts to form and compound our prayers and a fervent motion from our hearts to pour them out, we might reasonably as well as piously believe, that every prayer we so send up to heaven would prove effectual, and being down that from thence to us, for which we pray The Church hath provided an excellent form of devotion and prayer for all men to concur in at the publick service and worship of God and whoever reads and considers that form, will find himself best prepared for his private devotions and may vary profitably transplant expressions from thence into his most private and occasional addresses to the Divine Providence Lord Carendon

Psalm CIII In this Psalm David blesses God for His goodness towards himself and the Israelites, celebrates His great mercy and tender compassion towards His people, and invites all creatures to join with him in praising the name of the Lord Green A peculiar strain of tenderness and beauty pervades this Psalm

tion, who crowneth thee with lovingkindness and tender mercies,

5 Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's .

6 The Lord executeth righteousness and
judgment for all that be oppressed

7 He made known his ways unto Moses,
his acts unto the children of Israel

8 * The Lord is merciful and gracious,
slow to anger, and † plentiful in mercy.

9 He will not always chide neither will
he keep *his anger* for ever

10 He hath not dealt with us after our
sins, nor rewarded us according to our in-
iquities.

11 For as the heaven is high above the earth, so great is his mercy toward them that fear him.

12 As far as the east is from the west,
so far hath he removed our transgressions
from us

13 Like as a father pitieth *his* children,
so the LORD pitieth them that fear him

11 For he knoweth our frame, he remembereth that we *are* dust

15 *As for man, his days are as grass as a flower of the field, so he flourisheth*

16 For the wind passeth over it, and † it
is gone, and the place thereof shall know
it no more.

17 But the mercy of the Lord is from everlasting to everlasting upon them that

fear him, and his righteousness unto children's children.

•18 ^b To such as keep his covenant, and to those that remember his commandments to do them

19 The Lord hath prepared his throne
in the heavens, and his kingdom ruleth
over all

20 Bless the LORD, ye his angels, I that ^{+ Heb}
excel in strength, that do his command- ^{mighty in}
ments, hearkening unto the voice of his ^{strength}
word

¶ 21 Bless ye the Lord, all ye his hosts,
ye ministers of his, that do his pleasure

• 22 Bless the LORD, all his works in all places of his dominion bless the LORD, O my soul.

PSALM CIV

1 A meditation upon the mighty power, 7 and wonderful
providence of God 31 God's glory is eternal 39
The prophet voweth perpetually to praise God

BLESS the LORD, O my soul O LORD
my God, thou art very great, thow
art clothed with honour and majesty

2 Who coverest *thyself* with light as with
a garment who stretchest out the heavens
like a curtain

3 Who layeth the beams of his chambers
in the waters who maketh the clouds his
chariot who walketh upon the wings of
the wind

1 * Who maketh his angels spirits, his ministers a flaming fire

Yet — thy youth is renewed like the eagle's. That is, as the eagle's vigour is wont to be, after it has renewed its feathers. Dr. Hall. The youth of an eagle is so otherwise renewed than by the succession of new feathers to old ones. In like manner the serpent was said by the Romans 'to put off old age when it cast its skin.' *Rossmüller*

9 10 *He will not always chide* &c.] God's chastisements are some of the most eminent proofs of His mercy. They are sent to reclaim us from eternal punishment. They continue not always. But are removed when they have done their work, and while they last, are as nothing in comparison of those heavy stripes which our sins have deserved. *By Horne*

12 As far as the east doth] That is, He hath entirely remitted
the punishment due to our manifold offences. By Psalm

13 I sh as a father &c 7, &c Isa xlii 1.

This is one of the most excellent songs of thanksgiving in the whole Book of Psalms. David here seems affected with the highest strains of devotion, and the most lively sense of gratitude. He here teaches us by his example to bless God, not only with our mouth, but with our whole heart and with all the powers of our soul to cherish the remembrance of all His mercies, and to take delight in rehearsing them, and praising Him continually. The prophet here celebrates particularly the infinite mercy of God, who knowing that we are but dust, bears with us, and does not render to us what our sins deserve, and entertains the same compassion and kindness as a father does for his children. But he teaches us at the same time, that the Divine goodness is displayed only in behalf of those that fear Him and reverence Him, and that His mercy extends only to them that "keep His covenant, and remember His commandments to do them." *Oswald.*

Psalm CIV Thus Psalm demonstrates the glory of the infinite Creator, from the wisdom, beauty, and variety of His works. The poet adorns this noble subject with the clearest and most splendid colouring of language, and with imagery the most magnificent, lively, diversified, and pleasing, at the same time clear, and happily adapted to the subject. There is nothing of the kind extant indeed, nothing can be conceived more perfect than this hymn, whether it be considered with respect to its intrinsic beauties, or as a model of that species of composition. Miraculous exertions of the Divine power have something in them which at first strikes the inattentive mind with a strong sentiment of sublimity and awe but the true subject of praise the most worthy of God, and the best adapted to impress upon the heart of man a fervent and permanent sense of piety is drawn from the contemplation of His power in the creation of this boundless universe, His wisdom in arranging and adorning it, His providence in sustaining it, and His mercy in the regulation of its minutest parts, and in ordering, and directing the plans of men.

Ep Lenth The amplitude between the natural and spiritual creation may, perhaps point out the reason why the Church hath appointed this Psalm to be used on Whit Sunday. *Ep Horn* In most of the old versions this Psalm is attributed to David

Ver 2 — *like a curtain*] Or, as a canopy *Mudge* As the
curtain of a pavilion, or tent

3 *Who layeth &c.*] That is, the clouds make the flooring of His heavenly *Mudger* :

— *n ho maketh the louds his chariot*] See the note on Deut
xxxiii 26

4 *Who maketh his angels &c.* } From the manner in which
these words are introduced, and the place where they stand one

† Heb. *He hath founded the earth upon her bases*

5 † *Who* laid the foundations of the earth, that it should not be removed for ever

6 Thou coveredst it with the deep as with a garment the waters stood above the mountains

7 At thy rebuke they fled, at the voice of thy thunder they hasted away

‡ Or *The mountains are not the walls of the world*

8 † They go up by the mountains, they go down by the valleys unto the place which thou hast founded for them.

9 Thou hast set a bound that they may not pass over, that they turn not again to cover the earth

† Heb. *Who sendeth the winds*

10 † He sendeth the winds into the valleys, which run among the hills

† Heb. *break*

11 They give drink to every beast of the field the wild asses quench their thirst

† Heb. *in a voice*

12 By them shall the fowls of the heaven have their habitation, which sing among the branches

13 He watereth the hills from his chambers the earth is satisfied with the fruit of thy works

14 He causeth the grass to grow for the cattle, and herb for the service of man that he may bring forth food out of the earth,

† Judg. 9
† Heb. *to make his face shine with oil or more than*

15 And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart

16 The trees of the LORD are full of sap, the cedars of Lebanon, which he hath planted,

17 Where the birds make their nests as for the stork, the fir trees are her house

18 The high hills are a refuge for the wild goats, and the rocks for the conies

should conceive the meaning of them to be that God employs the elements of air and fire, the winds and the lightnings, as His messengers and ministers to execute His commands upon the earth. But the Apostle, Heb. i. 7 informs us that they have a further reference to immaterial angels either because those angels often appeared in the likeness, or because they were endued with the properties, of wind and flame. Intellectual beings of the highest order in the realms above are as ready to fulfil the word of Jehovah, as are the elements of this lower world. *Bp Horne*

5 — that it should not &c.] These words do by no means imply that the earth is stationary, or that it is eternal but only that it is so constructed as to answer the end, and to last the time for which it was created. *Bp Horne*

7 At thy rebuke.] At Thy omnipotent word. *Bp Patrick*

8 They go up &c.] Rather They go up mountains, they go down valleys to the places Thou hast appointed for them. *Edwards*

15 — and oil to make.] See the note on Psalm xiii. 5

17 — as for the stork &c.] The storks breed plentifully in Barbary every summer. They make their nests with dry twigs of trees, which they place upon the highest part of old ruins or houses in the canals of ancient aqueducts and frequently (so familiar they are by being never molested) upon the very tops of

19 He appointed the moon for seasons the sun knoweth his going down.

20 Thou makest darkness, and it is night wherein † all the beasts of the forest do creep forth

† Heb. *all the beasts thereof do trample on the snow*

21 The young lions roar after their prey, and seek their meat from God

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

23 Man goeth forth unto his work and to his labour until the evening

24 O LORD, how manifold are thy works! in wisdom hast thou made them all the earth is full of thy riches

25 So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts

26 There go the ships there is that Leviathan, whom thou hast made to play therein

† Heb. *formed*

27 These wait all upon thee, that thou mayest give them their meat in due season

† 1. sal. 14

28 That thou givest them they gather thou openest thine hand, they are filled with good

29 Thou hidest thy face, they are troubled thou takest away their breath, they die, and return to their dust

30 Thou sendest forth thy spirit, they are created and thou renewest the face of the earth

31 The glory of the LORD shall endure for ever the LORD shall rejoice in his works

† Heb. *shall be*

32 He looketh on the earth, and it trembleth he toucheth the hills, and they smoke

33 I will sing unto the LORD as long as

their mosques and dwelling-houses. The fir and other trees likewise (when these are wanting) "are a dwelling for the stork" *Dr Shaw*

18 The high hills are a refuge for the wild goats,] See the note on Job xxxix. 1

— for the conies] See notes on Levit. xi. 5 Prov. xxx. 26

19 He appointed the moon for seasons.] The greatest part of the Jewish feasts, as the new moon, the passover, the pentecost &c. were governed by the moon. *Dimock*

26 — Leviathan,] This word, which in Job xxi. signifies the crocodile, and in Psalm lxxiv. 14 is used allegorically for the Egyptians and in Is. xxvii. 1 for other mighty oppressors of God's church, appears to be used in this place for a whale, or large fish of the cetaceous kind. *Parkhurst*

30 Thou sendest forth thy spirit, &c.] That Spirit of Thine which moved, at the first, upon the face of the waters is still sent forth by Thee, for the renewing of those several creatures, whose daily mortality requires the supply of a continual succession and propagation. *Bp Hall*

32 He looketh on the earth, &c.] At His presence the very earth trembles, and the mountains, as our fathers saw at mount Sinai, are full of fire and smoke. *Bp Patrick*

Since the works of the creation are all of them so many &c.]

I live I will sing praise to my God while
I have my being.

34 My meditation of him shall be sweet
I will be glad in the LORD

35 Let the sinners be consumed out of
the earth, and let the wicked be no more.
Bless thou the LORD, O my soul Praise ye
the LORD

PSALM CV

1 An exhortation to praise God, and to seek out his works.
7 The story of God's providence over Abraham, 16
over Joseph, 23 over Jacob in Egypt, 26 over Moses,
delivering the Israelites, 37 over the Israelites brought
out of Egypt, fed in the wilderness, and planted in
Canaan

O ^a GIVE thanks unto the LORD, call
upon his name make known his deeds
among the people.

2 Sing unto him, sing psalms unto him
talk ye of all his wondrous works

3 Glory ye in his holy name let the
heart of them rejoice that seek the LORD

4 Seek the LORD, and his strength seek
his face evermore

5 Remember his marvellous works that
he hath done, his wonders, and the judgments
of his mouth,

6 O ye seed of Abraham his servant, ye
children of Jacob his chosen

7 He is the LORD our God his judgments
are in all the earth

8 He hath remembered his covenant for
ever, the word which he commanded to a
thousand generations

9 ^b Which covenant he made with Abra-
ham, and his oath unto Isaac,

10 And confirmed the same unto Jacob

^a 1 Chron
11 8
Isai 12 4

^b Gen 17
& 22 16
& 26 3
& 28 13
& 31 11
Luk 1 73
Heb 6 17

monstrations of the infinite wisdom and power of God, they may serve to us as so many arguments exciting to the constant fear of God, and to a steady hearty obedience to all His laws. And thus we may make these works as serviceable to our spiritual interest, as they all are to our life and temporal interest. For if, whenever we see them, we would consider that these are the works of our Divine Lord and Master, to whom we are to be accountable for all our thoughts, words, and works, and that in these we may see His infinite power and wisdom, this would check us in sinning, and excite us to strive and please Him who is above all control, and who hath our life and whole happiness in His power. Dr Derham

Psalm CV The former part of this Psalm was composed by David, upon his having brought the ark to Zion, 1 Chron xvi. And it is highly probable that he afterwards enlarged it, that it might be a more complete commemoration of all the mercies of God to the Jewish nation, from the days of Abraham to their taking possession of the land of Canaan. Edwards

Ver 4 — *seek his face evermore*] Approach His presence evermore, that is, the ark of His presence. Green

5 — *the judgments of his mouth*] He means, the punishments on their enemies which He, by the word of His mouth, by the exercise of His immediate power, had wrought. Dr Hammond.

for a law, and to Israel for an everlasting
covenant

11 ^c Saying, Unto thee will I give the
land of Canaan, ^d the lot of ^e your inher-
itance. ^f Gen 15
18
^g 11 Job
the cord

12 When there were but a few men in
number, yea, very few, and strangers in it

13 When they went from one nation to
another, from one kingdom to another people,

14 He suffered no man to do them
wrong yea, he reproved kings for their
sakes,

15 ^h Saying, Touch not mine anointed,
and do my prophets no harm

16 Moreover he called for a famine upon
the land he brake the whole staff of bread

17 He sent a man before them, ⁱ even
Joseph, who was sold for a servant ^j Gen 37
28

18 ^k Whose feet they hurt with fetters,
† he was laid in iron ^l Gen 39
20
† Heb
his soul
crucified
31 m

19 Until the time that his word came
the word of the LORD tried him.

20 ⁿ The king sent and loosed him, ^o even
the ruler of the people, and let him go
free ^p Gen 41
14

21 ^q He made him lord of his house, and
ruler of all his ^r substance ^s Gen 41
40
† Heb
possession

22 To bind his princes at his pleasure,
and teach his senators wisdom

23 ^t Israel also came into Egypt, and
Jacob sojourned in the land of Ham ^u Gen 46
6

24 And he increased his people greatly,
and made them stronger than their ene-
mies

25 ^v He turned their heart to hate his
people, to deal subtilly with his servants ^w Laod 1
8

6 — *ye children of Jacob his chosen*] Ye children of Jacob, whom He chose (rejecting Esau) to inherit the promised blessing, see Gen xxv 2. Bp Patrick

10 — *everlasting covenant*] That is a covenant never to be altered, if they steadily kept it. Bp Patrick

15 — *Touch not mine anointed*] Do not dare to lay hands upon those whom I have peculiarly consecrated to Myself and My service. Bp Hall See the notes on Levit ii 1 and on Gen xx 15

— *anointed, — prophets*] The Patriarchs were considered as priests and prophets, by celebrating the name of Jehovah among the nations, and foretelling a Redeemer of Israel, see Gen xv 7 xxii 8 xlix 10 Dimock

16 — *the whole stuff of bread*] All the support of life. Bp Wilson

19. *That his word came*] That the word of the Lord came. See Gen xli 25

22 *To bind his princes at his pleasure*] That is, he intrusted him with absolute power, to command the rulers of his several provinces at his pleasure. Bp Patrick

23 — *the land of Ham*] Egypt

25 *He turned their heart* &c] The kindness and love of God to His people "turned the hearts of the Egyptians against them and caused hatred to take the place of friendship. Bp Horne

Exod. 2. 10
 Exod. 7. 9
 Heb. words of his signs
 Exod. 10
 Exod. 7. 0
 Exod. 8. 6
 Exod. 8. 17, 24
 Exod. 9. 23
 Heb. He smote their rain
 Exod. 10. 1
 Exod. 12. 29
 Exod. 12. 15
 Exod. 12. 3
 Exod. 13. 21
 Exod. 10. 1
 Exod. 17. 6
 Numb. 20. 11
 1 Cor. 10. 1

26 * He sent Moses his servant, and Aaron whom he had chosen.
 27 * They shewed [†] his signs among them, and wonders in the land of Ham.
 28 * He sent darkness, and made it dark, and they rebelled not against his word.
 29 * He turned their waters into blood, and slew their fish.
 30 * Their land brought forth frogs in abundance, in the chambers of their kings.
 31 * He spake, and there came divers sorts of flies, and lice in all their coasts.
 32 * [†] He gave them hail for rain, and flaming fire in their land.
 33 He smote their vines also and their fig trees, and brake the trees of their coasts.
 34 * He spake, and the locusts came, and caterpillars, and that without number.
 35 And did eat up all the herbs in their land, and devoured the fruit of their ground.
 36 * He smote also all the firstborn in their land, the chief of all their strength.
 37 * He brought them forth also with silver and gold: and there was not one feeble person among their tribes.
 38 * Egypt was glad when they departed for the fear of them fell upon them.
 39 * He spread a cloud for a covering, and fire to give light in the night.
 40 * The people asked, and he brought quails, and satisfied them with the bread of heaven.
 41 * He opened the rock, and the waters gushed out, they ran in the dry places like a river.

42 For he remembered his holy promise, and Abraham his servant.

43 And he brought forth his people with joy, and his chosen with gladness.

44 * And gave them the lands of the heathen, and they inherited the labour of the people.

45 That they might observe his statutes, and keep his laws. Praise ye the Lord.

PSALM CVI

1 The psalmist exhorteth to praise God & He prayeth for pardon of sin, as God did with the fallers. 2 The story of the people's rebellion, and God's mercy. 47 He concludeth with prayer and praise.

1 PRAISE ye the Lord. O * give thanks [†] unto the Lord, for he is good: for his mercy endureth for ever.

2 Who can utter the mighty acts of the Lord? who can shew forth all his praise?

3 Blessed are they that keep judgment, and he that doeth righteousness at all times.

4 Remember me, O Lord, with the favour that thou bearest unto thy people. O, visit me with thy salvation.

5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

6 We have sinned with our fathers, we have committed iniquity, we have done wickedly.

7 Our fathers understood not thy wonders in Egypt, they remembered not the multitude of thy mercies: but provoked him at the sea, even at the Red sea.

8 Nevertheless he saved them for his

28 — and they rebelled not &c.] Some interpreters suppose the word "they" refers to Moses and Aaron. *Donock, Rosenmüller*

44 — they inherited the labour of the people.] They took possession of the cities, towns, fields, and vineyards, which the labour of others (that is, the Canaanites) had built and planted. *By Patrick*

45 — Praise ye the Lord.] This is a literal translation from the Hebrew word Alleluia, or Hallelujah, (see the margin.) This word occurs at the beginning or at the end of many psalms. Alleluia was sung, on solemn days of rejoicing, "and all her streets (that is, the streets of Jerusalem) shall say Alleluia," says Isaiah, speaking of the rebuilding of Jerusalem, *Isaiah xlii 18*. St. John in the Revelation says, "I heard a great voice of much people in heaven, saying Alleluia. Salvation and glory, and honour, and power, unto the Lord our God, oh xix 1." see also *ver 3, 4, 6*. This expression of joy and praise was transferred at an early period from the synagogue to the church, and it is still occasionally used in devotional psalmody. *Calmet*

Who can behold the army of Divine judgments set forth in dreadful array before him, (*ver 28—6*) without trembling very exceedingly at that Power which is able to smite them, singly or in conjunction, upon a sinful land? Who can reflect upon their

number and variety, without adoring that goodness, patience, and longsuffering, which tried so many different methods, and waited so long, to lead the offenders to repentance! *Sp Horne*. This hymn was designed to perpetuate among the Israelites the remembrance of God's mercies, and to excite their gratitude. Though these events do not directly regard Christians, yet they ought to preserve the remembrance of them, as affording matter for the most edifying and instructive meditations. But it is our duty, above all, to take occasion, from what is contained in this Psalm, to raise our thoughts to the consideration of those signal mercies and spiritual blessings which God has communicated to us, by making with us a new covenant in Jesus Christ, by delivering us from the captivity of sin, of the devil, and of death, and by receiving us into His church. *Ostervald*

Psalm CVI. This Psalm, written in captivity, may have been intended to confirm the faith of the young, and to encourage their hopes of restoration to their native land. It not only details the judgments inflicted on the disobedience of the Jewish people, but also the frequent instances of Divine mercy which uniformly followed their repentance.

Ver 6, *We have sinned with our fathers.* That is, after their example of unbelief and disobedience. *Sp Horne*

name's sake, that he might make his mighty power to be known.

9 He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.

10 And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.

11 And the waters covered their enemies: there was not one of them left.

12 Then believed they his words; they sang his praise.

13 † They soon forgot his works, they waited not for his counsel:

14 But † lusted exceedingly in the wilderness, and tempted God in the desert.

15 And he gave them their request, but sent leanness into their soul

16 They envied Moses also in the camp, and Aaron the saint of the Lord

17 The earth opened and swallowed up Dathan, and covered the company of Abiram

18 And a fire was kindled in their company, the flame burned up the wicked

19 They made a calf in Horeb, and worshipped the molten image

20 Thus they changed their glory into the similitude of an ox that eateth grass

21 They forgot God their saviour, which had done great things in Egypt,

22 Wondrous works in the land of Ham, and terrible things by the Red sea

23 Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.

24 Yea, they despised † the pleasant land, they believed not his word

25 But murmured in their tents, and hearkened not unto the voice of the Lord.

26 Therefore he lifted up his hand against them, to overthrow them in the wilderness

27 † To overthrow their seed also among the nations, and to scatter them in the lands.

28 They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.

29 Thus they provoked to anger with their inventions, and the plague brake in upon them

30 Then stood up Phinehas, and executed judgment: and so the plague was stayed

31 And that was counted unto him for righteousness unto all generations for evermore.

32 They angered him also at the waters of strife, so that it went ill with Moses for their sakes

33 Because they provoked his spirit, so that he spake unadvisedly with his lips.

34 They did not destroy the nations, concerning whom the Lord commanded them

35 But were mingled among the heathen, and learned their works

36 And they served their idols: which were a snare unto them

37 Yea, they sacrificed their sons and their daughters unto devils,

38 And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan and the land was polluted with blood

39 Thus were they defiled with their own works, and went a whoring with their own inventions

40 Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance

41 And he gave them into the hand of the heathen, and they that hated them ruled over them

42 Their enemies also oppressed them,

19 — they waited not for his counsel] They were too impatient to wait for the full execution of His purposes towards them Travell

14 — and tempted God] To give them still further proofs of His power Bp. Wilson

15 — but sent leanness into their soul] This expression refers generally to the diseases inflicted upon the Israelites by Heaven, see Numb xi 33. Rosenmüller

17 The earth opened &c] Perhaps Dathan and Abiram are mentioned only as being guilty of the greater crime in invading the priestly office, which belonged to the tribe of Levi Dimock

20 — they changed their glory] They forsook the true worship of God who was their glory Dr Wells

21 Yea, they despised the pleasant land,] They despised the land of Canaan, so that they would not enter therein and endeavour to take it, when God ordered them so to do, see Numb

26 Therefore he lifted up &c] That is, He swore unto them that He would make them fill in the wilderness "I lifting the hand" was the usual form of swearing, see Gen xiv 22. Mudge See the note on Deut xxxii 10

28 They joined themselves &c] See the note on Numb xxv 7 — the sacrifices of the dead] Perhaps the meaning is, sacrifices which were offered to idols which he calls "dead," in opposition to the true and living God, and by way of contempt, and to note the sottishness of idolaters, who worshipped lifeless things, as stocks and stones, or dead men Poole, Rosenmüller

30 Then stood up &c] The notes upon many of the passages referred to in the margin will explain several of the following verses

39 Thus were they defiled &c] Idolatry, which is infidelity towards God, is often represented in Scripture as spiritual fornication or adultery Travell See notes at Exod xxxii 6 xxxiv 16

and they were brought into subjection under their hand
 Judges 2 16 19 ' Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity
 Or 14 Nevertheless he regarded their affliction, when he heard their cry
 15 And he remembered for them his covenant, and repented according to the multitude of his mercies
 16 He made them also to be pitied of all those that carried them captives
 17 Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise
 18 Blessed be the LORD God of Israel from everlasting to everlasting, and let all the people say, Amen Praise ye the LORD

PSALM CVII

1 The psalmist exhorteth the redeemed, in praising God, to observe his manifold providence, 4 over travellers, 10 over captives, 17 over sick men, 23 over seamen, 29 and in divers varieties of life.

* Psal 106 1 & 118 1 & 136 1

O GIVE thanks unto the LORD, for he is good for his mercy endureth for ever

2 Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy,

3 And gathered them out of the lands, from the east, and from the west, from the north, and from the south

† Heb from the sea

4 They wandered in the wilderness in a solitary way, they found no city to dwell in

5 Hungry and thirsty, their soul fainted in them

6 Then they cried unto the LORD in their trouble, and he delivered them out of their distresses

7 And he led them forth by the right way, that they might go to a city of habitation

8 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men

9 For he satisfieth the longing soul, and filleth the hungry soul with goodness

10 Such as sit in darkness and in the shadow of death, being bound in affliction and iron,

11 Because they rebelled against the words of God, and contemned the counsel of the most high

12 Therefore he brought down their heart with labour, they fell down, and there was none to help

13 Then they cried unto the LORD in their trouble, and he saved them out of their distresses

14 He brought them out of darkness and the shadow of death, and brake their bands in sunder

15 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men

16 For he hath broken the gates of brass, and cut the gates of iron in sunder

17 Fools because of their transgression, and because of their iniquities, are afflicted

18 Their soul abhorreth all manner of ^{b Job 30 20}

47 — gather us from among the heathen,] Restore such of us as are dispersed in foreign lands unto our own country Bp Patrick

If we accustomed ourselves to take a just survey of ourselves of the forwardness and the pride of our natures, we should frequently think it fit and necessary to invert our prayers, to deprecate God's favours and mercies, and pray for His corrections and judgments, or rather we should look upon His judgments and mortifications as His greatest and most transcendent mercies. If men took that view of themselves, which others take of them in their highest prosperities, when God pours down His blessings upon them, observed the haughtiness of their looks, gait, and gestures, then proud behaviour towards all who have need of them, and their scilicet behaviour towards all of whom they stand in need, which every body else but themselves observes, and considered how very little they used to think of God in those seasons, and then, if they reflected upon their own modest behaviour upon some disappointment they had sustained how often they used to pray to God in their anguish and affliction, and how fervent their devotions have then been, they would confess how much better men they are in the latter than in the former condition, and how much more gracious God hath been to them in the one than in the other visitation. Lord Clarendon

The end of the fourth Book of Psalms

Psalm CVII This Psalm may undoubtedly be enumerated among the most elegant monuments of antiquity, and it is chiefly indebted for its elegance to the general plan and conduct of the poem. It celebrates the goodness and mercy of God towards mankind, as demonstrated in the immediate assistance and comfort He affords in the greatest calamities to those who devoutly implore His aid in the first place, to those who wander in the desert, and who encounter the terrors of famine, next, to those who are in bondage, to those who are afflicted with disease, and finally, to those who are tossed about upon the ocean. The propriety of the argument is occasionally relieved by narration, and examples are superadded of the Divine severity in punishing the wicked, as well as of His benignity to the devout and virtuous, and both the narrative and preceptive parts are recommended to the earnest contemplation of considerate minds Bp Lowth This Psalm is introduced into our Forms of Prayer to be used at Sea, as a thanksgiving after a storm

Ver 7 — to a city of habitation] That is, to a place inhabited, where they found relief for their necessities Bp Patrick

10 — being bound in affliction and iron,] This passage may be rendered, Being bound in galling chains Demock, Rosenmüller

16 For he hath broken &c.] That is, made way for men's escape, when their case was desperate, by removing the greatest obstacles Dr. Wells

meat, and they draw near unto the gates of death.

19 Then they cry unto the LORD in their trouble, and he saveth them out of their distresses.

20 He sent his word, and healed them, and delivered them from their destructions.

21 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

23 They that go down to the sea in ships, that do business in great waters,

24 These see the works of the LORD, and his wonders in the deep.

25 For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

27 They reel to and fro, and stagger like a drunken man, and are at their wit's end.

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 He maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet, so he bringeth them unto their desired haven.

31 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

33 He turneth rivers &c.] He turneth a well watered country into a wilderness, and a soil abounding with springs into dry ground. *Green*

37 — yield fruits of increase.] The land of Canaan was fruitful beyond measure see Deut. vii 7, &c. *Dimock*

39 Again, they are multiplied &c.] At another time, God sees fit to alter the course of His providence, to lessen their numbers, and to humble them by various afflictions and calamities, or by the hands of tyrannical oppressors. *Travell, Bp. Patrick*

40 — causeth them to wander &c.] The meaning is either, He bringeth them into difficulties, so that they know not what course to take, or, He banisheth them from their courts and kingdoms, and forceth them to flee into desolate wildernesses. *Poole*

42 The righteous shall see &c.] Two consequences will follow from this alternate display of the mercy and the judgment of God. The righteous, finding themselves still the object of the favour, will have cause to rejoice and give thanks, and the wicked when visited with the latter, will be forced by their silence at least to own that their punishment is just. *Bp. Horne*

43 Whoso is wise, &c.] To take notice of the providences of God is the most effectual way to make men wise, as it is a proof of wisdom. *Sp. Wilson*

33 He turneth rivers into a wilderness, and the waterspings into dry ground,

34 A fruitful land into barrenness, for the wickedness of them that dwell therein.

35 He turneth the wilderness into a standing water, and dry ground into water springs.

36 And there he maketh the hungry to dwell, that they may prepare city to habitation,

37 And sow the fields, and plant vineyards, which may yield fruits of increase.

38 He blesseth them also so that they are multiplied greatly, and suffereth not their cattle to decrease.

39 Again, they are diminished and brought low through oppression, affliction, and sorrow.

40 He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way.

41 Yet setteth he the poor on high from affliction, and maketh him families like a flock.

42 The righteous shall see it, and rejoice, and all iniquity shall stop her mouth.

43 Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the LORD.

PSALM CVIII

1 David encourageth himself to praise God. 5 He prayeth for God's assistance according to his promise. 11 His confidence in God's help.

¶ A Song or Psalm of David

O GOD, my heart is fixed, I will sing and give praise, even with my glory.

2 Awake, psaltery and harp: I myself will awake early.

This very instructive Psalm serves to teach us, that God does wisely dispense all that happens to men, and that when they are fugitives and captives, sick, and in danger of perishing, afflicted with famine, or any other distress, it is His will that makes them pass through all those trials, that He may engage them to call upon Him, and have recourse to His power and goodness. It therefore shews us, that it is the duty of persons in affliction to apply themselves to God by humble and fervent prayer for deliverance out of all their misfortunes, that when men cry to God in their distress, and turn to Him, He takes pity on them, and delivers them from all their troubles: and that it is the duty of those who by the help of God, have escaped any great sickness, danger of death, or other afflictions, to shew their gratitude to Him all their lives, and to celebrate His lovingkindness before all. *Ostwald*

Psalm CVIII. This is a Psalm of thanksgiving, in which David praises God for His great goodness to him, in having made him king, and crowned him with victory, and beseeches Him to complete his conquests over the remainder of his enemies. The strain of gratitude and triumph which runs through it, makes it suitable to the service of the Church on the Ascension Day. The

3 I will praise thee, O Lord, among the people and I will sing praises unto thee among the nations

4 For thy mercy is great above the heavens and thy truth reacheth unto the clouds

5 Be thou exalted, O God, above the heavens and thy glory above all the earth

6 That thy beloved may be delivered save with thy right hand, and answer me

7 God hath spoken in his holiness, I will rejoice, I will divide Shechem, and mete out the valley of Succoth

8 Gilead is mine, Manasseh is mine, Ephraim also is the strength of mine head, Judah is my lawgiver,

9 Moab is my washtub, over Edom will I cast out my shoe, over Philistia will I triumph

10 Who will bring me into the strong city? who will lead me into Edom?

11 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts?

12 Give us help from trouble for vain is the help of man

13 Through God we shall do valiantly for he it is that shall tread down our enemies

PSALM CIX.

1 David, complaining of his slanderous enemies, under the person of Judas denoteth them 16 He sheweth their sin 21 Complaining of his own misery, he prayeth for help 29 He promiseth thankfulness

¶ To the chief Musician, A Psalm of David

first five verses of this Psalm are the same, without any material difference, as the last five of the fifty-seventh Psalm and the rest are the same as the last eight verses of the sixtieth Psalm. The reader is therefore referred to the explanation already given of those Psalms. *Travell*

Psalm CIX. In this Psalm David having been unjustly accused and violently persecuted by his enemies foretels with a prophetick spirit, the Divine vengeance upon them. St Peter (Acts 1:20) hath taught us to apply the eighth verse to the traitor Judas, and indeed the severity of the judgments, and the extent of the calamities here denounced are suitable to the guilt and punishment of our Saviour's persecutors in general. With respect to the imprecations see the note on Ps v 10. The twenty-eighth chapter of Deuteronomy may be considered as a kind of commentary on this Psalm. *Travell* There are many passages in the Book of Psalms especially a considerable part of the 109th that have given offence to well meaning persons, as savouring too much of private resentment, and inconsistent with that charity, which peculiarly marks the Christian dispensation. Many attempts have been made to remove this difficulty but the most satisfactory method appears to be, to consider the verbs in the future tense, so that the passages may be looked upon as so many denunciations of the punishments that God would inflict on the general or individual adversaries of His church and people. Thus at the seventh verse, 'When he shall be judged, he shall go forth convicted and his prayers shall be for sin, &c.' *Windle*

HOLD not thy peace, O God of my praise,

2 For the mouth of the wicked and the mouth of the deceitful are opened against me they have spoken against me with a lying tongue

3 They compassed me about also with words of hatred, and fought against me without a cause

4 For my love they are my adversaries but I give myself unto prayer

5 And they have rewarded me evil for good, and hatred for my love

6 Set thou a wicked man over him and let Satan stand at his right hand

7 When he shall be judged, let him be condemned and let his prayer become sin

8 Let his days be few, and let another take his office

9 Let his children be fatherless, and his wife a widow

10 Let his children be continually vagabonds, and beg let them seek their bread also out of their desolate places

11 Let the extortioner catch all that he hath, and let the strangers spoil his labour

12 Let there be none to extend mercy unto him neither let there be any to favour his fatherless children

13 Let his posterity be cut off, and in the generation following let their name be blotted out

14 Let the iniquity of his fathers be remembered with the Lord, and let not the sin of his mother be blotted out

The person particularly pointed at, in this Psalm was Achishai, the Edomite, who slew the Lord's priests, and endeavoured to destroy him whom God had anointed king over Israel. 1 Sam xxv. Achishai son of Randolph

Vers 4 For my love &c.] While I pray for them, they in return for my love falsely accuse me. *Green*

6 Set thou &c.] The true reading probably is, A wicked person shall be set over him, (that is, to judge him,) and an adversary shall stand at his right hand. *Dodd*

— over him.] That is, either over all his enemies, for the singular number is sometimes used with a plural sense, or rather, over one particular enemy, who was worse than any of the rest, more implacable and inexcusable. *Poole*

— Satan.] An adversary. See the margin

— stand at his right hand.] This is an allusion to the practice of the courts of justice among the Jews, where the accused stood at the "right hand" of the accused. *Rosenmüller*

7 — and let his prayer become sin.] His prayer would be abomination in the sight of the Lord, as being offered without true contrition and repentance, without faith, hope, or charity. *By Horne*

9, 10 Let his children &c.] Thus shall his wickedness entail misery upon his wretched widow and his orphan children they shall lead a life of wandering from place to place supporting themselves by begging alms, and seeking relief out of their miserable habitations. *Travell*

15 Let them be before the Lord continually, that he may cut off the memory of them from the earth.

16 Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart

17 As he loved cursing, so let it come unto him as he delighted not in blessing, so let it be far from him

18 As he clothed himself with cursing like as with his garment, so let it come, ^{† Heb} into his bowels like water, and like oil ^{in the Lim} into his bones

19 Let it be unto him as the garment which covereth him, and for a girdle where-with he is girded continually

20 Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul

21 But do thou for me, O God the Lord, for thy name's sake because thy mercy is good, deliver thou me

22 For I am poor and needy, and my heart is wounded within me

23 I am gone like the shadow when it declineth I am tossed up and down as the locust

24 My knees are weak through fasting, and my flesh faulth of fatness

25 I became also a reproach unto them when they looked upon me they shaked their heads.

26 Help me, O Lord my God: O save me according to thy mercy

27 That they may know that this is thy hand; that thou, Lord, hast done it.

28 Let them curse, but bless thou when they arise, let them be ashamed, but let thy servant rejoice

29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle

30 I will greatly praise the Lord with my mouth, yea, I will praise him among the multitude

31 For he shall stand at the right hand of the poor, to save him ^{† Heb} from those that ^{in the} condemn his soul ^{judges of} ^{his} ^{ul}

PSALM CX

1 The kingdom, 2 the priesthood 3 the conquest, 4 and the passion of Christ

¶ A Psalm of David

THE Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool

2 The Lord shall send the rod of thy strength out of Zion rule thou in the midst of thine enemies

3 Thy people shall be willing in the day of thy power, in the beauties of holiness ¶ from the womb of the morning thou hast the dew of thy youth

* Matt 22
* Mark 12
* Luke 21
* Acts 2
* 1 Cor 15
* Hebr 1

¶ On
more than
the womb of
the morning
in thine
shall have
&c

* 15 — *hinc natus, &c*] These expressions admirably mark out in adhering rooted curse, which penetrated the body, is the water which one drinks, and is the oil with which one is rubbed they have swallowed cursing like water, see Job xv 6 Prov iv 17 they are punctured by it, as by the oil wherewith they have been anointed *Cabot*

19 — *a girdle &c*] As the people of the East have ever been accustomed to wear long and loose garments, they are obliged to tuck them up and fasten them by a girdle or sash, wherewith they are travelling or at work See 1 Kings xxiii 40 John xiii 4 Travell

* 21 — *do thou for me*] Take my part *Bp Patrick*
23 — *tossed up and down as the locust*] The swarms of locusts are so large and numerous in Barbary, that they fly in the air like a succession of clouds When the wind blows briskly, so that these swarms are crowded by others or thrown one upon another, we have a lively idea of this comparison of the Psalmist, of being "tossed up and down as the locust" *Dr Shaw*

Special care should be taken that we do not pervert this Psalm in a criminal and impious manner, by imagining we are at any time allowed to wish that the vengeance of God may fall on those who hate us and do us hurt. David here speaks in the quality of a king chosen by God, and of a prophet, he rather foretold than desired the destruction of his enemies he even returned them good for evil, as he himself says, and love for hatred But, above all, let us remember that a Christian should hate no man, that the character we bear as disciples of Jesus Christ obliges us to love all men, even our greatest enemies, to pray for them with all our heart, and to wish and do them all the good in our power *Osterwald*

Psalm CX in this Psalm David prophesieth concerning the

exaltation of Christ the sceptre of His kingdom the character of His subjects His everlasting priesthood His triumphant victories and judgments, and the means of His obtaining both kingdom and priesthood by His sufferings and resurrection *Bp Horne* This Psalm is with good reason appointed for the service of Christmas day

* *Ver 1 The Lord said &c*] God the Father, in His eternal counsel said unto His Son Take Thou all power and authority, as the only Mediator and true King of Thy church until I shall utterly have subdued all those that dare to rise up against Thee, then, do Thou deliver up this royal state and kingdom of Thy Mediatorship *Bp Hall*

— *thy footstool*] This expression is borrowed from the eastern custom of conquerors putting their feet upon the necks of their enemies See Josh x 24 The Divinity of our Saviour is clearly deducible from this verse See Mark vi 16, &c *Dmoch*

2 — *the rod of thy strength*] The "rod," or sceptre, of Christ's strength is His word accompanied by His Spirit *Bp Horne* and *Nicholson*

— *out of Zion*] Christ's spiritual kingdom was to begin at Jerusalem *Edwards*

3 *Thy people*] They that are fit for Thy kingdom *Fulton*
— *the day of thy power — holiness*] "The day of His power" is the season of their conversion, when the corruptions of nature can no longer hold out against the prevailing influences of grace and they make a free and voluntary offering of themselves to their Redeemer Then it is that they appear "in the beauties of holiness, adorned with humility, faith, hope, love, and all the graces of the Spirit" *Bp Horne*

— *from the womb of the morning &c*] The words should rather be translated, "more than the dew from the womb of the morn"

Hebr 5
6 & 7 17

4. The LORD hath sworn, and will not repent, ^bThou art a priest for ever after the order of Melchizedek.

5 The LORD at thy right hand shall strike through kings in the day of his wrath

6 He shall judge among the heathen, he shall fill ~~the~~ places with the dead bodies, he shall wound the heads over many countries

7 He shall drink of the brook in the way therefore shall he lift up the head

PSALM CXI

1 The psalmist by his example inviteth others to praise God for his glorious, and gracious works. 10 The fear of God breedeth true wisdom.

Hebr 11
Hallelujah

PRAISE ye the LORD I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation

2 The works of the LORD are great, sought out of all them that have pleasure therein

3 His work is honourable, and glorious and his righteousness endureth for ever

4 He hath made his wonderful works to

be remembered: the LORD is gracious and full of compassion.

5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment, all his commandments are sure

8 They stand fast for ever and ever, and are done in truth and uprightness

9 He sent redemption unto his people he hath commanded his covenant for ever holy and reverend is his name.

10 The fear of the LORD is the beginning of wisdom || a good understanding have all they that do his commandments his praise endureth for ever

PSALM CXII

1 Godliness hath the promises of this life, and of the life to come 10 The prosperity of the godly shall be an eyesore to the wicked

PRAISE ye the LORD Blessed is the man that feareth the LORD, that delighteth greatly in his commandments

ing is the dew of Thy progeny that is, Thy children, begotten to Thee through the Gospel shall exceed in number, as well as in brightness and beauty the sparkles of early dew which the morning discloseth to the eye of the delighted beholder Bp Lenth and Horne

4 — Thou art a priest for ever &c] Thy priesthood is everlasting in Thy person and office is and shall be fulfilled that which was figured in the royal priesthood person, and name of Melchizedek, king of Salem, the king of righteousness and peace Bp Hall The Epistle to the Hebrews places the resemblance between Melchizedek and Jesus on the name and title of the former, on his having no father or mother, or priestly descent, or birth, or death or successor mentioned which so far agreed with the latter, as He had no human father nor mother, in the ordinary way of generation nor was of a sacerdotal family, nor began to exist at His birth, nor continued in a state of death nor could have any successor in His office Abp Secker See the note on Gen xiv 18

5 — shall strike through &c] Jesus destroyed both the Jewish and Roman persecutors, and will destroy all the enemies of His Church Abp Secker See Ps ii 9 and xlv 5 Rev xix 15

6 He shall judge &c] He shall convince the heathen world but He is their Lawgiver and their Judge He shall take severe vengeance on those who persecute His subjects, and shall crush the supreme power in various countries Bp Patrick

7 He shall drink &c] By drinking of the brook by the way, allusion seems to be made to the support and refreshment which Christ experienced The phrase relates, it is probable, to those consolations which He received at the beginning of His great conflict with the powers of darkness, particularly in His agony, when there appeared to Him an angel from heaven strengthening Him, Luke xxii 43 Merrick, Bp Lenth

We should remember on reading this Psalm that we have a Priest in heaven who stands continually pleading the merits of His sacrifice once offered on the cross Oblation intercession, and benediction are the three great branches of the sacerdotal office which our great High Priest now exercises for us, and in the exercise of which the Father has condescended in the most awful manner to promise that He will hear Him, and accept Him in

our behalf His priesthood is not like that of Aaron transient figurative and successive, but real and effective, fixed and incommunicable eternal and unchangeable He is "a Priest for ever after the order of Melchizedek Bp Horne.

Psalm CXI The author of this Psalm celebrates the majesty and goodness of God displayed in a very eminent manner in the wonderful things He had done for, and the signal blessings He had bestowed upon, the Jewish nation, of which this sacred hymn seems to have been designed as a short memorial Edmuds

This is one of the proper Psalms appointed by the Church to be read on Easter-day

Ver 1 Praise ye the Lord] These words are the title of the Psalm, and not part of the Psalm itself, as in the beginning of Ps cxi cxi Bp Patrick and Lenth See the note on Ps cxi

7 The works of his hands &c] In all God's dispensations towards His faithful servants, and towards His impatient adversaries, we admire and adore His "verity" in the performance of His promises to the former, and His "justice" in executing vengeance on the latter Thus the time of fulfilling His promise to Abraham came not till the iniquity of the Amorites was full Bp Horne

9 He sent redemption unto his people] He means that great deliverance out of Egypt, which was a type and pledge of that greater and higher redemption by Christ Poole

We ought to join our praises to those which are offered to God in this hymn, we have even more reason than the faithful of old had to confess that the works of the Lord are great and wonderful, that He is merciful righteous, and full of compassion, that He has remembered His covenant, and sent salvation and redemption to His people These inestimable blessings should excite us to declare His goodness and marvellous works before men and particularly in the assembly of the faithful Overvald

Psalm CXII This Psalm is a kind of commentary upon the last verse of the former Psalm, enumerating the various degrees of happiness which they enjoy, who fear God and keep His commandments, and concluding with a description of the envy and wretchedness of the ungodly Bp Patrick, Trapp

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Wealth and riches shall be in his house, and his righteousness endureth for ever.

4 Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.

5 A good man sheweth favour, and lendeth: he will guide his affairs with discretion.

6 Surely he shall not be moved for ever, the righteous shall be in everlasting remembrance.

7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.

8 His heart is established, he shall not be afraid, until he see his desire upon his enemies.

9 He hath dispersed, he hath given to the poor, his righteousness endureth for ever, his horn shall be exalted with honour.

10 The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

PSALM CXIII

1 An exhortation to praise God for his excellency, 6 for his mercy.

PRAISE ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.

1 — *righteous*] "Righteous" here seems to include the idea of beneficence and charity, a man generous upon principles of religion. *Mudge*.

2 — *the righteous shall be &c.*] That is, I immortally good men do commonly leave a good name behind them, and transmit a grateful memory of themselves to afterages. *Abp. Tillotson*.

3 — *his horn &c.*] God shall give him an increase of true honour, and abundantly reward his liberality. *Bp. Hall*. See note at Psalm 111.

The character which the Psalmist here gives of good men is, that they fear the Lord, that they take great delight in His commandments, that they are just and sincere, that they conduct all their affairs with uprightness, that they are kind and full of compassion, and love to give alms to the poor. He afterwards teaches us that those who live thus are perfectly happy, that God blesses them in their persons, in their posterity, and in their possessions, that they enjoy peace of conscience, that they fear no evil, always trusting in the Lord, and that their righteousness and their memory shall remain for ever. These are very important instructions, which should powerfully encourage us to the study and practice of piety. *Osterwald*.

Psalm CXIII. The servants of God are here exhorted to praise Him at all times, and in all places, on account of His power and glory, His mercy in redeeming man, and making the Gentile Church to be a joyful mother of children. This Psalm is appointed to be used on Easter-day. *Bp. Horne*.

Ver. 1. *From the rising &c.*] Signifying, either from morning to evening, or from east to west. *Merrick*.

6. *Who humbleth himself &c.*] Highly as our Lord is exalted above this system, above this heaven and this earth of ours, yet He condescendeth to regard every thing that passes here, and

2 Blessed be the name of the LORD from this time forth and for evermore.

3 From the rising of the sun unto the going down of the same the LORD's name is to be praised.

4 The LORD is high above all nations, and his glory above the heavens.

5 Who is like unto the LORD our God, who dwelleth on high,

6 Who humbleth himself to behold the things that are in heaven, and in the earth.

7 He taketh up the poor out of the dust, and lifteth the needy out of the dung hill,

8 That he may set him with princes, even with the princes of his people.

9 He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.

PSALM CXIV

An exhortation, by the example of the dumb creatures, to fear God in his church.

WHEN Israel went out of Egypt, the voice of Jacob from a people of strange language,

2 Judah was his sanctuary, and Israel his dominion.

3 The sea saw it, and fled: Jordan was driven back.

4 The mountains skipped like rams, and the little hills like lambs.

to make us, the inhabitants of this lower world and for our sakes, all the other creatures in it, the objects of His peculiar care, and paternal love. *Bp. Horne*.

Such is God's mercy to the poor sons of Adam in their fallen state, that from the lowest and most abject condition, from the pollutions of sin, and from the dishonour of the grave, He hath raised them to righteousness and holiness, to glory and immortality. He setteth them on high, with the inhabitants of the heavenly Jerusalem, with the princes of His people, the leaders of the armies above, with angels and archangels, before His throne. What is the exaltation of the meanest beggar from a dunghill to an earthly diadem, when compared with that of human nature from the grave to the throne of God? Here is honour worthy our ambition, honour, after which all are alike invited to strive, which all may obtain who strive worthily and lawfully, and of which, when once obtained, nothing can ever deprive the possessors. *Bp. Horne*.

Psalm CXIV. This is another of the Psalms appointed by our Church to be read on Easter-day. It celebrates the deliverance of Israel from Egypt, and the miracles wrought for that people, prefiguring the redemption of our nature from sin and death, and the wonders of mercy and love wrought for us by Jesus Christ. *Bp. Horne*.

Ver. 1, 2. *When Israel went &c.*] When Jehovah delivered Israel from the bondage of Egypt, He chose them for His peculiar people. His presence resided in their camp, as in a sanctuary or temple, and He ruled them as an earthly king exercised sovereignty in his "dominions." *Bp. Horne*.

4. *The mountains skipped &c.*] The mountains of the wilderness shook and were moved sensibly at His terrible presence, when He delivered the law to His people, Exod. xix. 18. *Bp. Hall*.

5 What aided thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams, and ye little hills, like lambs?

7 Tremble, thou earth, at the presence of the LORD, at the presence of the God of Jacob,

8 Which turned the rock into a standing water, the flint into a fountain of waters

PSALM CXV

1 Because God is truly glorious, and idols are vanity, he exhorteth to confidence in God. 12 God is to be blessed for his blessings

NOT unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake

2 Wherefore should the heathen say, Where is now their God?

3 But our God is in the heavens: he hath done whatsoever he hath pleased

4 Then idols are silver and gold, the work of men's hands

5 They have mouths, but they speak not: eyes have they, but they see not

6 They have ears, but they hear not: noses have they, but they smell not

7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat

8 They that make them are like unto them, so is every one that trusteth in them

9 O Israel, trust thou in the LORD: he is their help and their shield

10 O house of Aaron, trust in the LORD: he is their help and their shield

Landus
17
Numb 20
11

Ps 12 10
8 79 10
15 11, 6

Ps 1 15

If the Divine presence hath such an effect upon mankind, how ought it to operate on rational and accountable beings! Let us be afraid with a holy fear at the presence of God in the world by His providence, and by His Spirit in our consciences, that so we may have hope and courage in the day when He shall arise to shake terribly the earth, when "every island shall flee away, and the mountains shall be no more found," Rev xvi 20. *Bp Horne*

Psalm CXV This Psalm has always been used as an hymn of thanksgiving for victories, from the earliest Christian ages. *Dr Delany* This and the three following Psalms were sung by the Jews after eating the passover, and were called the great Hallelujah. *Bp Wilson*

Ver 3 — he hath done whatsoever he hath pleased] He doeth whatsoever He pleaseth *Mudge, Street*

10 O house of Aaron] This expression comprehends the priests and Levites. *Travell*

11 Ye that fear the Lord] This seems to comprehend those, all the world over, that worshipped the one supreme God. *Mudge*

12 The Lord hath been mindful of us] Rather, The Lord remembereth us. *Mudge*

From the former part of this Psalm we learn, that God is induced to do good to men, not by any merit on their part, but by

11 Ye that fear the LORD, trust in the LORD: he is their help and their shield

12 The LORD hath been mindful of us: he will bless us, he will bless the house of Israel, he will bless the house of Aaron

13 He will bless them that fear the LORD, both small and great

14 The LORD shall increase you more and more, you and your children

15 Ye are blessed of the LORD which made heaven and earth

16 The heaven, even the heavens, are the LORD's: but the earth hath he given to the children of men

17 The dead praise not the LORD, neither any that go down into silence

18 But we will bless the LORD from this time forth and for evermore. Praise the LORD

PSALM CXVI

1 The psalmist professeth his love and duty to God for his deliverance. 12 He studieth to be thankful

I LOVE the LORD, because he hath heard my voice and my supplications

2 Because he hath inclined his ear unto me, therefore will I call upon him as long as I live

3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow

4 Then called I upon the name of the LORD, O LORD, I beseech thee, deliver my soul

5 Gracious is the LORD, and righteous, yea, our God is merciful

6 The LORD preserveth the simple: I was brought low, and he helped me

His own pure mercy, which ought therefore to be the foundation of our trust when we direct our prayer to Him. In the latter part we see how happy those are who worship God and fear Him, since the Psalmist assures us that God is the help and buckler of all those that trust in Him, and that His favours are extended to them and their posterity. These glorious promises should prevail on us more effectually to fear God, and to expect all our happiness from His blessing alone. *Osterwald*

Psalm CXVI This is a Psalm of thanksgiving for some special deliverance from grievous calamity wherein the Psalmist acknowledges his gratitude to the Divine mercy, describes his extreme distress and happy deliverance out of it, and determines from henceforth to serve and praise the Lord, from whom he had received such signal benefits. It is highly applicable to the case of those who have been blessed with deliverance from sickness and distress, and therefore the Church has appointed a considerable portion of it to be used in the solemn Thanksgiving of Women after Child-birth. *Travell*

This Psalm has frequent and quick changes of scenes and persons. *Mudge*

Ver 3 — the pains of hell] That is, such pains as had almost brought me to the grave. *Dr Wills*

6 — the simple] The "simple" are here opposed to the crafty, who use indirect means for their deliverance, whereas the simple

† Heb
with

† Heb
in my distress

† Ps 18 6

† Heb
I found

7 The LORD taketh my part with them that help me therefore shall I see my desire upon them that hate me.

8 It is better to trust in the LORD than to put confidence in man

9 It is better to trust in the LORD than to put confidence in princes

10 All nations compassed me about but in the name of the LORD will I destroy them

11 They compassed me about, yea, they compassed me about but in the name of the LORD I will destroy them

12 They compassed me about like bees, they are quenched as the fire of thorns for in the name of the LORD I will destroy them

13 Thou hast thrust sore at me that I might fall but the LORD helped me

14 The LORD is my strength and song, and is become my salvation

15 The voice of rejoicing and salvation in the tabernacles of the righteous the right hand of the LORD doeth valiantly

16 The right hand of the LORD is exalted the right hand of the LORD doeth valiantly

17 I shall not die, but live, and declare the works of the LORD

18 The LORD hath chastened me sore but he hath not given me over unto death

19 Open to me the gates of righteousness

takings if our faith was right and stedfast in God, who raised up Jesus from the dead, and who hath promised to make us "more than conquerors?" Bp Horne

10 All nations] That is, all the neighbouring nations Bp Patrick

12 They compassed me about like bees, &c.] Their numbers and rage might be compared to a swarm of angry bees, but their fury was short-lived and died away, like a sudden blaze of thorns, which is quickly extinguished Bp Patrick, Travell

13 Thou hast thrust sore at me] This seems spoken of his enemies generally Rosenmüller

15 The voice of rejoicing &c.] In the tabernacles, that is, the tents of the righteous, is the voice of shouting and triumph, proclaiming that the right hand of the Lord hath done mighty things Green The mention of tents shews that they celebrated their deliverance, not only publicly, but also privately, which was a sign of great and unfeigned joy Rosenmüller

19 — the gates of righteousness] The gates of the sanctuary Dr Wells

22 The stone &c.] No text of the Old Testament is quoted by the writers of the New so often as this, which we meet with in five different places see the margin The sum and substance of the New Testament applications and expositions is, that Jesus Christ is the stone here mentioned, that He was rejected, and set at naught by the chief priests and Pharisees, the then builders of the Church, but that being chosen of God, and precious to Him this most valuable stone thus despised and rejected of men, was at length exalted to be the chief corner stone in the building and a centre of union for the Jew and Gentile the two parts of which it consisted, that this was the work of God, and the admiration of man Bp Horne

ness I will go into them, and I will praise the LORD

20 This gate of the LORD, into which the righteous shall enter

21 I will praise thee for thou hast heard me, and art become my salvation

22 The stone which the builders refused is become the head stone of the corner

23 This is the LORD's doing, it is marvellous in our eyes

24 This is the day which the LORD hath made, we will rejoice and be glad in it.

25 Save now, I beseech thee, O LORD, O LORD, I beseech thee, send now prosperity

26 Blessed be he that cometh in the name of the LORD we have blessed you out of the house of the LORD

27 God is the LORD, which hath shewed us light bind the sacrifice with cords, even unto the horns of the altar

28 Thou art my God, and I will praise thee thou art my God, I will exalt thee

29 O give thanks unto the LORD, for he is good for his mercy endureth for ever

PSALM CXIX

This psalm containeth sundry prayers praises, and professions of obedience

ALEPH

BLESSED are the undefiled in the way, who walk in the law of the LORD

24 This is the day &c.] Of the day on which Christ rose from the dead it may with more propriety than of any other day be affirmed, "This is the day which the Lord hath made" Then it was that the rejected stone became "the head of the corner" a morning then dawned which is to be succeeded by no evening Bp Horne

27 — bind the sacrifice &c.] Bind the sacrifice, or lamb, with cords, (which was done previous to slaying it,) offer it up at the horns of the altar See Exod xxx 10 Dimock

— even unto the horns of the altar] The meaning of this passage probably is that the sacrifices offered would be so great that the accustomed place for the victims would not be large enough to hold them, but from their number they would press even to the very "horns of the altar"

This Psalm, which the Jews sang at their feasts should be made use of by Christians in giving thanks to God, not only for the favours and deliverances, whether public or private, which He grants them, but, above all, for the coming of our Lord Jesus Christ. The Spirit of God signifies in this Psalm, that the Messiah should be rejected by the chief of the Jews, and that, notwithstanding, He should become the King and Head of the Church which was fulfilled when Jesus Christ was crucified, and when, after His resurrection, He ascended into heaven, and His Kingdom was established in the world Ostervald

Psalm CXIX This Psalm consists of twenty-two staves of eight verses each, beginning with the first letter of the Hebrew alphabet, and ending with the last All the verses of each single staff begin with the same letter, from which it is denominated so that the first eight verses begin with Aleph, the next eight with Beth, and so on Newton It was probably written, for

2 Blessed are they that keep his testimonies, and that seek him with the whole heart

3 They also do no iniquity they walk in his ways

4 Thou hast commanded us to keep thy precepts diligently

5 O that my ways were directed to keep thy statutes

6 Then shall I not be ashamed, when I have respect unto all thy commandments

7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments

8 I will keep thy statutes O forsake me not utterly

BETH

9 Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word

10 With my whole heart have I sought thee O let me not wander from thy commandments

11 Thy word have I hid in mine heart, that I might not sin against thee

12 Blessed art thou, O Lord teach me thy statutes

13 With my lips have I declared all the judgments of thy mouth

14 I have rejoiced in the way of thy testimonies, as much as in all riches

15 I will meditate in thy precepts, and have respect unto thy ways

16 I will delight myself in thy statutes I will not forget thy word

† Heb
admonitions
they will
counsel

GIMEL.

17 Deal bountifully with thy servant, that I may live, and keep thy word

18 Open thou mine eyes, that I may behold wondrous things out of thy law.

19 I am a stranger in the earth hide not thy commandments from me

20 My soul breaketh for the longing that it hath unto thy judgments at all times

21 Thou hast rebuked the proud that are cursed, which do err from thy commandments

22 Remove from me reproach and contempt, for I have kept thy testimonies

23 Thinees also did sit and speak against me but thy servant did meditate in thy statutes

24 Thy testimonies also are my delight and my counsellors

DALE I N

25 My soul cleaveth unto the dust quicken thou me according to thy word

26 I have declared my ways, and thou heardest a voice unto me thy statutes

27 Make me to understand the way of thy precepts so shall I talk of thy wondrous works

28 My soul melteth for heaviness strengthen thou me according unto thy word

29 Remove from me the way of lying and grant me thy law graciously

30 I have chosen the way of truth thy judgments have I laid before me

† Heb
heret

† Gen 47 9
1 Chron 29

† Psal 59 12
Hebr 11

† Heb
m i m i
p i i

† Psal 2
1 X 11

† Heb
drop th

instruction of youth Every division of it expresses the excellence of the law, resolution to keep it, under all circumstances, patience of distress, when his pity exposed him to danger of reproach and petition for grace The word laws statutes testimonies judgments precepts &c which occur so constantly, seem here to be used promiscuously Bp Patrick, Green

Vers 5 They also &c] For they commit no iniquity who walk in his ways Green

6 — when I have &c] All the commandments have the same Author, and the same sanction He who thinks to atone for the breach of one, by the observation of another, he who reserves to himself licence of indulging any favourite darling lust, while in general he preserves the appearance of an exemplary conduct, is an hypocrite, and, unless he repent, will be brought to shame if not before men here, yet before men and angels hereafter Bp Horn

9 Wherewithal shall a young man &c] Youth enters upon the journey of life headstrong and inexperienced with a bias of original corruption, and all the passions awake In such circumstances, how shall a young man direct his steps, so as to escape the pollution that is in the world through lust? He must for this purpose take with him the directions to be found in the Scriptures of truth Bp Horne

11 — have I hid] Have I treasured up Green
12 Blessed art thou &c] The meaning seems to be this Thou, O Jehovah, art blessed; what is, art the supreme God, to whom I acknowledge all blessing and adoration to be due, teach

me therefore Thy statutes, as being the only laws to which we owe all obedience Mudge

14 I have rejoiced &c] Truth and holiness afford to the sincere believer a pleasure more exquisite, as well as more solid and enduring than that which a miser feels at the acquisition of his dawning wealth Let us no longer envy the joys of worldly men, no longer be chagrined at the prosperity of the wicked The true riches we may always acquire, and surely, as much as heaven is higher than the earth, so much are heavenly joys above earthly in kind, degree and duration Bp Horne

18 — that I may behold &c] That is that I may be able to comprehend the Divine mysteries contained in Thy law Dimock

19 I am a stranger &c] I am a stranger unacquainted with the way, give me Thy commandments to guide me

20 My soul breaketh &c] In it is, My soul is wasted with a continual longing after Thy judgment Edwards

21 Thou hast rebuked &c] Thou rebukest the proud, cursed are they that stray from Thy commandments The proud always me in the contemptuous disregarders of God and His laws Mudge

25 My soul cleaveth &c] I am brought exceedingly low by Thy afflicting hand oh, do Thou raise and comfort me, as Thou hast graciously promised Bp Hall

29 — 30 Remove from me &c] It is plain that the way of truth in the latter of these two verses, is opposed to the way of lying, or of falsehood, in the former The one comprehends every thing in doctrine or in practice that is right, and therefore

31 I have stuck unto thy testimonies O Lord, put me not to shame

32 I will run the way of thy commandments, when thou shalt enlarge my heart

II E

33 Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end

34 Give me understanding, and I shall keep thy law, yea, I shall observe it with my whole heart

35 Make me to go in the path of thy commandments, for therein do I delight

36 Incline my heart unto thy testimonies, and not to covetousness

37 Turn away mine eyes from beholding vanity, and quicken thou me in thy way

38 Stablish thy word unto thy servant, who is devoted to thy fear

39 Turn away my reproach which I fear for thy judgments are good

40 Behold, I have longed after thy precepts quicken me in thy righteousness

V A U

41 Let thy mercies come also unto me, O Lord, even thy salvation, according to thy word

42 So shall I have wherewith to answer him that reproacheth me for I trust in thy word

43 And take not the word of truth utterly out of my mouth, for I have hoped in thy judgments

44 So shall I keep thy law continually for ever and ever

45 And I will walk at liberty for I seek thy precepts

46 I will speak of thy testimonies also before kings, and will not be ashamed

47 And I will delight myself in thy commandments, which I have loved

48 My hands also will I lift up unto thy

commandments, which I have loved, and I will meditate in thy statutes

Z A I N

19 Remember the word unto thy servant, upon which thou hast caused me to hope

20 This is my comfort in my affliction for thy word hath quickened me

21 The proud have hid me greatly in derision yet have I not declined from thy law

22 I remembered thy judgments of old, O Lord, and have comforted myself

23 Horror hath taken hold upon me because of the wicked that forsake thy law

24 Thy statutes have been my songs in the house of my pilgrimage

25 I have remembered thy name, O Lord, in the night, and have kept thy law

26 This I had, because I kept thy precepts

C H E T H

27 Thou art my portion, O Lord I have said that I would keep thy word

28 I intreated thy favour with my whole heart be merciful unto me according to thy word

29 I thought on my ways, and turned my feet unto thy testimonies

30 I made haste, and delayed not to keep thy commandments

31 The bands of the wicked have robbed me but I have not forgotten thy law

32 At midnight I will rise to give thanks unto thee because of thy righteous judgments

33 I am a companion of all them that fear thee, and of them that keep thy precepts

34 The earth, O Lord, is full of thy mercy teach me thy statutes

"true" the other denote every thing that is wrong and therefore "false" Bp Horn

32 — when thou shalt enlarge my heart] When thou shalt enlighten my understanding by thy Spirit God gave to Solomon largeness of heart, 1 King iv 29

35 Incline my heart &c] By the words "incline not my heart to covetousness, is meant 'suffer not my heart to be inclined to, give it not over to covetousness' Pp Horn

37 Turn away mine eyes &c] Oh, let not mine eye betray my heart unto vanity let me not be so transported with any earthly objects as to depart from my perfect love of Thee, and desire of heavenly things Bp Hall

— quicken thou &c] Give me grace to go on with more and more vigour in thy way Dr Wells

45 — I will walk at liberty] The liberty of the sons of God freed from the fetters of sin

48 My hands also will I lift &c] I will earnestly employ my self, and all my actions to the performance of what Thou commandest me Bp Hall

19 Remember the word &c] The Psalmist here instructs us to

prefer our petition upon these grounds first that God cannot prove false to His word Remember the word unto thy servant secondly that He will never disappoint an expectation which Himself hath raised, "upon which Thou hast caused me to hope Bp Horn

20 — quickened me] Revived me in my sorrows Dr Wells

24 — in the house of my pilgrimage] In all my wanderings up and down 1 Sam xxii 1, 2, 5 and xxiii 13 Pp Patrick

26 This I had] That is this composition of mind and cheerfulness of spirit Bp Patrick

30 I made haste &c] No future time that we can live upon will be more convenient than the present is for our reformation On the contrary, the more we defer, the more difficult and painful our work must needs prove, every day will both enlarge our task, and diminish our ability to perform it We should consider that we are mortal and frail and therefore any designs of future reformation may be cut off by death, which is always creeping towards us and may, for all we can tell, be very near at hand Dr Burton

in this comfort in

TETH

65 Thou hast dealt well with thy servant, O LORD, according unto thy word

66 Teach me good judgment and knowledge for I have believed thy commandments

67 Before I was afflicted I went astray but now have I kept thy word

68 Thou art good, and doest good, teach me thy statutes

69 The proud have forged a lie against me but I will keep thy precepts with my whole heart

70 Thine heart is as fat as grease, but I delight in thy law

71 It is good for me that I have been afflicted, that I might learn thy statutes

72 The law of thy mouth is better unto me than thousands of gold and silver

JOD

73 Thy hands have made me and fashioned me give me understanding, that I may learn thy commandments

74 They that fear thee will be glad when they see me, because I have hoped in thy word

75 I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me

76 I set, I pray thee, thy merciful kindness before my comfort, according to thy word unto thy servant

77 Let thy tender mercies come unto me, that I may live for thy law is my delight

78 Let the proud be ashamed, for they

dealt perversely with me without a cause but I will meditate in thy precepts

79 Let those that fear thee turn unto me, and those that have known thy testimony

80 Let my heart be sound in thy statutes, that I be not ashamed

KAPH

81 My soul fainteth for thy salvation but I hope in thy word

82 Mine eyes fail for thy word, saying When wilt thou comfort me

83 For I am become like a bottle in the smoke, yet do I not forget thy statutes

84 How many are the days of thy servant when wilt thou execute judgment on them that persecute me

85 The proud have digged pits for me, which are not after thy law

86 All thy commandments are faithful they persecute me wrongfully, help thou me

87 They had almost consumed me upon truth, but I forsook not thy precepts

88 Quicken me after thy lovingkindness, so shall I keep the testimony of thy mouth

LAMED

89 For ever, O LORD, thy word is settled in heaven

90 Thy faithfulness is unto all generations thou hast established the earth, and it abideth

91 They continue this day according to thine ordinances for all are thy servants

70. *Thine heart is as fat &c*] The fatness of the heart implies, in this place, two things in those of whom it is affirmed: luxury, and consequently insensibility to those spiritual and divine truths, which ye not only the study but the delight of temperate and holy persons. *Bp Horne*

71. *It is good for me &c*] There is a class of most important duties which can only be practised in affliction: namely, patience and composure under distress, pain, and affliction: a steadfast keeping up of our confidence in God, and our dependance upon His final goodness even at a time that every thing present is discouraging and adverse, and, what is no less difficult to retain, a cordial desire for the happiness and comfort of others, even then, when we are deprived of our own. The possession of this temper is almost the perfection of our nature. But it is then only possessed when put to the trial: tried at all it could not have been in a life made up only of pleasure and gratification. It is in the chambers of sickness, under the strokes of affliction, amidst the pincings of want the groans of pain, the pressures of infirmity, in grief in misfortune, through gloom and horror, that it will be seen whether we hold fast our hope, our confidence, our trust in God, whether this hope and confidence be able to produce in us resignation acquiescence and submission. *Archdeacon Paley*

72. *When they see me*] When they see me delivered out of all these troubles. *Dr Wells*

75. *I know &c*] I know whatever quarter afflictions come upon us, they are the judgments of God, without whose providence nothing befalls us. His judgments are always right, or just

duly proportioned to the disease and strength of the patient: in sending them God is faithful and true to His word: when He hath never promised the crown without the cross: but both on the contrary, assured us, that one will be necessary in order to our obtaining the other: and that they who are beloved by Him shall not sin with impunity, nor go astray without a call to return. *Bp Horne*

79. *Turn unto me*] Turn to my side and become my friend. *Bp Patrick*

81. *My soul fainteth &c*] My soul languisheth with a longing desire of Thy salvation, yet still I am sustained by my renewed hope of Thy merciful performance. *Bp Hall*

83. *like a bottle in the smoke*] Bottle among the Jews were made of skins. One of these if exposed to heat and smoke, would become shrivelled and useless. Such a chance will labour and sorrow cause in the human frame: and the Psalmist here represents that his beauty and strength were gone and the natural moisture dried up, in consequence of which the skin shrivelled, and both colour and vigour departed from him. *Bp Horne*

85. *which are not after thy law*] Who act without any regard to thy law. *Mudge*

89. *For ever, &c*] Or: Thy word O Lord, for ever is firmly fixed like the heavens. God's word and His truth and faithfulness, upon which His laws are founded, are as fixed as the heaven and the earth, for they owe their durability to the same word and truth. *Green, Mudge*

92 Unless thy law *had been* my delights,
I should then have perished in mine affliction

93 I will never forget thy precepts for
with them thou hast quickened me

94 I *am* thine, save me, for I have sought
thy precepts

95 The wicked have waited for me to
destroy me but I will consider thy testi-
monies

96 I have seen an end of all perfection
but thy commandment is exceeding broad
M F M

97 O how love I thy law! it is my me-
ditation all the day

98 Thou through thy commandments
hast made me wiser than mine enemies
for † they are ever with me

† Heb
it is ever
with me

99 I have more understanding than all
my teachers for thy testimonies are my
meditation

100 I understand more than the ancients,
because I keep thy precepts

101 I have restrained my feet from every
evil way, that I might keep thy word

102 I have not departed from thy judg-
ments for thou hast taught me

Ps 19 10

† Heb
putteth

103 How sweet are thy words unto my
† taste! yea, sweeter than honey to my
mouth

104 Through thy precepts I get under-
standing therefore I hate every false
way

NUN

Or
sundie

105 Thy word is a lamp unto my feet,
and a light unto my path

106 I have sworn, and I will perform
it, that I will keep thy righteous judg-
ments

107 I am afflicted very much quicken
me, O Lord, according unto thy word

108 Accept, I beseech thee, the freewill
offerings of my mouth, O Lord, and teach
me thy judgment

95 — I will consider thy testimonies] I will carefully attend to
thy commands Mudge

96 I have seen an end &c] Of "all perfection in this world
whether of beauty wit, learning pleasure, honour or riches ex-
perience will soon shew us the end But where is the end or
boundary of the word of God? Who can ascend to the height of
its excellency, who can fathom the depth of its mysteries, who
can find out the comprehension of its precepts, or conceive the
extent of its promises? Bp Horne

99 100 I have more understanding &c] That is the spiritual
wisdom in which Thy law instructs me, for conducting myself
most advantageously is infinitely to be preferred before all other
knowledge Dr Hammond

108 — the freewill offerings of my mouth] The "offerings
of the believer are prayer, praise and holy resolutions and
vows, like that of the Psalmist above, to keep God's righteous

109 My soul is continually in my hand
yet do I not forget thy law

110 The wicked have laid a snare for me
yet I eired not from thy precepts

111 Thy testimonies have I taken as an
heritage for ever for they are the rejoic-
ing of my heart

112 I have inclined mine heart † to per-
form thy statutes alway, even unto the
end † Heb
to do

SAMECH

113 I hate vain thoughts but thy law do
I love

114 Thou art my hiding place and my
shield I hope in thy word

115 Depart from me, ye evildoers for
I will keep the commandments of my
God † Matth 7

116 Uphold me according unto thy
word, that I may live and let me not be
shamed of my hope

117 Hold thou me up, and I shall be
safe and I will have respect unto thy sta-
tutes continually

118 Thou hast trodden down all them
that err from thy statutes for their deceit
is falsehood

119 Thou hast puttest away all the wicked
of the earth like dross therefore I love thy
testimonies † Heb
cause it to
cease

120 My flesh trembleth for fear of thee,
and I am afraid of thy judgments

AIN

121 I have done judgment and justice
leave me not to mine oppressors

122 Be surety for thy servant for good
let not the proud oppress me

123 Mine eyes fail for thy salvation, and
for the word of thy righteousness

124 Deal with thy servant according
unto thy mercy, and teach me thy sta-
tutes

125 I am thy servant, give me under-
standing, that I may know thy testimonies

judgments, in which he therefore petitions to be more and
more taught and instructed by the Spirit of truth Bp Horne
Freewill offerings were such sacrifices as were not offered by
the law or for any fault, but for the sake of thanksgiving
Hornmiller

109 My soul is continually in my hand] I am exposed to con-
tinual danger of my life Bp Hall See the note from Dr Durell
on Job viii 44

111 Thy testimonies have I taken as an heritage] That is, as
that which will be the means of my enjoying the chiefest good
Dr Wells

118 — for their deceit is falsehood] Because it will fail and
ruin those who trust in it Bp Horne

122 Be surety for thy servant for good] Do thou take my
cause upon thee, and stand out for the protection of mine inno-
cence Bp Hall

126 *It is time for thee, LORD, to work for they have made void thy law*

† Prov 8 11
P 19 10

127 *Therefore I love thy commandments above gold, yea, above fine gold.*

128 *Therefore I esteem all thy precepts concerning all things to be right, and I hate every false way*

PE

129 *Thy testimonies are wonderful therefore doth my soul keep them*

130 *The entrance of thy words giveth light, it giveth understanding unto the simple*

131 *I opened my mouth, and panted for I longed for thy commandments*

132 *Look thou upon me, and be merciful unto me, † as thou usest to do unto those that love thy name*

† Heb according to the custom towards those, &c

133 *Order my steps in thy word and let not any iniquity have dominion over me*

134 *Deliver me from the oppression of man so will I keep thy precepts*

135 *Make thy face to shine upon thy servant, and teach me thy statutes*

136 *Rivers of waters run down mine eyes, because they keep not thy law*

TZADDI

137 *Righteous art thou, O LORD, and upright are thy judgments*

138 *Thy testimonies that thou hast commanded are † righteous and very † faithful*

† Heb righteous

139 *My zeal hath † consumed me, because mine enemies have forgotten thy words*

† Heb zeal

140 *Thy word is very † pure therefore thy servant loveth it*

† Heb pure

141 *I am small and despised yet do not I forget thy precepts*

† Heb small or, refined

142 *Thy righteousness is in everlasting righteousness, and thy law is the truth*

143 *Trouble and anguish have † taken hold on me yet thy commandments are ray delights*

† Heb found me

144 *The righteousness of thy testimonies is everlasting give me understanding, and I shall live*

KOPII

145 *I cried with my whole heart, hear me, O LORD I will keep thy statutes*

146 *I cried unto thee, save me, † and I shall keep thy testimonies*

† Or hat I may keep

147 *I prevented the dawning of the morning, and cried I hoped in thy word*

148 *Mine eyes prevent the night watches, that I might meditate in thy word*

149 *Hear my voice according unto thy lovingkindness O LORD, quicken me according to thy judgment*

150 *They draw nigh that follow after mischief they are far from thy law*

151 *Thou art near, O LORD, and all thy commandments are truth*

152 *Concerning thy testimonies, I have known of old that thou hast founded them for ever*

RESH

153 *Consider mine affliction, and deliver me for I do not forget thy law*

154 *Plead my cause, and deliver me quicken me according to thy word*

155 *Salvation is far from the wicked for they seek not thy statutes*

156 *Great are thy tender mercies, O LORD quicken me according to thy judgments*

† Or Many

157 *Many are my persecutors and mine enemies, yet do I not decline from thy testimonies*

158 *I beheld the transgressors, and was grieved, because they kept not thy word*

159 *Consider how I love thy precepts*

126 *It is time for thee, — to work*] To shew thy hatred of the wicked courses of men, by executing due judgments upon them Bp Hall

— *made void thy law*] The law of God is “made void” by those who deny its authority, or its obligation, by those who render it of none effect through their traditions, or their lives Bp Horne

129 *Thy testimonies are wonderful &c*] The Scriptures are “wonderful,” with respect to the matter which they contain, the manner in which they are written, and the effects which they produce Bp Horne

130 *The entrance of thy words &c*] That is, Thy word or law is no sooner known, but it enlightens the mind with most useful knowledge Dr Wells

— *it giveth understanding unto the simple*] Or, to the most unlearned, so far as to teach them how they may be happy Dr Wells

131 — *and panted*] An action expressive of great and affectionate desire

139 *My zeal &c*] “Zeal” is a high degree of love, and when

the object of that love is ill-treated, it vents itself in a mixture of grief and indignation which are sufficient to wear and consume the heart. This will be the case, where men rightly conceive of that dishonour, which is continually done to God, by creatures whom He hath made and redeemed. But never could the verse be uttered with such fulness of truth and propriety by any one as by the Son of God, who had such a sense of His Father's glory, and of it as sin is no person else ever had Bp Horne

150 151 *They draw nigh that follow &c*] If our enemies “draw nigh” to destroy us, God is still nearer to preserve us, and how ever His word may be rejected by the wicked, the faithful always find it to be true, to their great and endless comfort Bp Horne

152 — *thou hast founded them for ever*] That is, Thy will and plea are firm and steadfast and shall never fail those that depend upon it Bp Patrick

159 160 *Consider how I love &c*] It is observable how the Psalmist delights to dwell on these two grateful topics the “lovingkindness of God in promising salvation, and His “truth

quicken me, O LORD, according to thy lovingkindness

† Heb
160 Thy word is true from the beginning and every one of thy righteous judgments endureth for ever

§ CIII N

161 Princes have persecuted me without a cause but my heart standeth in awe of thy word

162 I rejoice at thy word, as one that findeth great spoil,

163 I hate and abhor lying but thy law do I love

164 Seven times a day do I praise thee because of thy righteous judgments

165 Great peace have they which love thy law and nothing shall offend them

166 I ORO, I have hoped for thy salvation, and done thy commandments

167 My soul hath kept thy testimonies, and I love them exceedingly

168 I have kept thy precepts and thy testimonies for all my ways are before thee

T A L L

169 Let my cry come near before thee, O LORD give me understanding according to thy word

170 Let my supplication come before thee deliver me according to thy word

in the constant performance of that promise to His Church while she loves and adheres to His precepts. Thus it hath been from the beginning, and thus it will be, until the whole counsel of Heaven shall be fulfilled by the resurrection and salvation of the just. *Bp Horne*

191 Seven times] That is, in my times, in the day. *Bp Hall*
165 Great peace &c.] To enjoy a peace which sets us above the power of evil, which places us out of the reach of fortune, which inspires us with courage in the midst of danger, which opens our eyes to look through the gloomiest scenes of sorrow to the blessed hope of future glory which establishes our hearts in a patient expectation of God's deliverance, so that nothing can terrify or dismay us, is that which the world can never give and which can only proceed from the blessed Spirit of God, whose promise it is to confirm the faithful to the end and so to run their path that "nothing can offend them." This is that peace of which the Psalmist here speaks and which is the peculiar lot and inheritance of the righteous of him who loveth the law of God. *Bp Sherlock*

— and nothing shall offend them.] Or, cause them to fall. *Dr Watts*

165 — Love thee.] That is perfectly known to Thee. The consideration of God's omnipresence is the best motive to an holy life. *Bp Wilson*

That this Psalm may be read with improvement, it will be convenient to add to the particular reflexions already made these three principal reflexions. 1. That the law of God is most excellent and its effects most wonderful. David teaches us that the Divine law is the most perfect, that it gives a heavenly light which enlightens us, that it gives understanding, that it purifies and rejoices the heart, that it supports us in afflictions, that it gives us unity, the peace of conscience and that it is infinitely better than all the treasures and riches in this world. 2. In this Psalm we learn to distinguish good men. They are merciful and

171 My lips shall utter praise, when thou hast taught me thy statutes

172 My tongue shall speak of thy word for all thy commandments are righteous-ness

173 Let thine hand help me, for I have chosen thy precepts

174 I have longed for thy salvation, O LORD, and thy law is my delight

175 Let my soul live, and it shall praise thee, and let thy judgments help me

176 I have gone astray like a lost sheep, seek thy servant, for I do not forget thy commandments

PSALM CXX

1 David prayeth against Doeg, reproacheth his honour, complaineth of his necessary conversation with the wicked

¶ A Song of degrees

I N my distress I cried unto the LORD, and he heard me

2 Deliver my soul, O LORD, from lying lips, and from a deceitful tongue

3 ¶ What shall be given unto thee? or what shall be done unto thee, thou false tongue?

4 ¶ Sharp arrows of the mighty, with coals of juniper

5 Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar

about 10 s
Or What
all the
deceitful
ten me
in the
cruel
shall be
the
Heb
ill d
Or this
with stay
a us of
the m h
man with
c
muy

upright in their way they do that which is right they walk in the law of the Lord and meditate on it day and night they love God and His word with all their heart, they abstain from evil and from the company of the wicked, they join themselves to the righteous they are struck with terror at the sight of God's judgments they trust in Him and are calm and patient under affliction. 3. Lastly, this Psalm is full of many excellent precepts which should be continually in our mouths and in our heart, begging God to enlighten our mind to teach us His law, to incline our hearts to obey Him to take us under His care and guide us always by His providence and His Holy Spirit. These are the instructions with which this Psalm furnishes us for which purpose we should do well frequently to read it, and meditate on its contents. *Ostervald*

Psalm CXX This Psalm is one of the fifteen, which are entitled Psalms of Ascensions; that is, which were sung when the people came up either to worship in Jerusalem at the annual festivals or perhaps from the Babylonish captivity. *Bp Lenth* The Psalmist here begs of God to defend him from the deceit and calumnies of the wicked, and complains that he is forced to dwell among them. *Green*

A Song of degrees] Or rather, of ascensions. *Bp Horne*
Ver 4 Sharp arrows &c.] That is All the reward thou shalt meet with shall be a swift vengeance from the Almighty. This is figuratively represented by sharp arrows and burning coals of juniper (or, as some think, the Spanish broom) the wood of which is supposed to burn more intensely than any other. *Green*
Parkhurst

5 Woe is me &c.] Mesech was the son of Japhet Gen x 2 and Kedar the son of Ishmael Gen xxi 13. The descendants of both of them were idolaters, remarkable for their barbarity and cruelty, and for being enemies to peace. David is not to be understood as saying that he actually dwelt among these people but only that he lived among people who were of the same tribe.

the great safety of the godly.

PSALMS

David professeth his joy for the church

6 My soul hath long dwelt with him that
hath peace

*Or, I am
of peace*

7 I am *for* peace but when I speak,
they are for war

PSALM CXXI

*The great safety of the godly, who put their trust in God's
protection*

A Song of degrees

*Or, Shall
I cry up
unto the
hills, which
will my
help come?
Ps 121 8*

I WILL lift up mine eyes unto the hills,
from whence cometh my help

2 My help cometh from the Lord, which
made heaven and earth

3 He will not suffer thy foot to be moved
he that keepeth thee will not slumber

4 Behold, he that keepeth Israel shall
neither slumber nor sleep

5 The Lord is thy keeper the Lord is
thy shade upon thy right hand

6 The sun shall not smite thee by day,
nor the moon by night

7 The Lord shall preserve thee from all
evil he shall preserve thy soul

8 The Lord shall preserve thy going
out and thy coming in from this time forth,
and even for evermore

poets and musicians with the descendants of Melech and Kedur
duards

This Psalm teaches 1st That good men may be exposed to
calumny and the malice of men but that God protects and de-
liver them 2dly That it is a great affliction to good men to live
among the wicked and ungodly 3dly That it is the character
of the righteous to love peace as it is of the wicked to be addicted
to confusion and trouble *Osterwald*

Psalm CXXI This Psalm is of the dramatick or dialogue form
It is both concise and elegant The king apparently going forth
to battle first approaches the ark of God, and in the two first
verses humbly implors the Divine assistance on which alone he
professes to rest his confidence In the third and following verses
the high priest answers him from the tabernacle *Bp Lowth*

Ver 1 — *unto the hills,* To the mountains of Zion and Mo-
rath where Jerusalem was built where the tabernacle was placed,
and from whence Jehovah assisted His people when they were in
distress *Green*

5 — *thy shade* Thy shelter *Dr Wells*

6 *The sun &c* The meaning is, that the good man, during
his journey through life, shall be under God's protection at all
seasons *Bp Horne*

8 *The Lord shall preserve &c* Bishop Lowth refers the
words to the king's going forth to battle But they may be ap-
plicable to the preservation of the Jews from their enemies on
their going to their feasts at Jerusalem *Democ*

How happy is that man whose help cometh from the Lord
I though the whole creation throws upon him and all nature looks
black upon him he has His light and support within him, that is
able to cheer his mind and bear him up in the midst of any hor-
rours which may encompass him He knows that his Helper is
at hand and is always nearer to him than any thing else can be
which is capable of annoying or terrifying him In the midst of
calumny or contempt he attends to that Being who who pers
better things within his soul, and whom he looks upon as his De-
fender his Glory, and the Father-up of his head In his deepest
solitude and retirement he knows that he is in company with the
Greatest of Beings, and perceives within himself such real sensa-

PSALM CXXII

*David professeth his joy for the church 6 and prayeth
for the peace thereof*

A Song of degrees of David

I WAS glad when they said unto me,
Let us go into the house of the Lord

2 Our feet shall stand within thy gates,
O Jerusalem

3 Jerusalem is builded as a city that is
compact together

4 Whether the tribes go up the tribe of
the Lord, unto the testimony of Israel, to
give thanks unto the name of the Lord

5 For there are set thrones of judi-
ment, the thrones of the house of Da-
vid

6 Pray for the peace of Jerusalem they
shall prosper that love thee

7 Peace be within thy walls, and pros-
perity within thy palaces

8 For my brethren and companion
sakes, I will now say, Peace be within
thee

9 Because of the house of the Lord our
God I will seek thy good

tions of His presence, as we more delighted than any thing to be
met with in the society of His creature Even at the hour of
death he considers the pains of his dissolution to be nothing else
but the breaking down of that partition which stands between
his own soul and the sight of that Being who is always present
with him and who will then manifest Himself to him in full
of joy *Addison*

Psalm CXXII The subject of this Psalm is that joy which the
people were wont to express upon their coming up in companies
to keep a feast at Jerusalem when the Divine services were re-
gulated and that city was appointed to be a place of public
worship *Joy Home*

Ver 2 — *shall stand* More literally stood or are standing
Abp Secker

3 *Jerusalem is &c* Jerusalem is compact is to its building,
and the inhabitants of it firmly united by mutual harmony and
friendship *Dr Chandler* Jerusalem is built as a city that is
placed in the centre of union, that is it was the great seat and
centre of religion and justice was the centre of union to all the
tribes *Myles Dr Delaney*

4 — *unto the testimony of Israel* That is unto the ark of
the testimony *Dr Wells Edwards, Merrick*

6 *Pray for the peace of Jerusalem* A concern for the peace
and happiness of our country is not only a political but a reli-
gious virtue a care that becomes us both as we are men, and as
we are Christians which stands not upon the narrow bottom of
self interest but rises from a more generous principle partaking
of the love of God and love of our neighbour, since whilst we
seek the publick peace we show our beneficence to the one, and
our obedience to the other *Bp Sherlock*

As we are concerned for the happiness of our country in ge-
neral so ought we to be for the welfare of the Church in parti-
cular The Kingdom of our Master must subsist as well as other
kingdoms and societies do by the cultivation of peace and unity
among those who are the subjects of it Joined to one common
head Christians should be joined likewise to each other, keep-
ing the unity of the Spirit in the bond of peace 1 ph iv 3 *Bp
Horne*

PSALM CXXIII

1 The godly profess their confidence in God, 3 and pray to be delivered from contempt

¶ A Song of degrees.

UNTO thee lift I up mine eyes, O thou that dwellest in the heavens

2 Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the LORD our God, until that he have mercy upon us

3 Have mercy upon us, O LORD, have mercy upon us for we are exceedingly filled with contempt

4 Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud

PSALM CXXIV

The church bleaseth God for a maraculous deliverance

¶ A Song of degrees of David

IF it had not been the LORD who was on our side, now may Israel say,

2 If it had not been the LORD who was on our side, when men rose up against us

3 Then they had swallowed us up quick, when their wrath was kindled against us

4 Then the waters had overwhelmed us, the stream had gone over our soul

5 Then the proud waters had gone over our soul

Psalm CXXIII This is a short address to God for His special assistance under circumstances of distress, from the proud and insolent behaviour of some haughty oppressors. *Travell*

Ver 2 — unto the hand of their masters, &c] The servants or slaves in the East still attend their masters or mistresses with the profoundest respect. Munhall observes this to be the case in Turkey and Bp Pococke says, that in Egypt "every thing is done with the greatest decency and the most profound silence the slaves or servants standing at the bottom of the room with their hands joined before them watching with the utmost attention every motion of their master who commands them by signs. *Parthurst*

We have never more need of the influence of God's Spirit, than when those who oppress us add contempt and scorn to their injustice and when the spectators of our misery take occasion from thence to deride and despise our persons not in any thing preserving us in those cases from some unwearied excesses of grief but the calling up our eyes unto Him from whom all affliction comes. *Lord Clarendon*

Psalm CXXIV This Psalm is an acknowledgment of God's assistance and a thankful commemoration of the deliverances wrought signally by Him. It is appointed to be sung by the Levites after the return from the captivity, and is very suitable to any other eminent deliverance wrought by God for His servants. *Dr Hammond* This is one of the proper Psalms for the thanksgiving days of the fifth of November and the twenty-ninth of May.

The great lesson which this Psalm from the beginning to the end, inculcates is that for every deliverance whether of a temporal or a spiritual nature, we should, in imitation of the saints

6 Blessed be the LORD, who hath not given us as a prey to their teeth

7 Our soul is escaped as a bird out of the snare of the fowlers the snare is broken, and we are escaped

8 Our help is in the name of the LORD, who made heaven and earth.

PSALM CXXV

1 The safety of such as trust in God 4 1 prayer for the godly and against the wicked

¶ A Song of degrees

THEY that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever

2 As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever

3 For the rod of the wicked shall not rest upon the lot of the righteous, lest the righteous put forth their hands unto iniquity. *† Heb wickedness*

4 Do good, O LORD, unto those that be good, and to them that are upright in their hearts

5 As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity but peace shall be upon Israel

PSALM CXXVI

1 The church, celebrating her incredible return out of captivity, 4 prayeth for, and propheseth the good success thereof

above, ascribe "salvation to our God, and unto the Lamb, Rev vii 10 Bp Horne

Psalm CXXV This Psalm, like the preceding is appointed for the thanksgiving on the fifth of November

Ver 2 As the mountains &c] As Jerusalem is encompassed by high hills, which render it inaccessible by enemies so is the good providence of God a never failing barrier and protection to His people. *Bp Patrick Travell*

3 For the rod &c] This implies, that the Almighty will view to the maintenance of pure religion, will preserve His people from subjection to the power of the wicked

— the rod] The power. *Merrick*

The dearest and most unquestionable proof that we put our trust in the Lord, is our steadiness and constancy in His precepts that no allurements and invitations of pleasure and profit or apprehensions of terror and misery and calamity, can persuade us in the least degree to swerve from them, in order to compass the one, or to avoid the other, and the sure evidence that He doth accept this our trust in Him, is, when He blesses our constancy, and makes us, as it were, as unmovable as Himself and as He cannot fail, or be shaken in His resolutions towards us so we cannot be shaken in our confidence in Him, or misled by that confidence. *Lord Clarendon*

Psalm CXXVI There is little doubt that this Psalm was expressly composed on the return of the Jews from their captivity in Babylon which the Psalmist prays may be fully completed by the entire restoration of the faithful. *Travell* This is one of the proper Psalms for the thanksgiving on the twenty-ninth of May

¶ A Song of degrees

WHEN the Lord † turned again the captivity of Zion, we were like them that dream

2 Then was our mouth filled with laughter, and our tongue with singing then said they among the heathen, The Lord † hath done great things for them

3 The Lord hath done great things for us, *whereof* we are glad

4 Turn again our captivity, O Lord, as the streams in the south

They that sow in tears shall reap in joy

6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him

PSALM CXXVII

1 The virtue of God's blessing 5 Good children are his gift

¶ A Song of degrees, || for Solomon

EXCEPT the Lord build the house, they labour in vain † that build it except the Lord keep the city, the watchman waketh but in vain

2 It is vain for you to rise up early, to

sit up late, to eat the bread of sorrows for so he giveth his beloved sleep.

3 Lo, children are an heritage of the Lord and the fruit of the womb is his reward

4 As arrows are in the hand of a mighty man, so are children of the youth

5 Happy is the man that hath his quiver full of them they shall not be ashamed, but they shall speak with the enemies in the gate

PSALM CXXVIII

The sundry blessings which follow them that fear God

¶ A Song of degrees

BLESSED is every one that feareth the Lord, that walketh in his ways

2 For thou shalt eat the labour of thine hands happy shalt thou be, and it shall be well with thee.

3 Thy wife shall be as a fruitful vine by the sides of thine house thy children like olive plants round about thy table.

4 Behold, that thus shall the man be blessed that feareth the Lord

5 The Lord shall bless thee out of Zion and thou shalt see the good of Jerusalem all the days of thy life

Ver 1 — *we were like them that dream*] We could scarcely believe it but thought ourselves only in a dream of so great a happiness Dr Wells

4 *Turn again our captivity &c*] The joy occasioned by Cyrus's proclamation having been described in the former part of the Psalm we may now suppose some of the Jews ready to set out on their return home at which time and during their journey they prefer this petition to God, that He would be pleased to bring back the rest of their countrymen, who like floods rolling down upon the thirsty regions of the south, might people the land and by their labours put an end to the desolations of Judah Bp Horne

— *the streams in the south*] This image seems to be taken from the torrents in the deserts to the south of Judaea which were constantly dried up in summer, (see Job vi 17, 18,) and as constantly returned after the rainy season, and filled again their deserted channels Bp Lenth

5 6 *They that sow in tears &c*] These verses pry in general, that God from a melancholy beginning (for such was the restoration it fit), rather the seed of one, than one maturely grown) will grant a happy issue Mudge, Green

This Psalm engages us to reflect on the wonderful things which God has done at all times for His people, by delivering them, contrary to all appearance, from the power of their enemies. It assures us moreover, that if the Church on the righteous, are in affliction and tears, God gives them at last occasion to rejoice in, in general, when men have been tried and humbled by affliction, He makes gladness succeed to sorrow, causing those who sow in tears to reap in joy Ostervald

Psalm CXXVII This is a Psalm which can never be out of season the design of its author being to teach us the necessity of a dependence upon God and His blessing in every work to which we set our hands Bp Horne It is used in our service on the Thanksgiving of Women after Child-birth

Ver 2 *It is vain for you &c*] That is, it is in vain for you to

rise up early to labour to go late to rest and to eat the bread of carefulness unless the Lord bless your endeavours which is He giveth to His beloved even while they sleep Green

4 — *children of the youth*] Rather as in the old translation, the young children Rosenmüller Street

5 — *but they shall speak &c*] The gate was the place of resort for public business and justice under the porch that belonged to it Children would support a man there in his contest and pretensions Mudge See the notes on Gen xxiii 10 and on Deut xvi 15 There is said to be a Chinese proverb to this effect, 'When a son is born into a family, a bow and arrow are hung up before the gate this should seem to be a figurative expression, signifying that a new protector is added to the family Merrick

The Psalmist does not certainly intend to say at ver 2, that labour and diligence are vain but that they are so except the Lord be with the labourer the business is not to be done by all the industry and pains in the world without Him which is if His aid be called in if part of our time be spent in prayer, not the whole of it in toiling without prayer our work will become easier, and go on better without solicitude and anxiety for success and completion will no longer prey upon our minds by day and break our rest at night we shall cheerfully fulfil our daily tasks, and then with confidence and resignation lay our heads upon our pillows and God will give to His beloved a sweet and undisturbed sleep which shall fit them to return every morning, with renewed vigour and alacrity to their stated employments Bp Horne

Psalm CXXVIII This is generally considered as a marriage-song sung at the marriages of the Israelites, strongly pointing out the happiness of such as are truly religious, and the claim they thereby obtain to be blessed in their person, in their family, and in the prosperity of their country Travell It is introduced into our marriage service

Marriage was ordained by God to complete the felicity of man

6 Yet, thou shalt see thy children's children, and peace upon Israel

PSALM CXXIX

1 An exhortation to praise God for saving Israel in their great afflictions 5 The haters of the church are cursed

¶ A Song of degrees

1 On
Much

¶ **M**ANY a time have they afflicted me from my youth, my Israel now say

2 Many a time have they afflicted me from my youth yet they have not prevailed against me

3 The plowers plowed upon my back, they made long then furrows

4 The LORD is righteous he hath cut asunder the cords of the wicked

5 I let them all be confounded and turned back that hate Zion.

6 Let them be as the grass upon the housetops, which withereth afore it groweth up

7 Wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom

8 Neither do they which go by say, The

in a state of innocence and the benediction of Heaven will ever descend upon it, when undertaken in the fear of the Lord. The vine a lowly plant, raised with tender care, becoming by its luxuriance its beauty and its clusters, the ornament and glory of the house to which it is joined, and by which it is supported, forms the finest imaginable emblem of a fair, virtuous, and fruitful wife. The olive trees planted by the inhabitants of the eastern countries around their tables, or banqueting places in their gardens, to cheer the eye by their verdure and to refresh the body by their cooling shade, do no less aptly and significantly set forth the pleasure which parents feel at the sight of a numerous and flourishing off-spring. *Bp Horne*

Psalm CXXIX This Psalm was perhaps composed by Ezra or Nehemiah, for the consolation of the Jews at the time that their enemies obstructed the rebuilding of the city and temple. *Dimock* It is one of the proper Psalms of the thanksgiving day on the twenty-ninth of May

Ver 3 *The plowers plowed &c*] A figurative mode of expressing severe oppression

4 *The Lord is righteous &c*] But God, who is ever faithful to His promises, has destroyed the power of these wicked oppressors. *Truvel*

7 — *his bosom*] See the note on Ps lxxix 12

8 — *The blessing of the Lord &c*] This is a poetical form of saying I let them be destroyed, as that which is useless, which affords neither the plenty nor the joy of harvest

Both under the Old Testament and under the New, the church of God has often been assaulted, but He has always preserved it, and its enemies have not been able to destroy it. Hence we may rest in sure belief that His Church will ever stand secure, and that those who hate Zion will be "confounded and turned back." *Osterwald*

Psalm CXXX In the first part of this Psalm the author prays God earnestly to forgive him his sins and to remit the consequences of them, in strong expectation that pursuant to His word, He would grant his prayer in the second he has obtained his request, and encourages therefore all his brethren

blessing of the Lord be upon you we bless you in the name of the Lord

PSALM CXXX

1 The psalmist professeth his hope in prayer, 5 and his patience in hope 7 He exhorteth Israel to hope in God

¶ A Song of degrees

OUT of the depths have I cried unto thee, O LORD

2 Lord, hear my voice let thine ears be attentive to the voice of my supplications

3 If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?

4 But there is forgiveness with thee, that thou mayest be feared

5 I wait for the LORD, my soul doth wait, and in his word do I hope

6 My soul waiteth for the Lord more than they that watch for the morning ¶ I say, more than they that watch for the morning *which watch unto the morning*

7 Let Israel hope in the LORD for with the LORD there is mercy, and with him is plenteous redemption

8 And he shall redeem Israel from all his iniquities

to put their trust in God for redeeming them from their sins and the punishment of them. *Mudge* It seems to have been composed, or at least used, upon occasion of the publick penitence of which mention is made in the ninth and tenth chapters of 1 Ezra. *Rosenmuller* This Psalm is appointed to be used on Ash Wednesday, and is one of those which are styled penitential Psalms.

Ver 1 *Out of the depths*] Or deep waters. Troubles and calamities are figuratively represented by deep waters. *Green*

3 — *shouldest mark iniquities*] Shouldest charge us with all our sins. *Bp Wilson* Wilt be extreme to mark what is thine amiss. *Old Translation*

6 *My soul &c*] The meaning is, The guards every morning that hasten to their watches are not earlier than I am in my daily addresses to God. By these guards seem to be meant the priests, or some officers of theirs, which were peculiarly appointed, from a tower, to expect the first appearance of break of day, for the purpose of offering the morning oblation. *Jr Hammond* See the note on Exod xiv 24

8 *And he shall redeem &c*] He will assuredly rescue them from those distresses and sufferings, which He hath inflicted on them, as a punishment for their iniquities. *Truvel*

The fourth verse of this Psalm should teach us, upon what ground every man is to build the persuasion of the pardon of his sins. It is the temper of most persons, to be more busy about their assurance, than their obedience and to be confident of their reward, while they should be solicitous about their duty. But to discover whether such men's confidence be sound and rational, or vain and fallacious, I should recommend them to this one criterion and mark of trial, namely, to reflect upon and consider what effects this persuasion of God's mercy, works upon their spirits. If men, from the persuasions of mercy, grow impudent and bold in sin, presume upon God's patience, and venture far upon the stock of a supposed forgiveness they must know that they are under the power of a destructive intimation. Mercy was never intended to serve any man in his vice, to smooth him in his sin, and by abused hopes of pardon to strengthen the hand of his corruption. And therefore he that from God's mercy gathers no argument for His fear, may conclude thus much, that there is no pardoned forgiveness with God, but no forgiveness for him. *Dr South*

PSALM CXXXI.

1 David, professing his humility, & exhorteth Israel to hope in God

¶ A Song of degrees of David

LORD, my heart is not haughty, nor mine eyes lofty: neither do I exalt myself in great matters, or in things too high for me.

2 Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.

3 Let Israel hope in the Lord from henceforth and for ever

PSALM CXXXII

1 David in his prayer commendeth unto God the religious care he had for the ark. 8 His prayer at the removing of the ark, 11 with a repetition of God's promises

¶ A Song of degrees

LORD, remember David, and all his afflictions

2 How he swaie unto the Lord, and vowed unto the mighty God of Jacob,

3 Surely I will not come into the tabernacle of my house, nor go up into my bed,

4 I will not give sleep to mine eyes, or slumber to mine eyelids,

5 Until I find out a place for the Lord, an habitation for the mighty God of Jacob

6 Lo, we heard of it at Ephratah, we found it in the fields of the wood

7 We will go into his tabernacles we will worship at his footstool

8 Arise, O Lord, into thy rest, thou and the ark of thy strength

9 Let thy priests be clothed with righteousness, and let thy saints shout for joy

10 For thy servant David's sake turn not away the face of thine anointed

11 The Lord hath sworn in truth unto David, he will not turn from it, Of the fruit of thy body will I set upon thy throne

12 If thy children will keep my covenant and my testimony that I shall teach them, then children shall also sit upon thy throne for evermore

13 For the Lord hath chosen Zion, he hath desired it for his habitation

14 This is my rest for ever here will I dwell, for I have desired it

15 I will abundantly bless her provision I will satisfy her poor with bread

16 I will also clothe her priests with salvation and her saints shall shout aloud for joy

17 There will I make the horn of David to bud I have ordained a lamp for mine anointed

our great joy, hath told us the very place where He will fix His habitation, (1 Chron xxi 18, 26) in the territory of Beth-lehem Ephratah (Gen xxxv 16, 19) in the fields of that forest, where the angel stood, and directed David to build an altar to the Lord (1 Chron xxi 18 and xxii 1 Bp Horne Jerusalem being situated not far from Beth-lehem, might be comprehended in the region of Ephrata Merrick

7 — *we will worship at his footstool*] The Lord's footstool here mentioned, was either the ark of the testimony itself, or the place at least where it stood, called the Holy of Holies, towards which the Jews in their temple used to worship For Mede

8 *Arise, O Lord, into thy rest*] Arise, O Lord, to take possession of thy resting place Green

10 — *turn not away &c*] Do not reject the prayer of him, whom Thou hast consecrated to be king of thy people Travell

11 *The Lord hath sworn &c*] That this is a prophecy of the Messiah, we have the authority of St Peter to say Acts ii 30 This promise to David occurs, 2 Sam vii 12 and hath a twofold sense, relating to Solomon in type and shadow, to Christ in truth and substance Bp Horne

12 — *for evermore*] The temporal kingdom of David continued in the line of David till the birth of Christ, when the spiritual kingdom commenced in the person of this Son of David, of which there shall be no end Dimock

16 *I will also clothe her priests with salvation*] I will spread My protection and defence over her priests, which are consecrated to Me Bp Hall

17 — *the horn of David &c*] The "horn" and "lamp" signify the regal dignity of David No one shall one of his successors fail, but another shall be raised up to succeed him Green The Jews confess that this verse mystically refers to Christ Bp Horne

The vow which David had made to establish a fixed place of

† Heb
walk

† Heb
wonderful

† Heb
my

† Heb
from

about 1004

† Heb
salutations

Psalm CXXXI This Psalm was probably intended as a form of humble devotion, to be used at seasons of religious humiliation

Ver 2 *Surely I have behaved &c*] The meaning seems to be, I depend wholly upon God's providence for the way and time of bringing me to the kingdom, as the poor helpless infant, when it is deprived of its natural and accustomed food, the mother's milk, takes no care to provide for itself, but wholly relies upon its mother's care for its support Poole

This Psalm expresses the sentiments which all the children of God ought to entertain they are to be humble not rising at high things but resembling little children in innocence and simplicity What David teaches us on this head, is the same with what our Lord more fully recommends in the Gospel when He tells us, that if we become not as little children, He will not acknowledge us for His disciples, nor shall we enter into the kingdom of heaven Querald

Psalm CXXXII Some are of opinion that this Psalm was composed by Solomon at the dedication of the temple, since he includes his prayer upon that occasion with three verses of it (2 Chron vi 41, 42) Many parts of it refer so plainly to the Messiah, that it is well adapted to the service of Christmas-day Travell

Ver 3 *I will not come into &c*] This is not to be understood literally but as figurative expression of his passionate desire to do this work, which was so earnest that neither his house nor bed, nor sleep, could give him any content till it was completed, or in some forwardness Poole

5 — *a place for the Lord*] A convenient place for the ark of the Lord, 1 Chron xv 1 and xvi 1—43, Bp Patrick

6 *Lo, we heard of it &c*] In other words, as Bp Patrick hath paraphrased this verse, "And now, behold, the Lord Himself, to

18 His enemies will I clothe with shame: but upon himself shall his crown flourish

PSALM CXXXIII.

The benefit of the communion of saints

¶ A Song of degrees of David

† He
or it
ther

BEHOLD, how good and how pleasant it is for brethren to dwell together in unity!

2 It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

3 As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

PSALM CXXXIV

An exhortation to bless God

¶ A Song of degrees

BEHOLD, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord.

† Or
in holiness

2 Lift up your hands in the sanctuary, and bless the Lord

Divine service was a striking mark of his piety. From hence great men, magistrates, and all men in general, ought to learn that they should assist with the greatest fervency, the glory of God and His true worship, and promote them to the utmost of their power. The choice which God had made of Zion for the place of His worship, and the promises with which He had engaged to dwell there for ever to bless and prosper it, are to be applied to the Christian Church, in which He dwells in a more particular manner, and wherein He is to be worshipped and adored unto the end of the world. We ought all of us continually to pray for the preservation of the Church for a blessing on its ministers, and on all its members. *Ostervald*

Psalm CXXXIII This short but pleasing Psalm was composed either to recommend unity among the tribes of Israel, or to celebrate it when it had taken place. It was fitly used by the first Christians to express their joy for the blessed union of Jews and Gentiles, and may now serve the uses of all Christian societies, whose happiness lie in holy peace and concord. *Bps Horne and Patrick*

Ver 2 *It is like the precious ointment &c*] The happiness derived to all classes of the community from the establishment of unity is here aptly compared to the holy oil which diffuses sanctity and fragrance over the person and garments of the high priest.

— *skirt*] The original word does not signify 'skirts' but the upper part of the garment about the neck, near the head. This garment was put over the head, and the neck part or collar where the head came through it is the part meant. *Rever*

3 — *the dew of Hermon,*] Maundrell says, 'We were sufficiently instructed by experience what the holy Psalmist means by the dew of Hermon: our tents being as wet with it as if it had rained all night.'

— *the mountains of Zion*] These seem to be those mountains which stood round about Jerusalem. *Rosenmüller*

— *for there &c*] That is God hath promised all kind of prosperity upon the dwelling of those who live together in unity. *Green, Rosenmüller*

3 The Lord that made heaven and earth bless thee out of Zion.

PSALM CXXXV

1 An exhortation to praise God for his mercy, 5 for his power, 8 for his judgments, 15 The vanity of idols, 19 An exhortation to bless God

PRAISE ye the Lord. Praise ye the name of the Lord, praise him, O ye servants of the Lord.

2 Ye that stand in the house of the Lord, in the courts of the house of our God,

3 Praise the Lord, for the Lord is good: sing praises unto his name, for it is pleasant.

4 For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure.

5 For I know that the Lord is great, and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places.

7 He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures.

The colouring of the picture presented to us in this Psalm is much heightened by its being viewed in another light: it is a representation of spiritual unity in the Church. The spirit of heavenly love was that oil of gladness which Jehovah poured without measure on Him who is the High Priest and Head of His Church. Insinuating and healing, comforting and exalting, it diffused from Him over His body mystical even down to the least and lowest members, of His fulness have we all received. Nor did the dew of heaven, in time of drought, ever prove more refreshing and beneficial to the mountains of Judah than are the influences of Grace when descending in soft silence from above upon the Church in the union and communion of which, God hath commended the blessing even life for evermore. *Lp Horne*

Psalm CXXXIV This Psalm seems to be nothing more than the alternate cry of the two different divisions of the temple watch. The first watch addresses the second reminding them of their duty: the second answers by a solemn blessing, which address and the answer seem both to be a set form which each division proclaimed, or sung aloud at stated intervals, to notify the time of night. *Bp Louth*

The ministers of God should learn from this Psalm that their night and day were by their office called to praise God at their night in His temple, and to pray for the people of Israel, but to the ministers of the Christian church, by their office, in a particular manner, called to bless and praise continually God's name and to pray without ceasing for the prosperity of the Church. *Ostervald*

Psalm CXXXV This Psalm is thought to have been sung by the Levites at the opening of the gates of the temple. *Th Wells*

Ver 7 — *he maketh lightnings for the rain*] He maketh the lightnings to attend the rain. *Green* Dr Russell, in his description of the weather at Aleppo in September, tells us that seldom a night passes without such lightning in the north-west quarter.

for his mercy, power, &c.

PSALMS.

God's mercies particularly enumerated.

Exod-12

Heb
on man
into beast

Numb
1 24 25
26 27 28

Heb
in a
man

Psal 11
4 6 8
10

8^b Who smote the firstborn of Egypt,
† both of man and beast.

9 Who sent tokens and wonders into the
midst of thee, O Egypt, upon Pharaoh, and
upon all his servants

10^c Who smote great nations, and slew
mighty kings,

11 Sihon king of the Amorites, and Og
king of Bashan, and all the kingdoms of
Canaan

12^d And gave their land for an herit-
age, to heritage unto Israel his people

13 Thy name, O LORD, endureth for ever,
and thy memorial, O LORD, † throughout all
generations

14 For the LORD will judge his people,
and he will repent himself concerning his
servants

15^e The idols of the heathen are silver
and gold, the work of men's hands

16 They have mouths, but they speak
not, eyes have they, but they see not,

17 They have ears, but they hear
not, neither is there any breath in their
mouths

18 They that make them are like unto
them, so is every one that trusteth in them

19 Bless the LORD, O house of Israel
bless the LORD, O house of Aaron

20 Bless the LORD, O house of Levi
that fear the LORD, bless the LORD

21 Blessed be the LORD out of Zion,
which dwelleth at Jerusalem. Praise ye
the LORD

but not attended with thunder and that when this lightning
appears in the west or south-west points it is a sure sign of the
approaching rain which is often followed with thunder. *Harmer*

14 — will judge his people,] Will plead for, or avenge His
people. — *Dr Hammond*

— will repent himself concerning his servants.] Will be gra-
cious unto His servants. *Old Translation*

15 They that make them &c.] They, who form them for ob-
jects of worship, or who blindly depend upon them for favour and
support, are as stupid and senseless, as the very idols themselves.

All the servants of God, they more especially who minister in
the temple, are repeatedly in this as in the foregoing Psalm, ex-
cited to praise their blessed Master. Two of the reasons assigned
why they should do this are first, the goodness of that Master,
and secondly the pleasantness of the employment. The latter of
these reasons hath a natural and necessary dependance on the
former. A sense of the Divine mercy will tune our hearts and
voices to praise. We who are upon earth, often find ourselves
disposed for the duty of thanksgiving because the concerns of
the body, the cares and pleasures of life, extinguish for a time
this sense in us, until grace, prayer, and meditation, render it
again lively and active. In the inhabitants of heaven who be-
hold God without the veil of matter interposed it is always so,
and therefore, they rest not day nor night from singing hallelu-
jahs nor cease one moment to rejoice in God their Saviour. *Bp Horne*

Psalm CXXXVI This is a delightful hymn of praise and

PSALM CXXXVI.

An exhortation to give thanks to God for particular
mercies

O^a GIVE thanks unto the LORD, for he is
good for his mercy endureth for ever. *Psalm 118 1 & 119 1*

2 O give thanks unto the God of gods
for his mercy endureth for ever

3 O give thanks to the Lord of lords
for his mercy endureth for ever

4 To him who alone doeth great won-
ders for his mercy endureth for ever

5^b To him that by wisdom made the
heavens for his mercy endureth for ever

6^c To him that stretched out the earth
above the waters for his mercy endureth
for ever

7^d To him that made great lights for
his mercy endureth for ever

8 The sun † to rule by day for his mer-
cy endureth for ever

9 The moon and stars to rule by night
for his mercy endureth for ever

10^e To him that smote Egypt in their
firstborn for his mercy endureth for ever

11^f And brought out Israel from among
them for his mercy endureth for ever

12 With a strong hand, and with a
stretched out arm for his mercy endureth
for ever

13^g To him which divided the Red sea
into parts for his mercy endureth for
ever

14 And made Israel to pass through the

thanksgiving to Jehovah God of gods, and Lord of lords for
the wonders of creation, of providence and grace which were
probably celebrated in due order by one half of the choir while
the other half or perhaps the whole in full choirs took up the
burden of each verse. For His mercy endureth for ever. A
form prescribed by David (1 Chron. xvi. 41) to be used con-
tinually in the Divine service. A form highly proper for crea-
tures, and sinful creatures, to use whose great employment it is
now and will be for ever, to magnify the mercy and loving-kind-
ness of their God. *Bp Horne*

Vers 2 — God of gods.] That is Sovereign of all the heavenly
hosts. *Bp Patrick* See Exod. xxiv. 11. *Dr Mack*

3 — Lord of lords.] Lord of the kings and princes of the
earth. *Bp Patrick*

4 To him who alone doeth great wonders.] All the works of
God are wonderful and speak Him done to have been given au-
thority. The established course of the world is in reality no le-
ss admirable than are those extraordinary interpositions of Omnipot-
ence whereby it hath been sometimes interrupted and suspended
though the latter, on account of their novelty, are apt to affect us
more than the former, which is ever before our eyes, and
therefore less regarded by us. How many of those for whom
the wonders of creation, providence and redemption have been
so might think none of them worthy their attention! Angels, ad-
mired and adored where man will not deign to cast an eye or em-
ploy a thought. *Bp Horne*

The Sovereign Prince, the great Author of nature, has in Him
all possible perfection as well in kind as in degree, so that when we
have raised our notion of this infinite Being as high as it is possi-

midst of it for his mercy *endureth* for ever

^{Exod 14 28} 15 ^{† Heb} But ^{shaked off} † overthrew Pharaoh and his host in the Red sea for his mercy *endureth* for ever.

^{Exod 17 22} 16 [†] To him which led his people through the wilderness for his mercy *endureth* for ever

17 To him which smote great kings for his mercy *endureth* for ever

^{Deut 29} 18 [†] And slew famous kings for his mercy *endureth* for ever

^{Psalm 135 10 11} 19 [†] Sihon king of the Amorites for his mercy *endureth* for ever

^{Numb 21 21} 20 [†] And Og the king of Bashan for his mercy *endureth* for ever

^{Numb 21 33} 21 [†] And gave their land for an heritage for his mercy *endureth* for ever

22 *Even* an heritage unto Israel his servant for his mercy *endureth* for ever

23 Who remembered us in our low estate for his mercy *endureth* for ever

24 And hath redeemed us from our enemies for his mercy *endureth* for ever

25 Who giveth food to all flesh for his mercy *endureth* for ever

26 O give thanks unto the God of heaven for his mercy *endureth* for ever

PSALM CXXXVII

1 The consistency of the Jews in captivity 7 The prophet curseth Edom and Babel

ble for the mind of man to go, it will fall infinitely short of what He really is. There is no end of His greatness. The most exalted creature He has made is only capable of adoring it, none but Himself can comprehend it. Such He is, when considered by the light of reason and philosophy. But if we would see Him in all the wonders of His mercy, we must have recourse to revelation, which represents Him to us not only as infinitely great and glorious, but as infinitely good and just in His dispensations towards man. We should often refresh our minds with such thoughts of Him, and annihilate ourselves before Him in the contemplation of our own worthlessness, and of His transcendent excellency and perfection. Addison

Psalm CXXXVII This is the woful lamentation of one of the Jewish captives in Babylon, either at the time of their captivity or at their return from it. It contains a mournful reflexion on their banishment from their native country combined with the insolent behaviour of their enemies and foretells the future destruction which awaited the city of Babylon and its devoted inhabitants. Truett

Vt 1 — *we sat down*] Sitting on the ground was a posture that denoted mourning and deep distress. See Lam 11 10 Job 11 13 Bp Lowth

4 *How shall we sing &c*] Many singers were carried captives, Jer 11 31 These would of course carry their instruments with them and be insulted as here. Their songs were sacred and unfit to be sung before idolaters. But the words, "How shall we sing &c" are not an answer given to their enemies, but the free utterance of the feelings of the Jews amongst themselves. Abp Secker

BY the rivers of Babylon, there we sat about 570 down, yea, we wept, when we remembered Zion

2 We hanged our harps upon the willows in the midst thereof,

3 For there they that carried us away captive required of us ^{† Heb} a song, and they that I wasted us ^{† Heb} required of us mirth, saying, Sing us one of the songs of Zion

4 How shall we sing the Lord's song in a [†] strange land

5 If I forget thee, O Jerusalem, let my right hand forget *her* cunning

6 If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above [†] my chief joy

7 Remember, O Lord, the children of Edom in the day of Jerusalem, who said, [†] Rase it, rase it, even to the foundation thereof

8 O daughter of Babylon, who art to be [†] destroyed, happy shall he be, [†] that rewardeth thee as thou hast served us

9 Happy shall he be, that taketh and dasheth thy little ones against [†] the stones

PSALM CXXXVIII

1 David praiseth God for the truth of his word 4 He propheseth that the kings of the earth shall praise God 7 He professeth his confidence in God

5 — *her cunning*] Or, skill to play upon the harp. Dr Wells

6 — *if I prefer not &c*] Literally, If I do not exalt Jerusalem above the chief or top, of my joy, that is, if I do not make it the principal subject of my joy. Bp Lowth

7 *Remember, O Lord, — day of Jerusalem*] Or, Remember O Lord to the children of Edom the day of Jerusalem, that is, punish them for their cruel insults. Dimock

— *the day of Jerusalem*] The day on which it was destroyed. Rosenmüller

8 — *happy shall he be*] The meaning of these words is He shall go on and prosper, for the Lord of Hosts shall go with him, and fight his battle against the enemy and oppressor of His people. Bp Horne

9 — *dasheth thy little ones against the stones*] That the Babylonians probably used this cruelty to the Israelitish children. see Lam 11 11 and Isa. xiii 16 Dimock

If the law of nature obliges a man to love and reverence his parents who begat him, it also binds him to a vehement affection and concernment for his country, the place of his birth, and the air that nourished him. The happy state and condition of his country is a greater joy and comfort to a true patriot, than his own particular state of wealth and prosperity can be, and he is more afflicted and cast down for any publick misery that befalls it than for any circumstance of it that brings calamity to himself. Lord Clarendon

Psalm CXXXVIII In the Greek version this Psalm is said to have been made use of by Haggai and Zechariah at the rebuilding of the temple. Dr Hammond

¶ A Psalm of David

Psalm 119
16

I WILL praise thee with my whole heart.
before the gods will I sing praise unto thee

2 I will worship toward thy holy temple,
and praise thy name for thy lovingkindness
and for thy truth: for thou hast magnified
thy word above all thy name

3 In the day when I cried thou answeredst me,
and strengthenedst me with strength in my soul

4 All the kings of the earth shall praise thee
O LORD, when they hear the words of thy mouth

5 Yea, they shall sing in the ways of the LORD
for great is the glory of the LORD

6 Though the LORD be high, yet hath he respect
unto the lowly: but the proud he knoweth afar off

7 Though I walk in the midst of trouble,
thou wilt revive me: thou shalt stretch forth
thine hand against the wrath of mine enemies,
and thy right hand shall save me

8 The LORD will perfect that which concerneth me:
thy mercy, O LORD, endureth for ever:
forsake not the works of thine own hands

PSALM CXXXIX

1 David praise God for his allseeing providence, 17
and for his infinite mercies 19 He despiseth the wicked
23 He prayeth for sincerity

¶ To the chief Musician, A Psalm of David

Ver 1 — *before the gods*] Probably, in the presence of the princes and nobles assembled at some national solemnity

2 — *toward thy holy temple*] Wherever the ark was there was the temple of Jehovah. See 1 Sam vi 3. And the Psalmist probably directed himself to that point. See Dan vi 10. *Dimock*

— *for thou hast magnified &c*] God, he says, had done honor to His word beyond all that had ever been said or imagined of Him. *Mudge*. Or the rendering may be, "for Thou hast magnified Thy name and Thy word above all things." *Dimock* and *Old Translation*.

5 — *they shall sing in the ways of the Lord*] They shall testify in the doctrine of God delivered by Christ

6 — *the proud he knoweth afar off*] As to the proud, God knoweth and He detesteth them. He beholdeth and keepeth them at a distance. *Bp Horne*

In the former part of this hymn, the fervent zeal which animates true believers appears in a strong light, it inclines them to rejoice in God, to worship Him, to sing His praises, and to declare His lovingkindness before all men, even before the great men of the earth that they may learn to fear God, and shew forth His glory. *Osterwald*. From the last verse we learn that in troublous times and the days of affliction, we must look back on that which God hath already done for us, and from thence draw an argument that He will perfect that which remains and not leave His work unfinished. We must remember that His mercies fail not after a time, but endure forever the same, and when we call to mind that we are the work of His own hands,

O LORD, thou hast searched me, and known me

2 Thou knowest my downsitting and mine uprising, thou understandest my thought afar off

3 Thou compassest my path and my lying down, and art acquainted with all my ways

4 For there is not a word in my tongue but, lo, O LORD, thou knowest it altogether

5 Thou hast beset me behind and before, and laid thine hand upon me

6 Such knowledge is too wonderful for me, it is high, I cannot attain unto it

7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there

9 If I take the wings of the morning, and dwell in the uttermost parts of the sea,

10 Even there shall thy hand lead me, and thy right hand shall hold me

11 If I say, Surely the darkness shall cover me, even the night shall be light about me

12 Yea, the darkness hideth not from thee: but the night shineth as the day: the darkness and the light are both alike to thee

13 For thou hast possessed my reins: thou hast covered me in my mother's womb

how can we think He will forsake us unless we utterly and finally forsake Him? *Bp Horne*

Psalm CXXXIX. It seems evident from the latter part of this noble and instructive Psalm that the author penned it at a time when he was persecuted and calumniated, as an appeal to the all-seeing Judge between him and his adversaries. *Bp Horne*

Ver 2 — *as far off*] From heaven, Thy dwelling place. *Green*. I long before that is I long before they are uttered, is the rendering in the Old Translation

3 — *Thou compassest my path &c*] That is I thou watchest andallest all my actions, both by day and night. *Travell*

6 — *laid thine hand upon me*] That is, hast restrained me, that I cannot stir without Thy leave. *Bp Patrick*

7 — *from thy spirit*] By this expression most of the ancient fathers, and the generality of modern interpreters, understand the Holy Ghost. It is also clear from Psalm li 13, &c that this Person of the Trinity was well known to the Jews in the time of David. *Dimock*

8 — *if I make my bed in hell*] That is, If I lie down in the grave. *Abp Secker*

9 — *If I take the wings &c*] Could I be transported, with the swiftness of light to the regions of the farthest east, or could I make my dwelling in the remotest western sea. *Travell*

— *the sea*] That is, the Mediterranean sea, which was west of Judaea. *Dimock*

10 — *For thou hast possessed my reins*] Or rather, Because thou hast created my reins. This verse contains the reason why

1 I will praise thee, for I am fearfully and wonderfully made. marvellous are thy works, and that my soul knoweth right well

† Heb
greatly

† Or
in / on
/ /

15 My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth

† Heb
/ / them

† Or
what days
they should
be fashioned

16 Thine eyes did see my substance, yet being unperfect, and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them

† Heb
/ /

17 How precious also are thy thoughts unto me, O God! how great is the sum of them!

18 If I should count them, they are more in number than the sand: when I awake I am still with thee

19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men

20 For they speak against thee wickedly, and thine enemies take thy name in vain

21 Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee?

22 I hate them with perfect hatred: I count them mine enemies

23 Search me, O God, and know my heart: try me, and know my thoughts

† Heb
ways / an
on / prof

24 And see if there be any wicked way in me, and lead me in the way everlasting

darkness could not screen him from the Lord because He who fashioned the heart and reins would in every place be able to search them. *Drumock Green*

11 I will praise thee for I am fearfully and wonderfully made.] The few who were skilled in anatomy among the ancients concluded from the outward and inward make of the human body that it was the work of a Being transcendently wise and powerful. As the world grew more enlightened in this art their discoveries gave them fresh opportunities of admiring the conduct of Providence in the formation of a human body. *Green* was converted by his dissections and could not but own a Supreme Being upon a survey of this His handy-work. By means of modern discoveries we see new wonders in the human frame. In short the body of man is such a subject as stands the utmost test of examination. Though it appears formed with the nicest wisdom upon a superficial survey of it it still mends upon the search and produces our surprise and amazement in proportion as we pry into it. *Adanson*

15 — in the lowest parts of the earth.] By this expression is meant the womb where by the wonderful power and wisdom of the Divine World in its operating in secret, the human form is gradually fashioned and matured for its birth. *Bp Horne*

16 Thine eyes did see &c.] When the matter of which I am made, was without form it was visible to Thee how all my body should be framed and accordingly all my members were fashioned and adapted to their several uses. *Bp Patrick*

17 How precious &c.] How precious unto me O God, are the thoughts of Thee! how numerous are the subjects of them! *Green*

19 — ye bloody men.] Ye blood thirsty men — murderers of blood! *Bp Horne, Poole*

PSALM CXL

1 David prayeth to be delivered from Saul and Doeg 8
He prayeth against them 12 He comforteth himself by confidence in God

¶ To the chief Musician, A Psalm of David

DELIVER me, O Lord, from the evil man, preserve me from the violent man,

† Heb
in / /

2 Which imagine mischief, in their heart, continually as they gathered together for war

3 They have sharpened their tongues like a serpent, adders' poison is under their lips. Selah

† Rom 9:1
Psalm 8:1

4 Keep me, O Lord, from the hands of the wicked, preserve me from the violent man, who have purposed to overthrow my goings

5 The proud have hid a snare for me, and cords, they have spread a net by the wayside, they have set gins for me. Selah

6 I said unto the Lord, Thou art my God: hear the voice of my supplication, O Lord

7 O God the Lord, the strength of my salvation, thou hast covered my head in the day of battle

8 Grant not, O Lord, the desires of the wicked: further not his wicked device, lest they exalt themselves. Selah

† Or
let them not
be exalted

9 As for the head of those that compass

The consideration that the Divine Being inhabits infinitude that He dwells among all His works, that He is present to the mind of man and that He discovers Himself in a more glorious manner among the regions of the blessed, should be kept awake in us at all times and in all places and possess our minds with a perpetual reverence and awe. It should be interwoven with all our thoughts and perceptions and become one with the consciousness of our being. It is not to be reflected on with the coldness of philosophy but ought to sink us into the lowest prostration before Him who is so astonishingly great, wonderful and holy. *Addison*

Psalm CXL. This Psalm is a prayer of David's for deliverance from his malicious and treacherous enemies, such as Doeg and the Ziphites, who had undertaken to overthrow him and prediction of the evils which should fall upon them, is a reward of their dealings with him. *Dr Hammond*

V. 1 — from the violent man.] Thus Saul is characterized Ps. xvi. 48. *Green*

3 They have sharpened &c.] That is By their false accusations as by so much poison, they have endeavoured to destroy me. *Dr Wells*

5 The proud have hid a snare &c.] David here describes the subtlety and industry employed by his enemies to effect his destruction by lying in wait for him, as a skillful fowler doth for his game, so that they thought it impossible he should escape their hands. *Bp Horne*

— gins] Or traps. *Old Translation*

9, 10 V. As for the head &c.] The prophet in these three verses, predicted those just judgments which Heaven will inflict on the slanderers and persecutors of the righteous. Their lips

me about, let the mischief of their own lips cover them.

10 Let burning coals fall upon them: let them be cast into the fire, into deep pits, that they rise not up again

11 Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him.

12 I know that the LORD will maintain the cause of the afflicted, and the right of the poor

13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence

PSALM CXLI.

1 David prayeth that his suit may be acceptable, & his conscience sincere, & and his life safe from snares

¶ A Psalm of David

LORD, I cry unto thee: make haste unto me, give ear unto my voice, when I cry unto thee.

2 Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice

3 Set a watch, O LORD, before my mouth, keep the door of my lips

4 Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties

high uttered mischief against others shall be the means of covering themselves with confusion, when out of their own mouths they shall be judged. Those tongues, which have contributed to the world on fire, shall be tormented with the hot burning darts of eternal vengeance: and they who with so much engines and diligence have prepared pits for the destruction of their brethren, shall be cast into a deep and bottomless pit, out of which they shall never rise. *Bp Horne*

We are here to observe, that God defends the righteous from the violence of the wicked, that His vengeance pursues cruel and unjust men, and those who slander and deceive their neighbours, at how formidable soever their power may appear, He defeats their designs, and if He suffers the innocent to be oppressed a while, He shews at last that He is their Protector, and gives them occasion to own and celebrate His power, justice, and goodness. In this view and with such a spirit as this, and not with a spirit of resentment and revenge against them that have offended us, we ought to read and meditate on this Psalm. *Orskald*

Psalm CXLI David being driven out of Judah by Saul, begs God's grace that he may not sin against Him with his tongue, nor be drawn into any sinful compliances by living amongst sinners. He confides in God's help, and prays that He would deliver him from those who sought his ruin. He probably composed this Psalm just before his flight to Achish, king of Gath, when he had a second time spared Saul's life, but could trust him no longer. See 1 Sam. xxvi and xxvii 1. *Green Bp Horne*

Vers 2 Let my prayer &c.] This verse plainly shews, that the psalmist was then at a distance from the tabernacle, where all the solemn prayers of the Israelites, together with their daily sacrifices, were offered up. And therefore he begs that God would accept of all what it was in his power to perform, namely, the devotion of his heart, and the elevation of his hands in prayer: that

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5 Let the righteous smite me: it shall be a kindness: and let him reprove me, it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities

6 When their judges are overthrown in stony places, they shall hear my words; for they are sweet

7 Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth

8 But mine eyes are unto thee, O God the Lord: in thee is my trust, I have not my soul destitute

9 Keep me from the snares which they have laid for me, and the gins of the workers of iniquity.

10 Let the wicked fall into their own nets, whilst that I withal escape

PSALM CXLII.

David sheweth that in his trouble all his comfort was in prayer unto God

¶ Maschil of David, A Prayer when he was in the cave

I CRIED unto the LORD with my voice, with my voice unto the LORD did I make my supplication

2 I poured out my complaint before him, I shewed before him my trouble

the one might ascend to heaven, fragrant and well-pleasing as the cloud of "incense" mounting from the holy altar, and the other in conjunction with it, prevail instead of the "evening oblation," for the deliverance of himself and his companions. *Bp Horne*

4 Incline not my heart.] "O let not mine heart be inclined Old Translation

— let me not eat of their dainties.] Let me not partake of their society

6 When their judges &c.] This passage has been variously rendered. According to our translation the sense may be, "When their judges (the leaders, principal persons of my enemies) are overthrown in stony places, endeavouring to escape into a place of safety, they will hearken to My counsels and offices, which they now despise." *Poole*

7 Our bones are scattered &c.] Expressing the great danger in which he and his friends were, of being utterly destroyed by their enemies. *Junius*

The chief security against the fruitless anguish of impatience must arise from frequent reflexion on the wisdom and goodness of the God of nature, in whose hands are riches and poverty, honour and disgrace, pleasure and pain, life and death. A settled conviction of the tendency of every thing to our good, and the possibility of turning miseries into happiness by receiving them rightly, will incline us to bless the name of the Lord, whether He gives or takes away. *Dr Johnson*

Psalm CXLII This Psalm is entitled, "A prayer of David when he was in the cave, probably of Engedi, or Adullam, 1 Sam. xxiv 1, 2, 3 and xxv 1." It is an earnest supplication to God, stating the utter failure of all human assistance, and humbly praying for the Divine aid. *Travell*

Vers 1 I cried.] Rather, I will cry. The whole of this Psalm seems to be an actual prayer. *Bp Horne*

G Y

3 When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.

Or
Look on the
right hand,
and see
I have
perished
from me
† Heb
no man
might after
my soul

4 I looked on my right hand, and beheld, but there was no man that would know me: refuge † failed me; † no man cared for my soul.

5 I cried unto thee, O LORD I said, Thou art my refuge and my portion in the land of the living

6 Attend unto my cry, for I am brought very low deliver me from my persecutors, for they are stronger than I

7 Bring my soul out of prison, that I may praise thy name the righteous shall compass me about, for thou shalt deal bountifully with me

PSALM CXLIII

1 David prayeth for favour in judgment, He complaineth of his griefs, He strengtheneth his faith by meditation and prayer 7 He prayeth for grace, 9 for deliverance, 10 for sanctification, 12 for destruction of his enemies

¶ A Psalm of David.

HEAR my prayer, O LORD, give ear to my supplications in thy faithfulness answer me, and in thy righteousness

Exod 34
7 Rom 9
20 Gal 2
16

2 And enter not into judgment with thy servant for in thy sight shall no man living be justified

3 For the enemy hath persecuted my

soul, he hath smitten my life down to the ground, he hath made me to dwell in darkness, as those that have been long dead.

4 Therefore is my spirit overwhelmed within me, my heart within me is desolate

5 I remember the days of old, I meditate on all thy works, I muse on the work of thy hands

6 I stretch forth my hands unto thee my soul thirsteth after thee, as a thirsty land Selah

7 Hear me speedily, O LORD my spirit faileth hide not thy face from me, † lest I be like unto them that go down into the pit. † I am he come living &c.

8 Cause me to hear thy lovingkindness in the morning, for in thee do I trust cause me to know the way wherein I should walk, for I lift up my soul unto thee

9 Deliver me, O LORD, from mine enemies I † flee unto thee to hide me † Heb hide me with thee

10 Teach me to do thy will, for thou art my God thy spirit is good, lead me into the land of uprightness

11 Quicken me, O LORD, for thy name's sake for thy righteousness' sake bring my soul out of trouble

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul for I am thy servant.

2 When my spirit was overwhelmed &c.] Or, When my spirit is overwhelmed within me, then Thou knowest my path in the way wherein I walk, have they privily laid a snare for me The meaning is, though my thoughts are so broken and confused, that I am not able to counsel and direct myself in these straits, yet Thou knowest the path wherein I walk, Thou art with me, and wilt preserve me from those who watch all my steps, and lie in ambush for me Bp Horne

7 — out of prison.] That is, out of the cave in which he was confined Bp Patrick

— the righteous shall compass me about.] To join my party and assist me

The state of David in the cave of Adullam was a state of utter destitution, but in that desolate, and seemingly desperate situation, he desponded not He had a Friend in heaven, into whose bosom he "poured forth his complaint and to whom he told the story of his trouble and distress When danger besets us around and fear is on every side let us follow the example of David, and that of a greater than David, who, when the Jews and Gentiles conspired against Him, and He was left all alone, in the garden and on the cross, gave Himself unto prayer Bp Horne

Psalm CXLIII In this Psalm David beseeches God that, passing by his manifold sins, and considering only what he suffered from his enemies, He would be pleased, according to His mercies in times past, to bearken unto his prayer, to conduct him by His good Spirit, and to deliver him from persecution This being one of the penitential Psalms is appointed to be used on Ash Wednesday Travell

V 2 — for in thy sight shall &c.] For if Thou shouldst

proceed according to the rigour of the law, the best man living would not be acquitted at Thy tribunal Bp Patrick

3 — he hath made me to dwell &c.] He hath forced me to seek my safety in holes and obscure places in the wilderness, where I seem to be buried alive, without any hope of a resurrection Bp Patrick

5 — on the work of thy hands.] On what Thou hast done for others in the like distress Bp Wilson

6 — as a thirsty land.] The circumstance of the lands of the East being subject to great dryness, which causes them to crack, affords the foundation of this figure, which is certainly extremely beautiful, for these dry lands have deep chinks, which "thirst" for the rain this may be observed in India more than any where a little before the rains fall, and wherever the lands are rich and hard Harmer

8 — in the morning.] That is, speedily Dmoch

10 — thy spirit is good, lead me.] Let Thy good Spirit lead me Abp Sather

— into the land of uprightness.] Or, "through plain ground" the clause before leads to this sense, and there is an expression much the same, Psal xxvii 11, in which the Psalmist prays God to conduct him in a plain level way, (such was that of God-law,) because, if he went out of that, he should be liable to stumble Mudge

The prayer which king David makes at the beginning of this Psalm, in these words, "Enter not into judgment with Thy servant, for in Thy sight shall no man living be justified," is of such general use, that there is no man who has not reason to make it with humility and fervency, His application to God in the time of trouble teaches us, that, whatever danger we are in,

PSALM CXLIV.

David blesseth God for his mercy both to him and to men & He prayeth that God would powerfully deliver him from his enemies & He promiseth to praise God.
11 He prayeth for the happy state of the kingdom.

A Psalm of David

BLESSED be the Lord † my strength,
which teacheth my hands † to war,
and my fingers to fight.

2 † My goodness, and my fortress; my
high tower, and my deliverer; my shield,
and he in whom I trust; who subdueth my
people under me

3 † Lord, what is man, that thou takest
knowledge of him † or the son of man, that
thou makest account of him †

4 † Man is like to vanity his days are
as a shadow that passeth away

5 Bow thy heavens, O Lord, and come
down touch the mountains, and they shall
smoke.

6 † Cast forth lightning, and scatter
them. shoot out thine arrows, and de-
stroy them

7 Send thine † hand from above, rid
me, and deliver me out of great waters,
from the hand of strange children,

8 Whose mouth speaketh vanity, and
their right hand is a right hand of false-
hood

9 I will sing a new song unto thee, O
God upon a psaltery and an instrument
of ten strings will I sing praises unto thee

10 It is he that giveth † salvation unto
kings who delivereth David his servant
from the hurtful sword

11 Rid me, and deliver me from the
hand of strange children, whose mouth
speaketh vanity, and their right hand is a
right hand of falsehood

12 That our sons may be as plants grown
up in their youth, that our daughters may
be as corner stones, † polished after the simi-
litude of a palace

13 That our gardens may be full, affor-
ding † all manner of store that our sheep
may bring forth thousands and ten thou-
sands in our streets.

14 That our oxen may be † strong to la-
bour, that there be no breaking in, nor
going out, that there be no complaining in
our streets.

15 † Happy is that people, that is in such
a case yea, happy is that people, whose
God is the Lord

PSALM CXLV

David prayeth God for his fame, & for his goodness, 11
for his kingdom, 14 for his providence, 17 for his
saving mercy

David's Psalm of praise

I WILL extol thee, my God, O king,
and I will bless thy name for ever and
ever

2 Every day will I bless thee, and I will
praise thy name for ever and ever

3 Great is the Lord, and greatly to be
praised, † and his greatness is unstarch-
able

4 One generation shall praise thy works
to another, and shall declare thy mighty
acts

care of them, and to provide all things needful for them They have His wisdom to instruct them, His power to protect them, His mercy to pardon them, His grace to adorn them here, and His glory to crown them for ever, and all because they have the Lord Himself for their God, not only for their light, their life, their hope, their help, their strength, their tower, their sun, their shield, and their exceeding great reward, but for their God, which is infinitely more than can be couched under any other expression whatsoever What can those persons lack who are thus related to and interested in Him that is all things in Himself? *By Beveridge*

Psalm CXLV Hitherto in this Divine book we have been pre-
sented with chequered scenes of danger and deliverance, distress
and mercy The voice of complaint hath been sometimes suc-
ceeded by that of thanksgiving, and praise, at other times, hath
terminated in prayer But now, as if the days of mourning in
Zion were ended, we hear no more of Messiah as a man of sor-
rows, or of the Church as despised and afflicted, after the same ex-
ample, in the world Henceforth we seem not to be upon earth,
but in heaven, mingling with celestial spirits around the throne,
and singing, as in the following Psalm, the praises of our God and
King extolling His greatness, His might, His glory, His justice,
His mercy, the majesty of His kingdom, and all His adorable
perfections and wondrous works The general subject of this
Psalm makes it suitable to the service of Whit-Sunday when we
celebrate that great blessing, the descent of the Holy Spirit *By
Horne, Travel*

we ought to seek for security and comfort in prayer, and trust in
God, and to this end we should meditate upon His works, and
the many proofs He has given in all ages of His lovingkindness
towards those that fear Him But whether we are in affliction,
or in any other state we ought above all things to beg of God
grace to fear Him that we may feel the effects of His love, and
be guided by His good Spirit *Ostervald*

Psalm CXLV ver 3 Lord, what is man, &c.] This is spoken
in rapture on the regard God had shewn to his petition. *Mudge*
7 — great waters,] See the notes on Ps lxxv 16 and on
Numb xxiv 7

— from the hand of strange children,] That is, from the
Philistines, or from idolaters. *Dunck*

8 — their right hand is &c.] The forms of oaths, like other
religious ceremonies, have been always various but consisting,
for the most part, of some bodily action, and of a prescribed form
of words Amongst the Jews, the juror held up his right hand to-
wards heaven, which explains this passage. *Archdeacon Paley*
See the note on Deut. xxxii 40

13 — our gardens] Our storehouses *Green*

14 — no breaking in, nor going out,] No hostile invasion, nor
going into captivity. *Green*

The last verse of this Psalm leads us to reflect, wherein the pe-
culiar happiness both now principally consist, of "that people,
whose God is the Lord" Their happiness consists in something
far above riches and outward greatness, it consists in having
the Lord Himself, the Supreme Governor of the world, to take

† Heb things, or, words.
† Heb declare it

5 I will speak of the glorious honour of thy majesty, and of thy wondrous works
6 And men shall speak of the might of thy terrible acts: and I will declare thy greatness

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness

† Exod 31
6 7 Num 14 18 Ps 80 5 15 & 103 8
† Heb great in mercy

8 The Lord is gracious, and full of compassion, slow to anger, and of great mercy.

9 The Lord is good to all and his tender mercies are over all his works

10 All thy works shall praise thee, O Lord, and thy saints shall bless thee

11 They shall speak of the glory of thy kingdom, and talk of thy power.

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom

† Heb a kin, do'n of all ages

13 Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations

14 The Lord upholdeth all that fall, and riseth up all those that be bowed down

† Heb Or look u nto this

15 The eyes of all wait upon thee, and thou givest them their meat in due season

16 Thou openest thine hand, and satisfiest the desire of every living thing

† Heb Or merciful, or, bountiful

17 The Lord is righteous in all his ways, and holy in all his works.

18 The Lord is nigh unto all them that call upon him, to all that call upon him in truth

19 He will fulfil the desire of them that

fear him: he also will hear their cry, and will save them.

20 The Lord preserveth all them that love him: but all the wicked will he destroy.

21 My mouth shall speak thy praise of the Lord: and let all flesh bless his holy name for ever and ever

PSALM CXLVI

1 The psalmist setteth perpetual praises to God. 3 He exhorteth not to trust in man. 5 God, for his power, justice, and kingdom, is only worthy to be trusted

† Heb PRAISE ye the Lord. Praise the Lord, O my soul

2 While I live will I praise the Lord: I will sing praises unto my God while I have any being

3 Put not your trust in princes, nor in the son of man, in whom there is no help.

4 His breath goeth forth, he returneth to his earth, in that very day his thoughts perish

5 Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God

6 Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever

7 Which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners

8 The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous

of faith and hope in Him, were we thoroughly persuaded, did we seriously consider, that He is so exceedingly good towards us. How can we be so insensible of the benefits we enjoy, so distrustful of finding succour in our need, so dissatisfied and discontented with what befalls us, if we conceive and weigh, that all things are guided and governed by immense goodness? How also, if men have such an opinion of God impressed on their minds, comes it to pass, that they are so little careful to imitate Him in kindness, bounty, and mercy to one another? Dr Isaac Barrow

Psalm CXLVI It is observable that, in the original, this and the following Psalms all begin and end with *Kallelulah*, that is, Praise ye the Lord. The Psalmist here extols the name of God, and calls upon all men to place their confidence in Him alone, who is the Creator, the Preserver, and the Governour of the universe, the Protector of the helpless, and the everlasting King of His people. Travell

Ver 4 — his thoughts. All his devices and contrivances Dr Wall.

We may learn from this Psalm, 1 That the best use we can make of our lives is to employ them in praising and glorifying God's holy name. 2 That it is a great folly to put our trust in princes, or in any man, since they are mortal, and therefore mere weakness, and even as nothing, but to enjoy true happiness, we must confide alone in God, who is the Creator of the world, who loves truth and equity, does right to those that are oppressed, and delivers them, and who will reign for ever for the defence of His people and children. Ostrild

Ver 5, 6, 7 I will speak of the glorious honour &c.] Those works of God which demand to be celebrated by the tongues of men, are here divided into three kinds. First, such as declare His glory, and excite our admiration, whenever we behold them. Of this sort are the shining frame of the heavens, and all the bodies which move therein, the earth, with its furniture without, and contents within, the magnificent and stupendous ocean, which flows around it, the different tribes of animals inhabiting both the one and the other, and above all the construction of man, the lord of this lower world. Under the second class of God's works are ranged all those which the Psalmist styles His "terrible acts," or the exertions of His power against His enemies, such as the destruction of the old world by water, of Sodom and Gomorrah by fire, of Pharaoh and his host in the Red sea, of the Canaanitish nations by the sword, and the victory gained over sin and death by the resurrection of Christ. In the third rank stand those works which have proceeded from the goodness of God, and His righteousness in the performance of His promises. And among these we may reckon all the different provisions which have been made by Him for the bodies of men in the world, and by grace for their souls in the Church. On any of these subjects, meditation cannot be long employed without breaking forth into wonder, gratitude, and praise. Bp Horn

We can never speak too much upon the goodness of God, nor ought we to be ever weary in hearing about it. Yet it is to be feared that this point is not well considered and applied. For how could we be so void of love to God, of gratitude towards Him,

9 The LORD preserveth the strangers; he releaseth the fatherless and widow: but the way of the wicked he turneth upside down

10^b The LORD shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the LORD.

PSALM CXLVII

1 The prophet exhorteth to praise God for his care of the church, 4 his power, 6 and his mercy 7 to praise him for his providence 12 to praise him for his blessings upon the kingdom, 15 for his power over the elements, 19 and for his ordinances in the church

PRAISE ye the LORD: for it is good to sing praises unto our God, for it is pleasant, and praise is comely

2 The LORD doth build up Jerusalem he gathereth together the outcasts of Israel

3 He healeth the broken in heart, and bindeth up their wounds

4 He telleth the number of the stars, he calleth them all by their names

5 Great is our LORD, and of great power his understanding is infinite

6 The LORD lifteth up the meek he casteth the wicked down to the ground

7 Sing unto the LORD with thanksgiving, sing praise upon the harp unto our God

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains

9 He giveth to the beast his food, and to the young ravens which cry.

10 He delighteth not in the strength of the horse he taketh not pleasure in the legs of a man

11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy

12 Praise the LORD, O Jerusalem; praise thy God, O Zion

13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee

14 He maketh peace in thy borders, and filleth thee with the finest of the wheat

15 He sendeth forth his commandment upon earth: his word runneth very swiftly

16 He giveth snow like wool he scattereth the hoarfrost like ashes

17 He casteth forth his ice like morsels who can stand before his cold?

18 He sendeth out his word, and melteth them he causeth his wind to blow, and the waters flow.

19 He sheweth his word unto Jacob, his statutes and his judgments unto Israel

20 He hath not dealt so with any nation and as for his judgments, they have not known them Praise ye the LORD,

PSALM CXLVIII

1 The psalmist exhorteth the celestial, 7 the terrestrial, 11 and the rational creatures to praise God

PRAISE ye the LORD Praise ye the LORD from the heavens praise him in the heights

† Heb
grafs

† Heb
of his un-
derstanding
there is no
number

* Job 38 41
Psalm 104
27 28

† Heb
Who maketh
thy herd
plants
† Heb
fat of wheat

† Heb
his words

† Heb
Itali. luyah

Psalm CXLVII This is a Psalm of praise by the second, third, and thirteenth verses, it seems to have been composed just after the restoration from captivity upon the rebuilding of Jerusalem. *Mudge* Whether it were composed upon the above occasion or not, it is an earnest exhortation to praise God for the illustrious proofs of His power, wisdom, mercy, and justice towards all His creatures, and more especially for the abundant marks of His kindness and favour, which He bestowed upon His chosen people *Travell*

* Ver 2 The Lord doth build &c.] It is the Lord that enables us to build up Jerusalem again, Ezra vi 14, and encourages all our brethren, that still remain in foreign countries, to return home *Dr Wells*

10 He delighteth not &c.] He grants not His favour to the nations which excel in military power, in cavalry and infantry, but He "taketh pleasure, &c. ver 11

13 For he hath strengthened &c.] That is, He hath enabled us to fortify again the city of Jerusalem with walls and gates See Neh vi 15, 16 *Dr Wells*

15 He sendeth forth &c.] Whatever His pleasure in con- sidering His creatures upon earth, it is speedily and effectually accomplished *Bp Hall*

17 his ice] Meaning the hail *Street*

This Psalm presents us with two grand motives to induce us to love and praise God The first, which is common to us with the Jews, and with all men, is taken from the power and wonderful wisdom by which He governs the world The second is taken from the blessings God bestowed on the Jews, and particu-

larly for granting them, together with His protection the peace and plenty which they enjoyed in the land of Canaan, and giving them His holy word and His law In this respect we have still stronger motives to praise the Lord, in consideration of the spiritual blessings vouchsafed to us, among which the most valuable privilege of all is, to be enlightened by the Gospel, and by the knowledge of His will *Ostervald*

Psalm CXLVIII In this most beautiful Psalm the whole crea- tion is incited to celebrate the glory of the most high God This hymn is elegantly imitated and put into the mouth of Adam by our countryman Milton (*Paradise Lost*, b 1) who is justly ac- counted the next in sublimity to those poets who wrote under the influence of Divine inspiration In truth, if we consider man on his first creation, such as the sacred writings represent him, in perfect possession of reason and speech neither ignorant of his own nor of the Divine nature, but fully conscious of the goodness, majesty, and power of God, not an unobservant spectator of the beautiful fabrick of the universe, it is most probable, that on the contemplation of these objects his heart would glow with grati- tude and love, and that the effect of such an emotion would be an effusion of praise to his great Creator, accompanied with a suitable energy and exaltation of voice. Indeed we scarcely seem to conceive rightly of that original and perfect state of man, un- less we assign to him some of the aids of harmony and poetical expression, to enable him to testify, in terms becoming the dignity of the subject, his devout affections towards his infinite Creator *Bp Lowth*

2 Praise ye him, all his angels: praise ye him, all his hosts.

3 Praise ye him, sun and moon: praise him, all ye stars of light.

4 Praise him, ye heavens of heavens, and the waters that be above the heavens.

5 Let them praise the name of the LORD: for he commanded, and they were created.

6 He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

7 Praise the LORD from the earth, ye dragons, and all deeps

8 Fire, and hail, snow, and vapours, stormy wind fulfilling his word.

9 Mountains, and all hills, fruitful trees, and all cedars

10 Beasts, and all cattle, creeping things, and flying fowl

11 Kings of the earth, and all people, princes, and all judges of the earth.

12 Both young men, and maidens, old men, and children

13 Let them praise the name of the LORD: for his name alone is excellent, his glory is above the earth and heaven

14 He also exalteth the horn of his people, the praise of all his saints, even of the children of Israel, a people near unto him: Praise ye the LORD

PSALM CXLIX.

1 The prophet exhorteth to praise God for his love to the church, and for that power which he hath given to the church to rule the consciences of men

PRAISE ye the LORD Sing unto the LORD a new song, and his praise in the congregation of saints.

2 Let Israel rejoice in him that made him: let the children of Zion be joyful in their King

3 Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.

4 For the LORD taketh pleasure in his people: he will beautify the meek with salvation.

5 Let the saints be joyful in glory: let them sing aloud upon their beds.

6 Let the high praises of God be in their mouth, and a two edged sword in their hand;

7 To execute vengeance upon the heathen, and punishments upon the people,

8 To bind their kings with chains, and their nobles with fetters of iron,

9 To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

PSALM CL

1 An exhortation to praise God, with all kind of instruments

Ver 1 — a new song.] An illustrious hymn for recent victory. Fenton

3 — in the dance.] See 2 Sam vi. 16 and the note there

4 — he will beautify the meek with salvation.] Those that meekly depend upon Him, He will make glorious, both with His rich blessings here, and with salvation hereafter. Bp Hall

5 — in glory.] That is, for the honour which God putteth upon them. Poole

— upon their beds.] That is, in a state of perfect ease and security. Bp. Horne

6 Let the high praises &c.] That the Jews were wont to sing the praises of God as they advanced to combat; may be seen in 2 Macc xiii 15, and xv 26. Street. See also 2 Chron xx 21.

9 — the judgment written.] The judgment written in the law, Deut vii 23 and xxxii 41—43. Dr Wells. This is added to shew that they do not thus work to satisfy their own malicious or revengeful inclinations, but in obedience to God's commands. Poole

This Psalm should stir up all the true members of the Church to sing and publish the praises of God, and to rejoice in Him continually. And as the Israelites sang hymns of joy, because God had made them triumph over their enemies, and the kings that waged war with them, we ought likewise to praise Him for the great He has taken of His Church, and for all the favours we have received from Him; but chiefly, for subduing our spiritual enemies, and putting in our power to triumph over them ourselves, and to be in all things "more than conquerors," through Christ our Lord. Oakes

Psalm CL. This short concluding Psalm is an exhortation to every creature to declare the glory of God, by the tribute of a grateful heart, and the cheerful sound of musical instruments

† Heb
birds of
wing

† Heb
exulted

Ver 7 — ye dragons.] The word here translated "dragons," probably means whales and other sea monsters. Dimock See note on Lam iv 3

8 Fire.] That is, lightning. Dimock

9 — and all cedars.] (comprehending all forest trees)

14 He also exalteth &c.] He hath given strength and power to His chosen people and hath thereby afforded them a constant subject of praise and thanksgiving, even that peculiar people, with whom He made a special covenant, and who are near that sacred spot where His glory resides. Travell

— near unto him.] Namely, by special relation, friendship, and covenant, and by familiar intercourse, God manifesting His presence and favour to them and they frequently and solemnly approaching His presence and worshipping Him at His footstool. Poole

The material heavens, through all their various regions, with the luminaries placed in them and the waters sustained by them, though they have neither speech nor language, and want the tongue of men, yet by their splendour and magnificence, their motions and their influences, all regulated and exerted according to the ordinance of their Maker, do, in a very intelligible and striking manner, declare the glory of God: they call upon us to translate their actions into our language, and copy their obedience in our lives, that so we may, both by word and deed, glorify, with them, the Creator and Redeemer of the universe. Bp Horne

Psalm CXLIX. In this Psalm there is a reference to some signal deliverance or victory, which God vouchsafed to His people, whom therefore the Psalmist exhorts to praise the Lord with every mark of joy and gratitude, in expectation of their future complete triumph over all their opponents and persecutors. Travell

† Heb
Halleluyah

† PRAISE ye the LORD. Praise God in his sanctuary * praise him in the firmament of his power

2 Praise him for his mighty acts. praise him according to his excellent greatness

3 Praise him with the sound of the || trumpet & praise him with the psaltery and harp.

Travell The Hebrews themselves acknowledge that they do not understand the several sorts of musical instruments mentioned in this Psalm *By Patrick*

1 — *praise him in the firmament &c*] That is, Let the angels and heavenly hosts praise Him in heaven, where He clearly shews forth His power *Rosenmuller*

3 *Praise him with the sound of the trumpet, &c*] The people of God are enjoined in this Psalm to use all the various kinds of musical instruments, in the performance of their Divine services. Sacred musick, under proper regulations, removes the hindrances of our devotion, cures the distractions of our thoughts, and banishes weariness from our minds. It adds solemnity to the publick service, raises all the devout passions in the soul, and causes our duty to become our delight *By Horne*

6 *Let every thing that hath breath praise the Lord*] How can we sufficiently prostrate ourselves and fall down before our Maker when we consider that ineffable goodness and wisdom, which

4 Praise him with the timbrel and || dance || Or praise him with stunged instruments and organs

5 Praise him upon the loud cymbals : praise him upon the high sounding cymbals.

6 Let every thing that hath breath praise the LORD Praise ye the LORD

contrived existence for finite natures! What must be the overflowings of that good will, which prompted our Creator to adapt existence to beings, in whom it is not necessary especially when we consider, that He Himself was before, in the complete possession of existence and of happiness, and in the full enjoyment of eternity! What man can think of himself as called out and separated from nothing, of his being made a conscious, a reasonable and happy creature, in short, of his being admitted as a sharer of existence, and a kind of partner in eternity, without being swallowed up in wonder, in praise, in adoration! It is indeed a thought too big for the mind of man, and rather to be entertained in the secrecy of devotion, and in the silence of the soul, than to be expressed by words. The Supreme Being has not given us powers or faculties sufficient to extol and magnify such unutterable goodness. It is however some comfort to us, that we shall be always doing what we shall be never able to do, and that a work, which cannot be finished, will be the work of AN ETERNITY *Addison*

THE PROVERBS

INTRODUCTION

THE Proverbs, as we are informed at the beginning, and in other parts of the Book, were written, for the most part, by Solomon the son of David—a man, as the Sacred Writings assure us, peculiarly endowed with Divine wisdom. Whatever ideas of his superior understanding we may be led to form by the particulars recorded of his judgment and attainments, we shall find them amply justified on perusing the works which remain, and give testimony of his abilities. This enlightened monarch, being desirous of employing the wisdom which he had received, to the advantage of mankind produced several works for their instruction. Of these, however, three only were admitted into the canon of Sacred Writ by Ezra, the others being either not designed for religious instruction, or so mutilated by time and accident, as to have been judged imperfect. The Book of Proverbs, that of Ecclesiastes, and that of the Song of Solomon are all that remain of the writings of him, who is related to have spoken “three thousand proverbs;” whose “songs were a thousand and five; and who spoke of the cedar that is in Lebanon, even unto the hyssop that springeth out of the wall; who spake also of beasts, and of fowl, and of creeping things, and of fishes.” The beautiful and valuable compositions of Solomon have perished; we have reason to be grateful for what still remains. Of his Proverbs and Songs the most excellent have been providentially preserved, and as we possess his doctrinal and moral works, we have no right to murmur at the loss of his physical and philosophical productions.

His Book of Proverbs contains the maxims of long experience, framed by one who was well calculated, by his rare qualities and endowments, to draw just lessons from a comprehensive survey of human life. Solomon judiciously sums up his precept in brief and pithy sentences, which are well contrived for popular instruction. The wisdom, indeed, of all ages, from the highest antiquity hath chosen to compress its lessons into compendious sentences, which were peculiarly adapted to the simplicity of earlier times, which are readily conceived and easily retained, and which circulate in society as useful principles, to be unfolded and applied as occasion may require. The inspired son of David had the power of giving peculiar energy and weight to this style of writing, and his work have been as it were the storehouse from which posterity hath drawn its best maxims. His Proverbs are so justly founded on principles of human nature, and so adapted to the permanent interests of man, that they agree with the maxims of every age, and may be assumed as rules for the direction of our conduct in every condition and state of life, however various, complicated, or diversified by circumstances, they embrace not only the concerns of private morality, but the great objects of political importance. The Book may be considered under five divisions. The first part, which is a kind of preface, extends to the tenth chapter. This contains general cautions and exhortations from a teacher to his pupil delivered in very various and elegant language, duly connected in its parts, illustrated with beautiful descriptions, decorated with all the ornaments of poetical composition, and well contrived as an engaging introduction to awaken and interest the attention. The second part, extending from the eleventh chapter to the seventeenth verse of the twenty-second chapter, and contains what may strictly and properly be called Proverbs, given in unconnected general sentences with much neatness and simplicity, adapted to the instruction of youth, and probably more immediately designed by Solomon for the improvement of his son. In the third part, which contains what is included between the sixteenth verse of the twenty-second chapter and the twenty-fifth chapter, the tutor is supposed, for a more lively effect, to address his pupil as present. He drops the sententious style of Proverbs, and communicates exhortations in a more continued and connected strain.

The Proverbs which are included between the twenty-fifth and thirtieth chapters, and which constitute the fourth part, are supposed to have been collected in a much greater number by the “man of Hezekiah,” that is, by the prophet whom he employed to restore the service and the writings of the church, as Malakim, and Isiah, and Shebual, and probably Hosea, Micah, and even Isaiah, who all flourished in the reign of that monarch, and doubtless cooperated with his endeavours to establish true Religion among the Jews. These Proverbs, indeed, appear to have been collected by some collectors after the time of Solomon, as they repeat some which he had previously introduced in the former part of the Book. The fifth part contains the precept and exhortations which Agur the son of Jakeh delivered to his pupils Imiel and Ucal, these are included in the thirtieth chapter. It contains also the precepts which the mother of Lemuel delivered to her son, as described in the thirty-first chapter. Concerning these persons, whose works are annexed to those of Solomon, we have not any further particulars. The original words, which the Agur in the author of the thirtieth chapter, might be differently translated, but still, in the present construction, the most natural and just, we may observe, that the generality of the fathers and ancient commentators have supposed that under the name of Agur, Solomon spoke for himself, though no satisfactory reason can be assigned for his assuming this name. Others, upon very insufficient grounds, conjecture that Agur and Lemuel were interlocutors with Solomon. The Book has no appearance of dialogue, nor is there any interchange of person; it is more probable that though the Book was designed principally to contain the sayings of Solomon, others might be added by the “man of Hezekiah” and Agur might have been an inspired writer, whose moral and proverbial sentences, for such as the import of the word *Musar*, founded Piety, were joined with those of the Wise Man because of the conformity of their matter. As likewise the dignity of the Book is not affected, if we suppose the last chapter to have been written by a different hand, and even the mother of Lemuel to have been a Jewish woman, married to some neighbouring prince, for Abigail the daughter of the high priest Achitophel and mother of King Hezekiah, since in any case it must be considered as the production of an inspired writer, or it would not have been received into the canon of Scripture. But it was perhaps meant that by *Agur* we should understand Solomon, for the name which signifies one belonging to God, might have been given unto him as descriptive of his character, since to Solomon God had expressly declared that He would be a Father to him.

This Book is frequently quoted by the Apostles who considered it as a treasure of revealed morality, from which Christians were to derive their rules of conduct, and the canonical authority of no part of the Old Testament is so ratified by the evidence of quotations.

INTRODUCTION.

What of the Proverbs But it is remarkable, that the Wisdom of Jesus the Son of Sirach, which has so striking an affinity to the Book of Proverbs, is not quoted in a single instance by the Apostles and Evangelists and the difference between Canon and Apocryphal, is no where so strongly marked as in this example *Michaëlis*

This Book is entitled 'the Proverbs,' but what we call Proverbs, properly and strictly speaking, are of a different nature; and not Solomon's Proverbs, but rather, as he called Maxims or Sentences. A Proverb is a short moral sentence which means something else than what the words naturally and literally imply; that is to say, it must be expressed in a figurative manner. When Solomon says, 'Trust in the Lord with all thine heart, and lean not unto thine own understanding; this is no proverb, but moral sentence. When he says, 'Drink, ye are out of thine own cistern,' this is a proverb, and it is not to be confounded with that which belongs to another. The Proverbs of Solomon are a collection of wise and moral sayings, usually plain and concise, they are also of the poetical kind and fit into metre and therefore were the more easily learned and remembered by the Jews whose language they were written in. Have not that air of smartness and vigour, and even which modern writers have usually affected in their manner and enunciation, but they have Judas better truth and solid good sense. No one subject is long pursued in this treatise of Solomon, nor is there any collocation or conjunction between its parts. The nature of this sort of writing does not admit it. But though the composition be of the disjointed kind yet there is a general design running through the whole, which the author keeps always in view, and that is to instruct the people and particularly young people at their entrance into public and active life, to give them in early life and earnest desire of real wisdom, and to lay down such clear rules for their behaviour as shall carry them through the world with peace and credit.

Solomon is the first author that we know of who may be called a moralist, and as such he appears in this Book, as well as in the Ecclesiastes. He says nothing, or very little, concerning the Law of Moses, or the Law of the Prophets, and the Levites, but rather confines himself to natural religion or morality. He wrote under the influence of the Divine Spirit but his no claim in it we perceive, to the title of a prophet, for he does not discourse in the prophetic style and manner he says not, the word of the Lord came to me, and thus with the Lord he foretold no future events, and wrought no miracles. *In Latin*

CHAPTER I.

- 1 The use of the proverb 7 An exhortation to fear God and believe his word 10 To avoid the enticings of sinners 20 Wisdom conplaineth of her contempt 21 She threateth her contemptuaries

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THE proverbs of Solomon the son of David, king of Israel;

2 To know wisdom and instruction, to perceive the words of understanding,

3 To receive the instruction of wisdom, justice, and judgment, and equity,

4 To give subtilty to the simple, to the young man knowledge and discretion

5 A wise man will hear, and will in-

* Heb
right

† Or
adornment

Chapter I ver 2 To know wisdom &c.] The use of these proverbs is, to give true moral and spiritual wisdom and instruction to those that carefully hear of, and read them. *Dr Hall*

1 To give subtilty to the simple.] Meaning, that the reading of this book will strengthen and shield all easy, flexible, susceptible persons, especially the young, who want experience in affairs, and so are and just to be misled and ensnared. *Dr Hammond*

6 To understand a proverb, &c.] To understand a proverb, and its mysterious sense. This study was much in vogue in the time of Solomon, as appears from the instance of the queen of Sheba, who came to prove Solomon with hard questions. *Calumb*

A wise writer requires a wise reader, and therefore it is that Solomon in his Introduction to the Book of Proverbs, represents that person a considerable proficient in knowledge, who is able to understand a proverb and the interpretation of it, the words of the wise and their dark sayings. *In Latin*

7 An exhortation to fear God, &c.] The first lesson he gives, a being sensible of the first consideration, that all saving knowledge, which is a precious answerable to that knowledge an obedient perspicacity, obedience to the commands of God, is founded in humble and pious reverence towards God, in the under fear of his glorious Name, and the readiness to receive, embrace, and lay

crease learning, and a man of understanding shall attain unto wise counsels

6 To understand a proverb, and the interpretation, the words of the wise, and their dark sayings.

7 ¶ The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction

8 My son, hear the instruction of thy father, and forsake not the law of thy mother

9 For they shall be to thee an ornament of grace unto thy head, and chains about thy neck

10 ¶ My son, if sinners entice thee, consent thou not

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† Or
in the heart

Job
P. 11 v. 10
Chap. 4 v. 10

† Or
the prince
at part

† Heb
an ill

up in in honest heart His word and His grace, whatever it shall be revealed and afforded to us. *Dr Hammond*

The fear of the Lord is not only now and then, but almost every where, in Scripture put for the whole duty of man, for godliness in general; and the reason is, that the true fear of God always qualifies and tempers the mind to all good, and does not do otherwise than please and obey God to the utmost of his knowledge and power. *Rn. Barthelemy*

8 My son, hear the instruction of thy father, &c.] Listen to the instructions, that shall be the lessons of piety and virtue which the father and mother give thee

9 For they shall be to thee an ornament of grace, &c.] Meaning, that a child well instructed up is adorned in the relation of his virtues, and graces which he wears, they make a crown covering his head, and a chain embellishing his neck. *Calumb*

10 ¶ My son, if sinners entice thee, &c.] The next and most important instruction is to avoid all company. The whole world lies in wickedness, saith the apostle, 1 John v. 19, and nothing can be more proper or reasonable than for instructors of youth to caution their inexperienced scholars from bad examples. The wise man here instances in one particular vice, the love of money, a being the most predominant and common of all others, and shows how it leads to the most enormous crimes, and is indeed the very root of all evil. *Hayes*

- Def^r 4 ¹ If thou seekest her as silver, and
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about 1000
 5 ² Then shalt thou understand the fear
 of the LORD, and find the knowledge of
 God
 6 ³ For the LORD giveth wisdom out
 of his mouth *cometh* knowledge and under-
 standing
 7 He layeth up sound wisdom for the
 righteous *he is* a buckler to them that
 walk uprightly
 8 He keepeth the paths of judgment,
 and preserveth the way of his saints
 9 Then shalt thou understand righteous-
 ness, and judgment, and equity, *yea*, every
 good path
 10 ¶ When wisdom entereth into thine
 heart, and knowledge is pleasant unto thy
 soul,
 11 Discretion shall preserve thee, under-
 standing shall keep thee
 12 To deliver thee from the way of the
 evil man, from the man that speaketh
 froward things,
 13 Who leave the paths of uprightness,
 to walk in the ways of darkness,
 14 Who rejoice to do evil, and delight
 in the frowardness of the wicked,
 15 Whose ways are crooked, and they
 froward in their paths
 16 To deliver thee from the strange wo-

man, *even* from the stranger which flatter-
 eth with her words,
 17 Which forsaketh the guide of her
 youth, and forgetteth the covenant of her
 God

18 For her house inclineth unto death,
 and her paths unto the dead

19 None that go unto her return again,
 neither take they hold of the paths of life

20 That thou mayest walk in the way
 of good men, and keep the paths of the
 righteous

21 ⁴ For the upright shall dwell in the
 land, and the perfect shall remain in it

22 ⁵ But the wicked shall be cut off from
 the earth, and the transgressors shall be
 rooted out of it

CHAP III

¹ In exhortation to obedience 1 to faith 7 to mortifi-
 cation, 9 to devotion, 11 to patience 13 The happy
 gain of wisdom 19 The power of and the benefit
 of wisdom 27 An exhortation to charity and
 peace 31 and contentment 33 The exhortation
 to the state of the naked

MY son, forget not my law, ¹ but let
 thine heart keep my commandments

2 For length of days, and long life, and
 peace, shall they add to thee

3 Let not mercy and truth forsake thee
 bind them about thy neck, write them
 upon the table of thine heart

desire of it is men do of that for which they have the most in-
 dent affection *Bp Patrick*

The Childer version expresses "crust" by a word which sig-
 nifies the impatient crying of a child to its mother, aptly de-
 scribing that vehement desire of grace and wisdom here, which
 is a special ingredient in piety *Dr Hammond*

1 *If thou seekest her as silver*] If thou seekest her with as
 much earnestness as covetous men catch for money Perhaps it
 is a proverbial expression taken from those who dig in mines
Bp Patrick

8 *He keepeth the paths of judgment*] He preserves piety man
 neither integrity, encouraging them not to swerve from the rules
 of justice or to cease to exercise mercy and kindness, being
 their Keeper and Defender in all their proceedings *Bp Patrick*

12 *from the man that speaketh froward things*] Not to
 suffer thee to be perverted by the mouth of him, who would sub-
 tily insinuate his evil principles into thee *Bp Patrick*

13 *to walk in the ways of darkness*] In the melancholy
 gloomy crooked path that leads to eternal misery *Dr Ham-*
mond

16 *the strange woman*] The proper meaning of the He-
 brew word is, one who is estranged or alienated in her affections
 from her husband or her God *Dr Duffell*

The practice here alluded to was chiefly and more openly car-
 ried on by women who came from neighbouring and heathen
 countries and these being of another religion if they were of
 any religion would probably seduce those who frequented them
 into the ~~idolatry~~ and heinous crime of idolatry as Solomon at-
 twards knew by his own woful experience *Dr Jortin*

17 *Which forsaketh the guide of her youth*] The adulteress
 which forsakes her husband, to whom she was joined in her
 youth and whom she took for her guide and governor when
 he was in his greatest warmth, and his wickedly broken the

laws of God, and violated the solemn vow of fidelity which she
 formerly made *Bp Patrick*

18 *her house inclineth unto death &c*] Various plagues and
 miseries of this world attend upon the sin which promotes plea-
 sure at a distance, but in reality ensnare men into an abyss of
 endless evils *Dr Hammond*

22 *But the wicked &c*] The proper portion of the wicked is
 to be cut off and extirpated, either by the hand of human justice
 or by the curse of God which inevitably pursues them till they
 be rooted out *Dr Hammond*

The happiness of good and bad men in this world has the
 real and important difference that of the righteous is chiefly in-
 ternal, less visible perhaps, but more perfect the other is only
 external more dazzling and conspicuous but never lasting nor
 sincere When the good man dies he passes to a state of most
 consummate felicity when the wicked man departs all his pro-
 perity dies with him he changes a more empty show of hap-
 piness for real and eternal misery So that he ends whenever it
 comes is indeed cutting off from the earth earth being the
 only ground in which his happiness can grow but ends is indeed
 a rooting out *Howan*

Chap III ver 2 *For her it of days &c*] I can give thee all
 assurance from God Solomon says that, besides the endless ad-
 vantages of another world, thou shalt thus obtain the blessings of
 this life the prolonging of thy days here in peace and prosperity
 not that the pious faithful servant of God will be exempt from af-
 flictions in this world but that in the general course of things
 such a person will, by God's special blessing, and by the very
 temper of Christian virtues, have a security of much greater and
 worldly happiness, than those who use unwholesome arts to obtain
 the riches and honour of the world *Dr Hammond*

3 *bind them about thy neck*] Alluding to the custom of

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Ps 111 10
Or,
Lord sur
cea

1 Chron
8

Rom 1
16

1 Heb
m linc
1 Heb
watering
or moun
in

1 Rod 23
19 & 94 26
Deut 26 2,
&c Mal 3
P 1, &c

Luke 11 13
Deut 28
8
Job 5 17
Hebr 1
Rev 3 17

1 Heb
the man
that draw
eth out un
derstand
in

Job 28 15
&c 15 11
10 Chap
8 11 19 &
11 16

4 So shalt thou find favour and good understanding in the sight of God and

5 ¶ Trust in the Lord with all thine heart, and lean not unto thine own understanding

6 In all thy ways acknowledge him, and he shall direct thy paths

7 ¶ Be not wise in thine own eyes: fear the Lord, and depart from evil

8 It shall be health to thy navel, and marrow to thy bones

9 Honour the Lord with thy substance, and with the firstfruits of all thine increase

10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine

11 ¶ My son, despise not the chastening of the Lord, neither be weary of his correction

12 For whom the Lord loveth he correcteth, even as a father the son in whom he delighteth

13 ¶ Happy is the man that findeth wisdom, and the man that getteth understanding

14 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold

15 She is more precious than rubies

wearing on their foreheads and wrists the precepts of the Lord, written on slips of parchment. *Dr Isham*

5 — *lean not unto thine own understanding*] Rely not on thy wisdom contrivances, or artifices, to compass thy designs in this world but keep thyself to the ways and means which God affords thee, and approve and thus beyond all worldly policy will secure to thee a happy and easy passage through the dangers of this life. *Dr Hammond*

7 *Be not wise in thine own eyes*] That is, Do not follow the dictates of worldly prudence in opposition to the commands of God

— *fear the Lord and depart from evil*] We find these expressions frequently put together in Scripture, as having nearly the same import, differing only in cause and effect: the proper ten of the Lord producing a departure from evil. *bp Tillotson*

8 *It shall be health to thy navel, &c*] This is the means of preserving a good habit both of body and soul, and of remaining under all circumstances, cheerful, happy, and without dejection. These peculiar expressions seem to be merely a metaphorical representation of that firmness, and vigorous health and cheerfulness of mind which virtue imparts. *bp Patrick*

In the East, it is usual, for the most part, to apply medicines externally, and especially to the stomach. The expression health to thy navel seems to bear allusion to this custom. *Harmer*

9 *Honour the Lord with thy substance*] Honour the Lord in His ministers, by paying them their dues, and bringing oblations to His house at the three solemn feasts, (Exod xxiii 14 15) together with the firstfruits of all that thy estate produces, (Exod xxii 29, 30) in token of thy gratitude to Him for His blessings. So shall thy barns be filled &c So will God pour His blessings upon thee more abundantly and convince thee, by sending a

and all the things thou canst desire are not to be compared unto her

16 Length of days is in her right hand, and in her left hand riches and honour

17 Her ways are ways of pleasantness, and all her paths are peace

18 She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her.

19 The Lord by wisdom hath founded the earth, by understanding hath he established the heavens

20 By his knowledge the depths are broken up, and the clouds drop down the dew

21 ¶ My son, let not them depart from thine eyes keep sound wisdom and discretion

22 So shall they be life unto thy soul, and grace to thy neck

23 ¶ Then shalt thou walk in thy way safely, and thy foot shall not stumble

24 When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet

25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh

26 For the Lord shall be thy confidence, and shall keep thy foot from being taken

27 ¶ Withhold not good from them to

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1 Heb
prepared

1 P 37 24
A 91 11

1 Heb
the camera
in

seasonable and plentiful harvest and vintage that this is the method, not to diminish, but to increase the possessions which He hath given thee, Deut xxviii 4, 5 2 Chron xxvi 10. *bp Patrick*

11 *My son, despise not the chastening*] Neither disregard the chastening of the Lord nor be impatient under it

15 — *than rubies*] The meaning of the Hebrew word is not well ascertained: there are reasons for thinking that pearls are meant by it as they were esteemed at a very high rate not only by the Jews, but by the Romans and even by the Medes, Persians, and Indians. *Bochart*

16 *Length of days is in her right hand,*] Wisdom is here represented figuratively as a queen holding in one hand length of days, and in the other riches and honours

17 *Her ways are ways of pleasantness,*] Thus it is most true that religion gives us the greatest delights and advantages in this life even if there were no life hereafter and hence is most apparent the extreme folly of Atheists who, besides running a most desperate hazard after death deprive themselves here of that very pleasure and tranquillity, for which they so anxiously seek. *Dr Bentley* When Solomon observes that the ways of wisdom, that is of piety are ways of pleasantness, he means that this is not only the excellence but the peculiar excellence of religion and consequently that the ways of folly and vice, all things considered, are not ways of pleasantness. Thus the cause of this text is that the good will infallibly enjoy a satisfaction and delight, of which the wicked will as certainly be deprived. *Dr Jortin* See more on ver 2

18 *She is a tree of life*] This seems an allusion to the tree of life which God planted at first in paradise, and which was to give to man life, health and immortality. Such is wisdom to those who possess it: it preserves to them a long and happy life in this world, and a blessed immortality in the next. *Calmat*

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whom it is due, when it is in the power of
thine hand to do it?

28 Say not unto thy neighbour, Go, and
come again, and to morrow I will give,
when thou hast it by thee

Or
Place se no
evil

29 || Devise not evil against thy neigh-
bour, seeing he dwelleth securely by thee

30 ¶ Strive not with a man without cause,
if he have done thee no harm.

Ps 37-1
Heb
a man of
violence

31 ¶ Envy thou not the oppressor,
and choose none of his ways

Ps 114

32 For the froward is abomination to
the Lord but his secret is with the
righteous

Mal 2

33 ¶ The curse of the Lord is in the
house of the wicked but he blesseth the
habitation of the just

1 Tim 4 6
1 Pet 5 5

34 ° Surely he scorneth the scorners
but he giveth grace unto the lowly

Heb
culteth in
the

35 The wise shall inherit glory but
shame shall be the promotion of fools

CHAP IV

1 Solomon to persuade obedience, & sheweth what in-
struction he had of his parents, & to study wisdom,
• 11 and to shun the path of the wicked 20 He ex-
horteth to faith, 25 and sanctification

HEAR, ye children, the instruction of
a father, and attend to know under-
standing

2 For I gave you good doctrine, forsake
ye not my law

1 Chron
2 1

3 For I was my father's son, tender and
only beloved in the sight of my mother

1 Chron
2 1

4 He taught me also, and said unto
me, I let thine heart retain my words keep
my commandments, and live

29 Devise not evil — seeing he dwelleth securely] Let not the
quietness of my mind tempt much less the confidence he has
in thy honesty and goodness, tempt thee to contrive any mischief
against him, for the more securely he relies on thy virtue, and
the less mistrust he has of any harm from thee, the greater wicked-
ness will it be to entertain even the thought of doing him an
injury. Bp Patrick

32 — the froward] He that perversely departs from all the
rules of truth and justice. Bp Patrick

— his secret is with the righteous] Rather, "His counsel is
with the righteous," as the Hebrew words admit, and as the Greek
translators give the sense. Dr Hammond "His secret counsel is
with the righteous." Schultens

35 — shall inherit glory] The glory here mentioned as the
inheritance of the wise is threefold, the approbation of their own
minds of their fellow creatures, and of the Supreme Being, the
great Searcher of hearts. Dr J Balguy

— shame shall be the promotion of fools] "The branding of
infamy ennobles or distinguishes fools." Schultens

(1 p 17 ver. 1 Hear, ye children, &c] So great are the slug-
gishness and forgetfulness of mankind in their principal concern-
ments, that we need not wonder the wise man repeats nearly the
same things, and quickens our attention to them in the beginning
of this chapter. The very first step to wisdom is to have a mind
to be wise. Bp Patrick

5 Get wisdom, get understanding for-
get it not, neither decline from the words
of my mouth

1 for
CHRIST
about 1000

6 Forsake her not, and she shall pre-
serve thee love her, and she shall keep
thee.

7 Wisdom is the principal thing, there-
fore get wisdom and with all thy getting
get understanding

8 Exalt her, and she shall promote thee
she shall bring thee to honour, when thou
dost embrace her

9 She shall give to thine head an ornament of grace
a crown of glory shall she deliver to thee

1 for
CHRIST
about 1000

10 Hear, O my son, and receive my say-
ings, and the years of thy life shall be
many

11 I have taught thee in the way of wi-
dom, I have led thee in right paths

12 When thou goest, thy steps shall not
be straitened, and when thou runnest, thou
shalt not stumble

13 Take fast hold of instruction, let her
not go keep her, for she is thy life

1 for
CHRIST
about 1000

14 ¶ Enter not into the path of the
wicked, and go not in the way of evil men

1 for
CHRIST
about 1000

15 Avoid it, pass not by it, turn from it,
and pass away

16 For they sleep not, except they have
done mischief, and then sleep is taken
away, unless they cause some to fall

17 For they eat the bread of wicked-
ness, and drink the wine of violence

18 But the path of the just is as the
shining light, that shineth more and more
unto the perfect day

3 — and only beloved] According to some readings of the He-
brew Bible the expression is "only beloved among the sons of
my mother." Dr Hammond

8 Exalt her and she shall promote thee] Whatever value or
love thou exprest for this sort of wisdom, shall be abundantly
repaid to thee by her. Dr Hammond

12 When thou goest, &c] If thy actions and designs have no
other rule than this which I give thee thou shalt be at ease and
free from those straits and difficulties with which others meet if
thy business should require haste, this will be the safest as well
as the most offensive way to accomplish thy end. Bp Patrick

17 — they eat the bread of wickedness.] They live by robbery
and spoil, having no other meat and drink but that which is the
fruit of their rapine and violence and not of their honest labours.
Bp Patrick

18 — the shining light, that shineth more and more &c] The
whole course of righteous men the beginning, progress, and con-
summation, is all admirable and exemplary, fit to attract all others
to it, whether in respect to its inward lustre and excellency, or
the present satisfaction and peace which attends it. In all these
respects it cannot better be represented than by the light of the
sun when it is come above the horizon, continually increasing till
it come to perfect noon the day continually arraying and adorning
itself, and putting on new lustre till the whole face of nature is
fully illuminated, no degree of shade or darkness any where re-
maining. Dr Hammond

Before
CHRIST
about 1000

19 The way of the wicked is as darkness they know not at what they stumble

20 ¶ My son, attend to my words, incline thine ear unto my sayings

21 Let them not depart from thine eyes, keep them in the midst of thine heart

22 For they are life unto those that find them, and health to all their flesh

23 ¶ Keep thy heart with all diligence, for out of it are the issues of life

24 Put away from thee a forward mouth, and perverse lips put far from thee

25 Let thine eyes look right on, and let thine eyelids look straight before thee

26 Ponder the path of thy feet, and let all thy ways be established

27 Turn not to the right hand nor to the left remove thy foot from evil

CHAP V

1 Solomon exhorteth to the study of wisdom 3 He sheweth the mischief of whoredom and riot 16 He exhorteth to contentedness liberality and chastity 22 The wicked are overcome with their own sin

MY son, attend unto my wisdom, and bow thine ear to my understanding

2 That thou mayest regard discretion, and that thy lips may keep knowledge

1 — [Keep them in the midst of thine heart] Preserve them studiously and lay them up as a most precious treasure, in the closest affections of thy heart Bp Patrick

2 — [Keep thy heart with all diligence] The heart is here used to denote the seat of the affections, passions, and desires, and by the precept to keep our hearts is meant that we should diligently preserve our good dispositions and correct our bad ones for which two things principally are necessary a frequent examination of our own heart and a constant endeavour to wean our affections from this world and to fix them on another Dr Waterland

— [for out of it are the issues of life] The genuine and natural sense of this is that all the actions of a man's life issue and proceed from the heart which is the fountain not only of our natural life but of our moral too so that, as a man's heart is so will his life be if his heart be kept clear and pure his life cannot be wicked and vicious and if his heart be wicked and vicious, his life cannot be kept clean and pure from sin as our Saviour Himself teaches, Matth vii 16—20 Bp Beveridge

21 — [Put away from thee a forward mouth,] Never speak any thing thyself contrary to truth, honesty, and religion nor listen to or converse with those that do so Bp Patrick

22 — [Let thine eyes look right on &c] Let neither thine eyes nor thy other senses, be drawn aside to the right hand or to the left, but let them be directed right, according to the law of thy God Bp Hall

23 — [Turn not to the right hand &c] Let no temptation either of hope or fear, passion or interest be able to seduce or divert thee from the straight and even path of virtue but carefully and carefully preserve thyself from every thing that is evil Dr Hammond

Chap V ver 3 [To the lips of a strange woman] The wise man here gives a caution against those impure desires which he has before noticed (chap ii 16, 17) as great obstructions to religious wisdom, and he describes their miserable effect by several

3 ¶ For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil

4 But her end is bitter as wormwood, sharp as a two edged sword

5 Her feet go down to death, her steps take hold on hell

6 Lest thou shouldst ponder the path of life, her ways are movcable, that thou canst not know them

7 Hear me now therefore, O ye children, and depart not from the words of my mouth

8 Remove thy way far from her, and come not nigh the door of her house

9 Lest thou give thine honour unto others, and thy years unto the cruel

10 Lest strangers be filled with thy wealth, and thy labours be in the house of a stranger,

11 And thou mourn at the last, when thy flesh and thy body are consumed,

12 And say, How have I hated instruction, and my heart despised reproof,

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me

14 I was almost in all evil in the midst of the congregation and assembly

apt resemblances ver 4, 5, which shew how by these vices men lose their honour, then time then health and estates and at last lie down in sorrow, and end their days in an unprofitable repentance Bp Patrick

— [drop as an honeycomb] Are full of sweet enticements Bp Hall

5 — [Her feet go down to death,] She leads those that follow her steps to certain and inevitable destruction not only here, but in another world Bp Patrick

— [her steps take hold on hell] Rather "Her steps lead on to the tomb By the English term "hell" is commonly understood the place of torment where as here is meant the grave the place where the body is consumed Dr Hodgson

6 — [Lest thou shouldst ponder the path of life,] The Hebrew words admit of being translated in the third person, "She ponders not the path of life, and this seems a preferable construction Dr Durrill" Her paths are always moveable, wandering, dangerous, unstable according to different versions Dr Hammond She gives herself up to pleasure without reflection her ways are inconstant she has no fixed attachment, has neither knowledge, wisdom or discernment and follows no rule but her passion Calmet

9 — [Lest thou give thine honour unto others, &c] Lest thou put thy reputation in the power of other, and even thy life that is of those who may divulge or revenge thy adultery chap vi 34

11 — [And thou mourn] "Mourn" is too feeble a word to convey the meaning of the original It signifies more properly, "and to mourn with pain Dr Hodgson

12 — [How have I hated &c] How stupidly foolish have I been, in not considering all this sooner how senselessly bent on my own ruin I am amazed to think how I hated the truth and its reproofs which were given me Bp Patrick

14 — [I was almost in all evil &c] Better, perhaps, I was in almost all evil I have plunged myself into all sort of evil, in the midst of my people, being too well known for my vices, and obtaining no compassion Calmet

Before
CHRIST
about 1000
Chap 10
8
Chap 7

Heb th
strengthen

Before
(H.R.) 15 ¶ Drink waters out of thine own cistern, and running waters out of thine own well

16 Let thy fountains be dispersed abroad, and rivers of waters in the streets

17 Let them be only thine own, and not strangers' with thee

18 Let thy fountain be blessed and rejoice with the wife of thy youth

19 *Let her be as the loving hind and pleasant roe*, let her breasts satisfy thee at all times, and be thou ravished always with her love

20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

21 For the ways of man are before the eyes of the Lord, and he pondereth all his goings

22 ¶ His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins

23 He shall die without instruction, and in the greatness of his folly he shall go astray

CHAP VI

1 Against suretiship 6 idleness, 12 and mischivousness
16 Seven things hateful to God 20 The blessings of obedience 25 The mischuffs of whoredom

1 *Drink waters &c*] The wise man having thus represented the danger and wasting miseries of incontinence, gives the reasonable and necessary advice that every man should strictly abstain from wandering lusts, and remain in the society of his own wife. *Dr Hammond*

16 *Let thy fountains be dispersed &c*] Besides many other blessings thou wilt hence derive the comforts of a numerous flourishing offspring, which, as streams or rivers from a fountain, will flow from a chaste conjugal bed. *Dr Hammond*

17 *Let them be only thine own*] Thou wilt thus have the assurance that the children thou ownest are truly thine. *Dr Hammond*

19 — *as the loving hind and pleasant roe*] Rather, as the beloved hind and the favorite roe. The comparison is here very appropriate, for it is well known that all the males of the deer kind are remarkably fond of the females which they have selected for their partners and although timid animals in general will, on their account encounter any danger to the hazard of their lives. *Dr Durell*

22 — *he shall be holden with the cords of his sins*] The wicked man engaged in these shameful and illicit pursuits, without foreseeing their momentous consequences, he thinks he will be able to disengage himself from them whenever he pleases but he is forging chains for himself which he will not be able to break when he has contracted the habit, he will not have the power to quit it. *Calmet*

23 *He shall die without instruction*] He shall die for want of instruction. *Dr Waterland*

— *Chap VI ver 1 — if thou be surety for thy friend*] My son, be advised by me not to pass thy word rashly for the money which thy neighbour or friend borroweth of another much less stand bound to a stranger of whose honesty or ability thou art not assured for if thou hast been so incautious as to be drawn into such engagements thou art snared with the words of thy mouth look upon thyself no longer as a free man but hampered and enslaved by dangerous obligations. *Bp Patrick*

MY son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger,

2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth

3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend, go, humble thyself, and make sure thy friend

4 Give not sleep to thine eyes, nor slumber to thine eyelids

5 Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler

6 ¶ Go to the ant, thou sluggard, consider her ways, and be wise

7 Which having no guides overseer, or ruler,

8 Provideth her meat in the summer, and gathereth her food in the harvest

9 How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

10 Yet, a little sleep, a little slumber, a little folding of the hands to sleep

11 So shall thy poverty come as one that travelleth, and thy want as an armed man

— *if thou hast stricken thy hand &c*] To strike hands with another person was a general emblem of agreement, bargaining or suretiship. Thus the ancient poets often represent it. *Burder* Solomon frequently exhorts to the avoiding of suretiship as a most dangerous indiscretion by which he seems to mean, that we should never be bound in behalf of another for more than we can afford to lose, without any considerable detriment to our fortunes or families. *Dr Jortin*

3 — *go, humble thyself, &c*] These words may rather be rendered, Go stir up thyself and prevail with thy companion, give not sleep to thine eyes ver 4, that is without the least delay take this course to disentangle thyself. *Dr Hammond*

6 *Go to the ant thou sluggard, &c*] A in the matter just mentioned, the least delay is pernicious so in all things else, sluggishness or negligence of those things which concern us most nearly should ever be avoided and if we need any instructor on this head, we may go to one of the least and meanest of creatures. *Dr Hammond*

8 *Provideth her meat in the summer*] The industry of the ant has been frequently noticed by the ancient poets. It has been generally believed that these animals lay up stores of corn for their winter's provision and that they gnaw off the buds of the grains so as to prevent their growing in the earth. This fact is asserted by Pliny. Bochart produces many writers asserting the same. *Pluche* says A prevailing passion in these little animals is to amass stores of grain and let the humidity of the cells should make the corn shoot up we are told for a certainty, that they gnaw off the buds which grow at the point of the grain. *Parkhurst*

10 *Set a little sleep, a little slumber*] By the repetition of the word here seems to be implied sleep and slumber often repeated at different intervals. The change of the person speaking from the preceptor to the sluggard in this verse, is extremely beneficial.

11 — *as one that travelleth — as an armed man*] As one that travelleth that is, by surprise “as an armed man, with irresistible violence. *Bp Patrick, Calmet*

Before
CHRIST
about 1000

12 ¶ A naughty person, a wicked man, walketh with a froward mouth.

13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers,

14 Frowardness is in his heart, he deviseth mischief continually, he soweth discord

15 Therefore shall his calamity come suddenly, suddenly shall he be broken without remedy

16 ¶ These six things doth the Lord hate yea, seven are an abomination unto him

17 † A proud look, a lying tongue, and hands that shed innocent blood,

18 An heart that deviseth wicked imaginations, † feet that be swift in running to mischief,

19 A false witness that speaketh lies, and he that soweth discord among brethren

20 ¶ My son, keep thy father's commandment, and forsake not the law of thy mother

21 Bind them continually upon thine heart, and tie them about thy neck

22 When thou goest, it shall lead thee, when thou sleepest, it shall keep thee, and when thou awakest, it shall talk with thee

23 † For the commandment is a † lamp, and the law is light, and reproofs of instruction are the way of life

† Heb
cast in
fire

† Heb
of his soul
† Heb
Hm hty
145

Rom 1
1

Chap 1

Ps 19 P
& 119 10
† Or
candle

12 [A naughty person] In the Hebrew, "a man of Belial, denoting, probably an idle foolish wicked man who cares not for God's directions of his tongue or life. "With a froward mouth" in the Hebrew, with perverseness of mouth, in the sense of detracting from the actions of other men and so perverting all to the worst sense that is possible. Dr Hammond

13 [He winketh with his eyes, &c.] Such a person, when he has nothing of weight to say against a man, will, by significant gestures of all sorts, intimate matters to his disadvantage, and so persuade others, without laying any particular thing to his charge. Dr Hammond Such a person composes all his parts to deceit every gesture of his tends to find the very motion of his eyes of his feet of his fingers is significant, and expresses some secret intimation of guile. Bp Hall

15 [Therefore shall his calamity come suddenly] Such a person shall be brought to utter ruin when he fancies he has carried his matters so cunningly, that no one discerns his villany. Bp Patrick He shall be broken without remedy alluding it appears, to an earthen vessel which, when broken into pieces, cannot be made whole again. Dr Wells

16 [These six things &c.] These six things which are commonly found in such profligate persons "doth the Lord hate yea, there is one more and so in all there are seven things commonly found in such persons which are an abomination to him. Dr Wells The seven things are these pride or haughtiness, lying or fraudulence, guilt of blood, malice or projecting of evil, a pleasure in doing mischief, false witness or calumny, a causing of discord or ill will among those who live friendly together. Dr Hammond

22 [it shall talk with thee] Shall suggest good thoughts to thee. Dr Wells

24 To keep thee from the evil woman, from the flattery of the tongue of a strange woman

25 Lust not after her beauty in thine heart, neither let her take thee with her eyelids

26 For by means of a whorish woman a man is brought to a piece of bread and the adulteress will hunt for the precious, † the life

27 Can a man take fire in his bosom, and his clothes not be burned?

28 Can one go upon hot coals, and his feet not be burned?

29 So he that goeth in to his neighbour's wife, whosoever toucheth her shall not be innocent

30 Men do not despise a thief, if he steal to satisfy his soul when he is hungry,

31 But if he be found, he shall restore sevenfold, he shall give all the substance of his house

32 But whoso committeth adultery with a woman lacketh † understanding he that doeth it destroyeth his own soul

33 A wound and dishonour shall he get, and his reproach shall not be wiped away

34 For jealousy is the rage of a man therefore he will not spare in the day of vengeance

35 † He will not regard any ransom, neither will he rest content, though thou givest many gifts

25 — with her eyelids] See note at 9 Kings ix 20

26 — will hunt for the precious life] Will bring the adulteress to his grave. See Ezek xiii 18 Dr Isham

The general meaning of this verse and the following is, However odious is the sin of theft, yet if the thief be compared with the adulteress we shall find much difference made in the heinousness of the offence. Men are not wont to be inexorably cruel against him who steals out of pure necessity but if he be detected, however dearly he may pay for his fault by way of satisfaction, the sum is yet accepted of the injured party, but he who committeth adultery, destroyeth his own soul. Bp Hall

31 — he shall restore sevenfold] The law of Moses does not enjoin a restitution of sevenfold but in a smaller proportion, Levod xxii 1, 4 Bp Patrick Seven seems only put here for a number of perfection the meaning is, he shall make perfect and full restitution according to the law, so far as his substance or estate will reach. Abp Tillotson

32 But whoso committeth adultery &c.] The adulteress robs a man of his wife, without any such necessity, and therefore is destitute of all excuse, and must be looked upon as void of all understanding, and when he is discovered, he will be punished, not merely in his estate, but with the loss of his life, Lev xx 10 Bp Patrick

34 For jealousy is the rage of a man] No translation can fully express the force of the original here. The inflammation of jealousy is the setting a man on fire as much as to say, The jealousy with which a man is inflamed, so heats him and rages within him, that he can never be appeased, but is borne with irresistible violence to the revenge of his defiled bed. Schulken

Before
CHRIST
about 1000

Chap 2

16 & 5

& 7 5

Or if

the strange

tongue

Math 1

29

† Heb

the precious

of a man

or a man

life

† Heb

heart

† Heb

will not

accept the

face of an

ransom

CHAP. VII.

Before
(112) 1000

1 Solomon persuadeth to a sincere and kind familiarity with wisdom 6 In an example of his own experience, he sheweth 10 the cunning of an whore 22 and the desperate simplicity of a young nanton 24 He denoteth from such necessities

MY son, keep my words, and lay up my commandments with thee

2 Keep my commandments, and live, and my law as the apple of thine eye

Deut 10
11 12
Chap 3

3 Bind them upon thy fingers, write them upon the table of thine heart

Chap 3

4 Say unto wisdom, Thou art my sister, and call understanding thy kinswoman

5 That they may keep thee from the strange woman, from the stranger which flattereth with her words

6 For at the window of my house I looked through my casement,

1 H b
he ons

7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding,

8 Passing through the street near her corner, and he went the way to her house,

1 H b
on the even
in / the
day

9 In the twilight, & in the evening, in the black and dark night

10 And, behold, there met him a woman with the attire of an harlot, and subtil of heart

Chap 9

11 (She is loud and stubborn, her feet abide not in her house

12 Now is she without, now in the streets, and lieth in wait at every corner)

1 H b sh
strengthen
her face
and said

13 So she caught him, and kissed him, and with an impudent face said unto him,

[Chap VII ver 2 — as the apple of thine eye] Rather, “as the pupil of thine eye” Dr Durell

3 Bind them upon thy fingers &c] It is sufficiently evident that Solomon could not mean this precept to be understood literally, any more than the next expression, which frequently occurs “Write them on the table of thine heart,” yet it was on such texts as these (see Exod xiii 16 Deut vi 6 xi 18) that the Pharisees founded the practice of binding on their foreheads phylacteries, or slips with particular precepts of the law inscribed upon them Dr Durell See note at 1 xod xiii 9

4 Say unto wisdom, Thou art my sister,] Be as familiar with wisdom as if she were thy own natural sister Bp Hall The name of “sister” occurs often as the name of friendship, and is employed to express the affection of the husband to his bride Cant iv 9 v 1, &c It here marks the chaste love which we ought to bear to wisdom Calmet

9 In the twilight, &c.] He seems to enumerate the several periods of the night, intending to imply that he had frequently observed the scene which he describes, although he professes to be describing only one particular instance Schultens

11 (She is loud and stubborn,) Translators have differed in rendering these words, “they seem rather to mean “She is prating, peevishly and wandering, running about from house to house” Dr Hammond

14 I have peace offerings with me, &c.] “I have peace offerings with me, that is “I have an entertainment or feast at my house, for in sacrifices of this sort, the person that offered received a part of the victim for convivial purposes” Dr Durell This narrative

Vol 1

11 I have peace offerings with me, this day have I payed my vows.

1 H b
CHRIST
bond 100

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee

16 I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt

17 I have perfumed my bed with myrrh, aloes, and cinnamon

18 Come, let us take our fill of love until the morning let us solace ourselves with loves

19 For the goodman is not at home, he is gone a long journey

20 He hath taken a bag of money with him, and will come home at the day appointed

21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him

22 He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks,

23 Till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life

24 Hearken unto me now therefore, O ye children, and attend to the words of my mouth

25 Let not thine heart decline to her ways, go not astray in her paths

26 For she hath cast down many wounded yea, many strong men have been slain by her

is strongly expressive of the woman's character of her levity in making the payment of vows a prelude to sin, and of her shameless falsehood, ver 15

16 — with carved works] Meaning probably figured tapestry or carpeting, from its resemblance to carved work Parkhurst

17 — aloes] See note at Cant iv 14

— cinnamon] It is remarkable that the name of this tree in Hebrew is the same as in English Parkhurst

19 — the goodman] Literally in Hebrew, “the man, meaning her husband” In the earlier English writers, “goodman” was a common appellation for the master of a family

20 — at the day appointed] Some interpreters prefer the reading of our margin “at the new moon, or, at the day of assembly, which the time of the new moon was amongst the Jews” The Greek translators render it, “after many days” Dr Hammond

21 Till a dart strike through his liver, &c.] Thus he yields to his lust, until the revenging husband, actuated by jealousy, give a deadly stroke to the adulterer, or till the just judgment of God seize upon body and soul, being thus heedlessly drawn in as a bird is into the snare, not considering that its life is brought into danger Bp Hall

26 For she hath cast down &c.] For many have been the examples of no mean persons, who have fallen in their reputation, their estates, their health, and comforts of life, and in truth have utterly perished by her, innumerable are the mighty men both for valour and wisdom, whom she has brought to ruin Solomon himself as well as Samson, became an example of the “mighty

Before CHRIST about 1000. 27^a Her house is the way to hell, going down to the chambers of death

^a Chap. 2
18 & 35

CHAP VIII

1 The fame, 6 and evidency of wisdom 10 The excellency, 12 the nature, 13 the power, 18 the riches, 22 and the cleanness of wisdom. 32 Wisdom is to be desired for the blessings it bringeth

^a Chap 1
20

DOETH not wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

4 Unto you, O men, I call, and my voice is to the sons of man

5 O ye simple, understand wisdom and, ye fools, be ye of an understanding heart

6 Hear, for I will speak of excellent things, and the opening of my lips shall be right things

7 For my mouth shall speak truth, and wickedness is [†] in abomination to my lips

[†] Heb the abomination of my lips
[†] Heb without

8 All the words of my mouth are in righteousness, there is nothing [†] froward or perverse in them

9 They are all plain to him that understandeth, and right to them that find knowledge

10 Receive my instruction, and not silver, and knowledge rather than choice gold

^a Job 28 15
Psalm 19 10
Chap 9 15
& 16 16

11 For wisdom is better than rubies,

men here mentioned, who were ruined by bad women Bp Patrick

¶ — the chambers of death] The Jewish sepulchres consisted of large vaults and caves, in the sides of which were cut out distinct niches for receiving each a dead body Parkhurst

Chap VIII ver 1 *Doth not wisdom cry? &c*] We may consider this chapter as connected with the preceding, and forming with it a continued discourse The wise man had before been representing the dangerous seductions of false pleasure He now describes to us wisdom, who invites us to love her by a noble, grand, elevated discourse, and by magnificent promises of substantial good Calmet

A sublime allegory is here introduced, of wisdom standing in the most conspicuous and frequented places of the city, and proclaiming aloud to men those great precepts of truth, religion, and virtue, by which they may rise from the vanities of the world to life and immortality Schullens

10 *Receive my instruction, and not silver*] That is receive it in preference to silver Calmet Make no comparison of my instruction with silver and gold, for these are base and corruptible metals, not worthy to be mentioned together with those heavenly treasures which are contained in, and conveyed by, my Divine counsels Bp Hall

12 *I wisdom dwell with prudence*] I alone, endow men with real prudence, always giving the most safe and least fallible advice, and directing men to more discreet resolutions in difficult cases than the most subtle head in the world that consults not with me Bp Patrick

— and find out knowledge of new inventions] Implies, that no advice or subtle contrivances can be good, or can have a happy event, which are not agreeable to true piety Dr Wells

14. — *I have strength*] I inspire men with true and rational

and all the things that may be desired and not to be compared to it Before CHRIST about 1000

12 I wisdom dwell with || prudence, and find out knowledge of witty inventions || Or subtilty

13 The fear of the LORD is to hate evil pride, and arrogancy, and the evil way, and the froward mouth, do I hate

14 Counsel is mine, and sound wisdom I am understanding, I have strength

15 By me kings reign, and princes decree justice

16 By me princes rule, and nobles, even all the judges of the earth.

17 I love them that love me, and those that seek me early shall find me

18 Riches and honour are with me, yea, durable riches and righteousness ^a Chap 10

19 My fruit is better than gold, yea, than fine gold, and my revenue than choice silver ^a Chap 14

20 I || lead in the way of righteousness, || Or walk in the midst of the paths of judgment

21 That I may cause those that love me to inherit substance, and I will fill their treasures

22 The LORD possessed me in the beginning of his way, before his works of old

23 I was set up from everlasting, from the beginning, or ever the earth was,

24 When there were no depths, I was brought forth, when there were no fountains abounding with water

courage to persist in good resolutions which are neither rashly taken up, nor wrongly pursued Dr Wells

15, 16 *By me kings reign, &c*] Meaning, that all lawful authority, the power of all kings and magistrates are most surely founded in wisdom

17 — those that seek me early shall find me] This holds true in every useful acquisition youth is the time when the foundation of knowledge, either secular or religious, is to be laid, and they who begin any useful study or pursuit late in life, seldom become great proficient. Dr Jortin

19 — and my revenue] Rather, “my produce, which answers better to ‘my fruit,’ in the preceding clause Dr Durell

21 *That I may cause &c*] That I may cause, on all those who sincerely love and adhere to me a happy settlement in state of eternal peace and substantial satisfaction Bp Patrick

22 *The Lord possessed me &c*] The passage which follows is expressed in such magnificent language, that the ancient Christians thought the application of the words was to the wisdom revealed to us in the Gospel by the Son of God, nay to the Son of God Himself, the Eternal Word and Wisdom of the Father Bp Patrick

The wisdom, he says, which directs us to all this is but a ray of that Eternal wisdom of the Father, the Word and Son of God which, in the fulness of time, was to be incarnate, but before all time was present with God, before any part of this world, earth, sea, fountains, hills, mountains, or valleys, were created Dr Hammond God has possessed the Son from all eternity, since “the Word was with God,” from the beginning, John 1 1 Calmet

“The Lord possessed me in the beginning of His way,” rather, “The Lord possessed me when He first went forth, that is, when He first exerted Himself in the work of creation Dr Durell

Before
(HUB) R
about 1000

25 Before the mountains were settled,
before the hills was I brought forth

Or
upon the
Or the
highest part

26 While as yet he had not made the
earth, nor the fields, nor the highest part
of the dust of the world

Or
and

27 When he prepared the heavens, I
was there when he set a compass upon
the face of the depth

28 When he established the clouds a-
bove when he strengthened the fountains
of the deep

Gen 1
10
Job 38 10
11
Psalm 104

29 When he gave to the sea his decree,
that the waters should not pass his com-
mandment when he appointed the founda-
tions of the earth

30 Then I was by him, as one brought
up with him and I was daily his delight,
rejoicing always before him,

31 Rejoicing in the habitable part of his
earth, and my delights were with the sons
of men

Exod 11
1
1
1
1
1

32 Now therefore hearken unto me, O
ye children for blessed are they that keep
my ways

33 Hear instruction, and be wise, and
refuse it not

34 Blessed is the man that heareth me,
watching daily at my gates, waiting at the
posts of my doors

35 For whoso findeth me findeth life,
and shall obtain favour of the LORD

† Heb
bring forth

36 But he that sinneth against me wrong-
eth his own soul all they that hate me
love death

30 *Then I was by him,*] Then was I very near to Him, con-
triving all things, nor had He greater delight in any thing than
in me, who day by day, during the creation of the world, pro-
duced some lovely work or other in which He rejoiced to see
how good and agreeable they were, Gen 1 4, &c. Bp Patrick

31 — *my delights were with the sons of men*] Beholding them
made in the image of God, and after His likeness, and capable of
holding converse with me Bp Patrick

34 — *waiting at the posts of my doors*] Going to the places
where true religion and piety are taught Dr Wells

36 — *all they that hate me love death*] These words can
scarcely signify any thing else than the destruction brought upon
the soul by death eternal Dr Graves

Chap IX ver 1 *Wisdom hath builded her house, &c*] Wis-
dom is represented as a glorious queen the daughter of hea-
ven, adorned with all excellencies and perfections, inviting all
misguided souls to her stately palace, and promising to them the
most delicious entertainment, if they will forsake their follies
By this notion of a feast the sacred writers are wont to express
the high satisfaction, joy, and pleasure, with which the principles
of virtue and wisdom fill the hearts of men when they have a true
relish for them This is the substance of the allegory here given,
but the several parts of it are not to be too minutely scanned
Bp Patrick

2 *She hath killed her beasts, &c*] She hath made a plentiful
provision for all hungry and thirsty souls, who will find no less
life, and vigour, and strength, and joy communicated to them
from her sacred instructions, than the body does when it partakes
of a liberal and delicious feast Bp Patrick

CHAP IX.

Before
(HUB) R
about 1000

1 *The discipline, and doctrine of wisdom* 13 *The*
custom, and error of folly

WISDOM hath builded her house, she
hath hewn out her seven pillars

2 She hath killed her beasts, she hath mingled her wine, she hath also furnished
her table

3 She hath sent forth her maidens she
crieth upon the highest places of the city,

4 Whoso is simple, let him turn in hither
as for him that wanteth understand-
ing, she saith to him,

5 Come, eat of my bread and drink of
the wine which I have mingled

6 Forsake the foolish, and live, and go
in the way of understanding.

7 Ife that reproveth a scorner getteth
to himself shame and he that rebuketh a
wicked man getteth himself a blot

8 Reprove not a scorner, lest he hate thee
rebuke a wise man, and he will love thee

9 Give instruction to a wise man, and he
will be yet wiser teach a just man, and he
will increase in learning

10 The fear of the LORD is the begin-
ning of wisdom and the knowledge of the
holy is understanding

11 For by me thy days shall be multi-
plied, and the years of thy life shall be in-
creased

12 If thou be wise, thou shalt be wise

3 *She hath sent forth her maidens*] She hath sent forth her
attendants and ministers, persons of uncorrupted purity and sin-
cerity, to invite men with a loud voice, which cannot but be heard
by whole cities and countries. This expression may be illustrated
by a passage from Hasselquist, who at Alexandria in Egypt saw
ten or twelve women going about and inviting people to a ban-
quet by a particular kind of cry or noise Parkhurst

— *upon the highest places of the city,*] The schools of the
prophets were seated on "high places" as appears from 1 Sam
x 5 10, &c, which seems to be the allusion here of wis-
dom crying upon the highest places of the city to invite those
who had a disposition towards her to come and hear her instruc-
tions Bp Patrick Or the expression may allude merely to the
tops of the houses and parapets, to which it was customary to go
for the purpose of proclaiming any thing aloud, agreeably to the
expression of our Saviour "Preach ye upon the housetops; Matt
x 27 Calvert

7 *He that reproveth a scorner &c*] He who performs the cha-
ritable office of reproving those who deride religion, and scoff at
all good admonition not only loses his labour, but will probably
be requited with reproaches Bp Patrick

— *getteth himself a blot*] Suffers vile and unworthy usage
Dr Wells

10 — *of the holy*] Of sacred things, or Divine revelations
Dr Isham

12 *If thou be wise, &c*] If thou be wise, thou shalt be wise
for the good of thyself, but if thou scornest religion, thou shalt
bear the punishment of it Dr Wells

Before
CHRIST
about 1000
A.D. chap 7
11

for thyself but if thou scornest, thou alone shalt bear it

13 ¶ A foolish woman is clamorous; she is simple, and knoweth nothing

14 For she sitteth at the door of her house, on a seat in the high places of the city,

15 To call passengers who go right on their ways

16 Whoso is simple, let him turn in hither and as for him that wanteth understanding, she saith to him,

17 Stolen waters are sweet, and bread eaten in secret is pleasant

† Heb
f secret

18 But he knoweth not that the dead are there, and that her guests are in the depths of hell

CHAPTER X

From this chapter to the five and twentieth are sundry observations of moral virtues and their contrary vices

Chap 10

THE proverbs of Solomon. A wise son maketh a glad father but a foolish son is the heaviness of his mother

Chap 11

2 The issues of wickedness profit nothing but righteousness delivereth from death

Or

3 The Lord will not suffer the soul of the righteous to famish but he casteth away the substance of the wicked

Chap 12

4 He becometh poor that dealeth with a

14 — on a seat in the high places] For the purpose of inveigling passengers. It is related by travellers in the East, that it is still the practice for prostitutes to sit at the doors of their house in the most alluring pomp that they can display. *Harmer*

17 Stolen waters are sweet &c] Forbidden pleasures are sweet when enjoyed in secret

18 — he knoweth not that the dead are there] He considers not all this while that she invites him to his utter ruin both of body and soul, and sinks down all those who accept of her invitation to the pit of destruction. *Bp Patrick*

Chap X ver 1 The proverbs of Solomon] Here now properly begins the Book of the Proverbs, as the title of this chapter tells us. What has been delivered hitherto being rather a preface to awaken attention, and form sundry arguments to commend the wise instructions which now follow to every one as practice, and to caution those who would receive benefit by these instructions to avoid such things as may hinder their edification in the school of wisdom. *Bp Patrick*

From this Chapter to the twenty-fifth, are contained more particularly the theorems of the doctrine of morality, which under sundry observations concerning virtue and vice or moral good and evil may form a full and complete system of Divine ethics. The virtues and vices are for the most part set in opposition the one to the other and compared together, that so the wisdom and beauty of the one and the folly and deformity of the other may the more convincingly appear. *Wogan*

3 — he casteth away the substance of the wicked] He dissipates or destroys the estate the possessions of the wicked. *Dr Hammond*

4 — that dealeth with a slack hand] That dealeth or worketh with a lazy hand. *Dr Wells*

6 — violence covereth the mouth of the wicked] Their own wickedness shall violently overwhelm, to their utter confusion,

slack hand but the hand of the diligent maketh rich

Before
CHRIST
about 1000
A.D.

5 He that gathereth in summer is a wise son but he that sleepeth in harvest is a son that causeth shame

6 Blessings are upon the head of the just but violence covereth the mouth of the wicked

7 The memory of the just is blessed but the name of the wicked shall rot

8 The wise in heart will receive commandments but a prating fool shall fall

† Heb a
fool f lips
Or shall
be beaten

9 He that walketh uprightly walketh surely but he that perverteth his ways shall be known

10 He that winketh with the eye causeth sorrow but a prating fool shall fall

Chap 11
Or shall
be beaten

11 The mouth of a righteous man is a well of life but violence covereth the mouth of the wicked

12 Hatred stirreth up strifes but love covereth all sins

† 1 Pet 3
† 1 Cor 13

13 In the lips of him that hath understanding wisdom is found but a rod is for the back of him that is void of understanding

† Heb
heart

14 Wise men lay up knowledge but the mouth of the foolish is near destruction

Chap 15

15 The rich man's wealth is his strong

those who wickedly defraud and oppress their neighbour. *Bp Patrick*

8 The wise in heart will receive &c] It is the part of wisdom to open the ear and heart to all good advice especially to the commandments of God, whereas they who keep no guard on their tongues, frequently discover things which bring ruin and mischief on themselves. *Dr Hammond*

9 He that walketh uprightly walketh surely] To walk surely, is to be in safe condition, to be out of danger of falling into any extreme calamity and to have our main interest so secured that notwithstanding whatever may happen for a time, yet our chief and great design shall certainly succeed happily in the end. The sum therefore of Solomon's assertion is this. He that in the whole course of his life acts sincerely and justly with a continual respect to the reason of things and the law of God, that carries on his undertakings by fair and equitable means avoiding all fraud and deceit, all base and unworthy practice, this man takes the wisest and surest course to succeed in all his designs, respecting either his present, or his future happiness. *Dr Clarke*

10 He that winketh with the eye &c] The double dealing and dissembling person causes much sorrow at the last both to himself and to those who have been deceived by him. *Bp Hall*

11 The mouth of a righteous man is a well of life] The discourse of a good man, like a perpetual spring of wholesome water, always tends to the profit, comfort, and refreshment of those who receive it. *Bp Patrick*

12 — love covereth all sins] Love induces men to overlook several great offences. *Dr Wells* See James v 20

14 — the mouth of the foolish is near destruction] The fool is always talking, and seldom opens his mouth but it proves a present mischief to himself or to others. *Bp Patrick*

15 The rich man's wealth &c] Riches, being a powerful defence to their owners against numerous evils, naturally raise men's

Before
CHRIST
about 1000

city the destruction of the poor is then poverty

16 The labour of the righteous *tendeth* to life the fruit of the wicked to sin

17 He is in the way of life that keepeth instruction but he that refuseth reproof *err*eth

On
anxiety to
die

18 He that hideth hatred with lying lips, and he that uttereth a slander, is a fool

19 In the multitude of words there wanteth not sin; but he that reframeth his lips is wise

20 The tongue of the just is as choice silver the heart of the wicked is little worth

21 The lips of the righteous feed many but fools die for want of wisdom

† Heb
of heart

22 The blessing of the Lord, it maketh rich, and he addeth no sorrow with it

Chap 14

23 *It is as sport to a fool to do mischief*; but a man of understanding hath wisdom

24 The fear of the wicked, it shall come upon him but the desire of the righteous shall be granted

25 As the whirlwind passeth, so is the wicked no more but the righteous is an everlasting foundation

26 As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him

Chap 11

27 The fear of the Lord *prolongeth* days but the years of the wicked shall be shortened

† Heb
addeth

28 The hope of the righteous shall be gladness but the expectation of the wicked shall perish

Job 5 13
Ps 11 20
Ps 11 10

minds, and make them confident whereas poverty exposes men to injuries and abuses and is apt to depress and deject their spirits Bp Patrick

19 In the multitude of words &c.] There are so many ways of offending God or man by profanations, falsehoods, slanders, &c. that their cannot be a more necessary part of moral wisdom, or wherein the exercise of true piety is more concerned, than the art of restraining the tongue and keeping it within proper bounds, as to all such matters Dr Hammond

24 The fear of the wicked, it shall come upon him.] The evil which the wicked fears shall come upon him

26 As vinegar to the teeth, &c.] Vinegar is not more offensive to the teeth, nor smoke more vexatious to the eyes, than a remiss and negligent servant is to him that employs him, and relies on him in a weighty business Bp Patrick

27 — the years of the wicked shall be shortened.] See note at Prov 10 2

This truth here announced is confirmed by the nature of things and the positive appointments of Providence. In the nature of things, men destroy themselves and shorten their days by many kinds of wickedness. By wars and desolations, they unpeople whole countries by private quarrels, they bring each other to untimely ends, by capital crimes, they cause themselves to be cut off by the hands of justice, by luxury and intemperance, they destroy their bodies, by envy and malice, they consume themselves in the

29 The way of the Lord is strength to the upright but destruction shall be to the workers of iniquity

Before
CHRIST
about 1000

30 The righteous shall never be removed but the wicked shall not inhabit the earth

31 The mouth of the just bringeth forth wisdom but the froward tongue shall be cut out

32 The lips of the righteous know what is acceptable but the mouth of the wicked speaketh frowardness

† Heb
froward
ness

CHAP. XI

A FALSE balance is abomination to the Lord but a just weight is his delight

Lev 19
Deut 16
Chap 16
11 8 10
10 3

2 When pride cometh, then cometh shame but with the lowly is wisdom

† Heb
frowardness
of heart

3 The integrity of the upright shall guide them but the perverseness of transgressors shall destroy them

† Heb
frowardness
of heart

4 Riches profit not in the day of wrath but righteousness delivereth from death

† Heb
frowardness
of heart

5 The righteousness of the perfect shall direct his way but the wicked shall fall by his own wickedness

† Heb
frowardness
of heart

6 The righteousness of the upright shall deliver them but transgressors shall be taken in their own naughtiness

† Heb
frowardness
of heart

7 When a wicked man dieth, his expectation shall perish and the hope of unjust men perisheth

† Heb
frowardness
of heart

8 The righteous is delivered out of trouble, and the wicked cometh in his stead

† Heb
frowardness
of heart

9 An hypocrite with his mouth de

† Heb
frowardness
of heart

midst of their iniquity. In like manner, according to the same tendency, by peace and charity men are preserved from destruction, by temperance, their bodies are maintained in health by quiet of conscience and satisfaction of mind, new life is added to their spirits Dr & Clarke

31 — the froward tongue shall be cut out.] That is, he that does mischief with his tongue shall be duly punished Dr Wells

32 — know what is acceptable.] What is pleasing to God and edifying to man. See Eph iv 29 and v 3 4 Dr Isham

Chap XI ver 2 When pride cometh, then cometh shame.] Pride makes men foolish and void of caution, and thus puts them upon doing things which bring them to dishonour Dr & Clarke

7 — his expectation shall perish.] The wicked man, having no other expectation than in his own means of strength, will see all his projects dissipated by death Calmet

8 — the wicked cometh in his stead.] That is, the wicked falls into those very distresses from which the just is happily freed Bp Patrick See 1 Peter iii 9

9 In hypocrite &c.] A dissembling friend with fair and false words, and semblances draws his neighbour into some dangerous inconvenience, but a wise and just man will soon perceive his fraud, and will avoid the mischief plotted against him Bp Hall

^{Before} **CHRIST** stroyeth his neighbour but through know-
^{about 1000} ledge shall the just be delivered

10 When it goeth well with the righteous, the city rejoiceth and when the wicked perish, there is shouting

11 By the blessing of the upright the city is exalted but it is overthrown by the mouth of the wicked

^{† Heb} 12 He that is ^{destitute of} void of wisdom despiseth his neighbour but a man of understanding holdeth his peace

^{† Heb} 13 ^{He that} A talebearer revealeth secrets but he that is of a faithful spirit concealth the matter

^{being a} 14 ^{talebearer} Where no counsel is, the people fall but in the multitude of counsellors there is safety

^{† Heb} 15 He that is surety for a stranger ^{shall be sure} ^{broken} ^{† Heb} ^{those that} ^{take hands,} shall curse him but blessing shall be upon the head of him that selleth it

16 A gracious woman retaineth honour and strong men retain riches

17 The merciful man doeth good to his own soul but he that is cruel troubleth his own flesh

18 The wicked worketh a deceitful work but to him that soweth righteousness shall be a sure reward

19 As righteousness tendeth to life so he that pursueth evil pursueth it to his own death

20 They that are of a froward heart are abomination to the Lord but such as are upright in their way are his delight

21 ^{Before} **CHRIST** Though hand join in hand, the wicked shall not be unpunished but the seed of the righteous shall be delivered ^{about 1000}

22 As a jewel of gold in a swine's snout, so is a fair woman which is without discretion ^{† Heb} ^{depraved} ^{from}

23 The desire of the righteous is only good but the expectation of the wicked is wrath

24 There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty

25 ^{12 Cor 9} ^{† Heb} ^{The soul of} ^{blessing} The liberal soul shall be made fat and he that withereth shall be watered also himself

26 He that withholdeth corn, the people shall curse him but blessing shall be upon the head of him that selleth it

27 He that diligently seeketh good procureth favour but he that seeketh mischief, it shall come unto him ^{† I al 7 1} ^{† I al 7 1} ^{† I al 7 1}

28 He that trusteth in his riches shall fall but the righteous shall flourish as a branch ^{† Ps 1 1} ^{† Ps 1 1} ^{† Ps 1 1}

29 He that troubleth his own house shall inherit the wind and the fool shall be servant to the wise of heart

30 The fruit of the righteous is a tree of life, and he that winneth souls is wise ^{† Heb} ^{tick th}

31 Behold, the righteous shall be recompensed in the earth much more the wicked and the sinner ^{† I Pet 1} ^{† I Pet 1}

11 By the blessing of the upright &c] By God's benediction for their sakes *Dr Isham*

12 — despoil his neighbour &c] That is, speaks contemptuously of him, or ridicules him *Dr Wells* Speaks spitefully and scornfully of him, but a man of understanding conceals his thoughts, and will not utter any thing to the reproach of another *Bp Hall*

14 — in the multitude of counsellors there is safety] A country is safe when there are many wise men to govern affairs, for, if one fail, others still remain, and what one or two discover not, others may be able to discern *Bp Patrick*

16 A gracious woman &c] Beauty and virtue in a woman advance her to honour, as formidable power and strength in men advance them to riches and, as their principal care is to keep their treasures, so should hers be to preserve her reputation *Bp Patrick*

21 Though hand join in hand, &c] Though the wicked man endeavour to strengthen himself and his family by powerful leagues and confederations, he shall not be able to escape the punishment his iniquity deserves *Bp Patrick* To join hands was anciently, and still continues in the East, a solemn method of taking an oath on making an engagement To this circumstance allusion seems clearly to be made in these words of Solomon

22 As a jewel of gold &c] Allusion is here made to the Eastern custom of wearing valuable rings in the nostril As such an ornament would be very ill placed in the snout of a swine which grovels continually in the mire, so beauty is equally misplaced in

a woman who is without virtue and discretion *Bp Patrick* See *Sir J Chardin's note on Gen xxiv 22*

24 There is that scattereth] That is, that giveth liberally on all proper occasions *Dr Wells*

25 The liberal soul shall be made fat] The liberal soul, or the liberal "man," soul being often in Hebrew put for "man" *Dr Durell* "Shall be made fat, or rich, and he that watereth" or giveth plentifully to others, shall be watered, or receive plentifully from God himself *Dr Wells*

26 He that withholdeth corn] He that hoardeth up corn in a time of scarcity, on purpose to raise the price *Bp Patrick*

29 He that troubleth &c] He that troubleth his own house or family, or whatever else he holds under his authority, by making or fomenting dissensions therein, "shall inherit the wind, shall be deceived as to any advantage he may expect thereby, and gain nothing, and the fool of this description shall be, as is often found by experience, "servant to the wise of heart," who manages his affairs after a prudent manner *Dr Wells* "He that troubleth his own house, either by improvidently dissipating his property, or by sowing divisions and discord among the members of his family" *Cubmet*

30 — he that winneth souls] That draws souls to the love of virtue by communicating wisdom seasonably and charitably *Bp Patrick*

31 — shall be recompensed in the earth] Shall be recompensed for their righteousness

CHAP XII.

Before
CHRIST
about 1000

WHOSO loveth instruction loveth knowledge but he that hateth reproof is brutish

2 A good man obtaineth favour of the LORD but a man of wicked devices will he condemn.

3 A man shall not be established by wickedness but the root of the righteous shall not be moved.

4 A virtuous woman is a crown to her husband but she that maketh ashamed is as rottenness in his bones

5 The thoughts of the righteous are right but the counsels of the wicked are deceit

6 The words of the wicked are to lie in wait for blood but the mouth of the upright shall deliver them

7 The wicked are overthrown, and are not but the house of the righteous shall stand

8 A man shall be commended according to his wisdom but he that is of a perverse heart shall be despised

9 He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread

10 A righteous man regardeth the life of his beast but the tender mercies of the wicked are cruel

11 He that tilleth his land shall be satisfied with bread but he that followeth vain persons is void of understanding

12 The wicked desireth the net of evil men but the root of the righteous yieldeth fruit

13 The wicked is snared by the transgression of his lips but the just shall come out of trouble

* Chap XII ver 4 — is as rottenness in his bones] Is an incurable grief and vexation, consuming him and all that he hath Bp Patrick

6 — shall deliver them] That is those whom the wicked seek to destroy Dr Isham.

9 He that is despised, &c] He is far happier who makes no shew in the world, but has a competent estate than he who appears in great splendour and pomp abroad, but wants bread to eat when he is at home Bp Patrick

10 — The tender mercies of the wicked are cruel] The very kindnesses pretended by the wicked are intended only for a cover to bring about their mischievous designs the most securely and effectually Dr Wells

11 — he that followeth vain persons] He that followeth idle persons Dr Wells In some translations it is given, "He that followeth idleness Calmet

12 The wicked desireth the net of evil men] The wicked man desires to employ those means of fraudulent circumvention, which he sees some crafty oppressors use to their advantage Bp Hall

14 A man shall &c] A good man shall, by God's merciful retribution, find comfort and benefit, both to himself and others, from the gracious words of holy counsel, which proceed from

14 A man shall be satisfied with good by the fruit of his mouth and the recompence of a man's hands shall be rendered unto him

15 The way of a fool is right in his own eyes but he that hearkeneth unto counsel is wise

16 A fool's wrath is presently known but a prudent man covereth shame

17 He that speaketh truth sheweth forth righteousness but a false witness deceit

18 There is that speaketh like the piercings of a sword but the tongue of the wise is health

19 The lip of truth shall be established for ever but a lying tongue is but for a moment

20 Deceit is in the heart of them that imagine evil but to the counsellors of peace is joy

21 There shall no evil happen to the just but the wicked shall be filled with mischief

22 Lying lips are abomination to the LORD but they that deal truly are his delight

23 A prudent man concealeth knowledge but the heart of fools proclaimeth foolishness

24 The hand of the diligent shall bear rule but the slothful shall be under tribute

25 Heaviness in the heart of man maketh it stoop but a good word maketh it glad

26 The righteous is more excellent than his neighbour but the way of the wicked seduceth them

27 The slothful man roasteth not that

His mouth, and also from the holy works of His hands Bp Hall

15 The way of a fool is right &c] Whoever is wise is apt to suspect and be diffident of himself, and upon that account is willing to hearken unto counsel, whereas the foolish man, being in proportion to his folly full of himself, and swallowed up in conceit, will seldom take any counsel but his own, and for that very reason because it is his own Dr J Balguy

16 A fool's wrath &c] A fool is soon provoked, and shews his anger in an indecent manner by his countenance, words, or actions but a prudent man "covereth shame," that is, is not transported with passion in an unbecomingly manner Dr Wells

19 — a lying tongue is but for a moment] A liar is soon detected being apt to contradict himself, and to blast his reputation for ever Bp Patrick

21 A prudent man &c] A prudent man will not display his knowledge, except on proper occasions, but a fool on all occasions betrays his ignorance and folly Bp Patrick, Dr Duffell

25 — a good word maketh it glad] The kind and encouraging discourses of a friend raise it and make it glad Bp Patrick

27 The slothful man &c] The slothful man for want of ex-

^{Before} **CHRIST** which he took in hunting but the substance of a diligent man is precious
^{about 1000} 25 In the way of righteousness is life, and in the pathway thereof there is no death.

CHAP XIII.

A WISE son heareth his father's instruction but a scorner heareth not rebuke

^{Chap 12} 2 A man shall eat good by the fruit of his mouth but the soul of the transgressors shall eat violence

3 He that keepeth his mouth keepeth his life but he that openeth wide his lips shall have destruction

4 The soul of the sluggard desireth, and hath nothing but the soul of the diligent shall be made fat

5 A righteous man hateth lying but a wicked man is loathsome, and cometh to shame

^{Chap 11} 6 Righteousness keepeth him that is upright in the way, but wickedness overthroweth the sinner

7 There is that maketh himself rich, yet hath nothing there is that maketh himself poor, yet hath great riches

8 The ransom of a man's life are his riches but the poor heareth not rebuke

^{Job 18} 9 The light of the righteous rejoiceth but the lamp of the wicked shall be put out

erioneloses even the fruit of his former labours, but the diligent man sets a just value on it, and converts it to its proper use

25 In the way of righteousness is life &c] This is, as it were the sum and substance of the chapter and a proper conclusion of all that we have been taught in the foregoing maxims of Divine philosophy, namely, that religion and a holy conversation are the only sure and infallible way to happiness. So excellent, and so far beyond every other scheme, is this way of righteousness, that not one of all the actions and pursuits in which it engages us shall ever end in misery and disappointment. "In the pathway thereof there is no death," but, saith the Gospel according to the royal prophet, "All things work together for good to them that love God," Rom viii 28. *Hogan*

[Chap XIII ver 2 A man shall eat good &c] He that speaks well of others and gives them faithful counsel, shall reap the benefit thereof himself, and they that perfidiously calumniate or deceive others shall suffer themselves the injury which they design to do their neighbours. *Bp Patrick*

7 There is that maketh himself rich &c] There are those who are rich in their poverty, because they are content, and use generously what they have there are others, who in the midst of their riches are really poor, from their insatiable covetousness or profusion. *Calmet*

8 The ransom of a man's life &c] The rich, on account of their wealth, are sometimes accused of high crimes, that they may pay a large sum to save their lives, but nobody takes the trouble of finding fault with the poor, or bringing charges against him. *Bp Patrick*

9 The light of the righteous &c] The happiness of the righteous shines like the sun, and increases to their endless joy, but

10 Only by pride cometh contention but with the well advised is wisdom

11 Wealth gotten by vanity shall be diminished but he that gathereth by labour shall increase

12 Hope deferred maketh the heart sick but when the desire cometh it is a tree of life

13 Whoso despiseth the word shall be destroyed but he that feareth the commandment shall be rewarded

14 The law of the wise is a fountain of life, to depart from the snares of death

15 Good understanding giveth favour but the way of transgressors is hard

16 Every prudent man doeth with knowledge but a fool playeth open folly

17 A wicked messenger falleth into mischief but a faithful ambassador is health

18 Poverty and shame shall be to him that refuseth instruction but he that regardeth reproof shall be honoured

19 The desire accomplished is sweet to the soul but it is abomination to fools to depart from evil

20 He that walketh with wise men shall be wise but a companion of fools shall be destroyed

21 Evil pursueth sinners but to the righteous good shall be repayed

22 A good man leaveth an inheritance to his children's children and the wealth of the sinner is laid up for the just

the happiness of the wicked is as feeble as the light of a candle, and will soon be extinguished. *Bp Patrick*

Or "The lump of the wicked shall be put out the seeming and false mirth of wicked men, with which they are vainly gladdened, will soon be put out and end in sorrow." *Bp Hall*

12 Hope deferred maketh the heart sick] He speaks of a case when by repeated disappointments the hope seems to be removed farther off from day to day which is justly said to sicken the heart. *Dr Durrell*

13 Whoso despiseth the word &c] Despiseth the good counsel and admonition that are given him. *Bp Patrick*

14 The law of the wise &c] The law of God, which is the matter and scope to which all the instruction of wise teachers tends is that fountain from which spiritual and eternal life flows and the only means of delivering the soul from the snares of eternal death. *Bp Hall*

15 Good understanding giveth favour] A prudent, pious, and regular behaviour, is most amiable and acceptable to all men, but the conversation of those who live by no law but their own lusts, like a rough way, is grievously uneasy. *Bp Patrick*

20 He that walketh with wise men] That is who chooses wise persons for his companions and loses no opportunity of receiving their advice and instruction. *Dr Jortin*

21 — to the righteous good shall be repayed] This sentence expresses the general truth that the practice of righteousness is men's true interest, even in the present life; and that wickedness is attended with great misery generally, even here as well as hereafter. *Dr S Clarke*

22 — the wealth of the sinner is laid up for the just] Being transferred from his family to another which is virtuous. *Bp Patrick*

^{Revel} 23 ^{CHRIST} Much food is in the tillage of the poor but there is that is destroyed for want of judgment.

^{Chap 12} 24 He that spareth his rod hateth his son but he that loveth him chasteneth him betimes

^{Ps 110} 25 The righteous eateth to the satisfying of his soul, but the belly of the wicked shall want.

CHAP XIV

EVERY wise woman buildeth her house but the foolish plucketh it down with her hands

^{Job 12} 2 He that walketh in his uprightness feareth the Lord but he that is perverse in his ways despiseth him

3 In the mouth of the foolish is a rod of pride but the lips of the wise shall preserve them

4 Where no oxen are, the crib is clean but much increase is by the strength of the ox

^{Exod 20} 5 A faithful witness will not lie but a false witness will utter lies.

^{Chap 9} 6 A scorner seeketh wisdom, and findeth it not but knowledge is easy unto him that understandeth

7 Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge

8 The wisdom of the prudent is to understand his way but the folly of fools is deceit

^{Chap 10} 9 Fools make a mock at sin but among the righteous there is favour

10 The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.

11 The house of the wicked shall be overthrown but the tabernacle of the upright shall flourish

12 There is a way which seemeth right unto a man, but the end thereof are the ways of death

13 Even in laughter the heart is sorrowful, and the end of that mirth is heaviness.

14 The backslider in heart shall be filled with his own ways and a good man shall be satisfied from himself

15 The simple believeth every word but the prudent man looketh well to his going.

16 A wise man feareth, and departeth from evil but the fool rageth, and is confident

17 He that is soon angry dealeth foolishly, and a man of wicked devices is hated

18 The simple inherit folly but the prudent are crowned with knowledge

19 The evil bow before the good, and the wicked at the gates of the righteous

20 The poor is hated even of his own neighbour but the rich hath many friends

21 He that despiseth his neighbour sinneth but he that hath mercy on the poor, happy is he

22 Do they not err that devise evil? but mercy and truth shall be to them that devise good

24 He that spareth his rod &c.] A fond indulgence of children is frequently their utter ruin, and as truth is not love, but strict

25 The righteous eateth &c.] A righteous man never wants a sufficiency, because his desires are moderate, and he makes a temperate use of God's blessings whereas wicked men bring themselves to poverty by riot and dissipation. Bp. Patrick

Chap XIV ver 1. — buildeth her house:] By her diligent and prudent management raises up a family, and increases its riches and reputation Bp. Patrick

3 In the mouth of the foolish &c.] The tongue of the fool is a scourge by which his own pride is lashed, but the lips of the wise are a safe defence to himself. Bp. Hall

4 Where no oxen are, &c.] If the fields lie fallow and neglected, a famine will follow, but good husbandry bestowed upon them makes great plenty — Oxen were the principal instruments of husbandry in Palestine, being employed, not only in ploughing a land, and carrying home the crop, but also in treading out the corn Bp. Patrick

6 A scorner seeketh wisdom, and findeth it not:] He that comes seeking after knowledge with a mind to scorn and censure, shall be sure to find matter enough for his humor, but none for his instruction Lord Bacon

9 Fools make a mock at sin &c.] But he who does not deem himself too wise to learn, easily and quickly

attains the knowledge of things necessary and useful Bp. Patrick

9 Fools make a mock at sin:] Wantonly commit sin, think nothing of injuring others.

— but among the righteous there is favour:] Righteous men do not injure each other, but mutually confer what kindness they can Dr. Wells

10 The heart knoweth &c.] Every man is best acquainted with his own secret sorrows, and knows where he is inwardly wrong, while the world thinks him happy, as, on the other hand, he may have hidden occasions of joy, which cannot be judged of by others Bp. Hall

14 The backslider in heart &c.] He that is froward and perverse, and willingly falls from his former good purposes, shall be sure to suffer the punishment of his wicked courses Bp. Hall

— a good man shall be satisfied from himself:] A good man hath the pleasure of being wise and acting reasonably, the pleasure of being justified to himself in what he does, and of being acquitted by the sentence of his own mind There is great pleasure in being innocent, because that prevents guilt and trouble it is pleasant to be virtuous and good, because that is to excel others, and it is pleasant to know better, because that is to excel ourselves Bp. Tillotson

19 The evil bow before the good:] The meaning is, The wicked finally yield the ascendancy in life to the good

Before
CHRIST
about 1000

23 In all labour there is profit but the talk of the lips *tendeth* only to penury

24 The crown of the wise is their riches but the foolishness of fools is folly

25 A true witness delivereth souls but a deceitful witness speaketh lies

26 In the fear of the LORD is strong confidence and his children shall have a place of refuge

27 The fear of the LORD is a fountain of life, to depart from the snares of death

28 In the multitude of people is the king's honour but in the want of people is the destruction of the prince

29 He that is slow to wrath is of great understanding but he that is hasty of spirit exalteth folly

30 A sound heart is the life of the flesh but envy the rottenness of the bones

31 He that oppresseth the poor reproacheth his Maker but he that honoureth him hath mercy on the poor

32 The wicked is driven away in his wickedness but the righteous hath hope in his death

33 Wisdom resteth in the heart of him that hath understanding but *that which is* in the midst of fools is made known

34 Righteousness exalteth a nation but sin is a reproach to any people

35 The king's favour is toward a wise servant but his wrath is against him that causeth shame

23 — but the talk of the lips &c.] He that spendeth his time in idle talk, and doth nothing, will be certain of coming to poverty
Bp Hall

24 The crown of the wise &c.] Riches are a singular advantage and ornament to a wise and virtuous man who knows how to use them, but such is the folly of wicked men, that their wealth makes them the more vile, and serves to render their folly more conspicuous
Bp Patrick

29 — he that is hasty of spirit exalteth folly] Exposes his own folly, and makes it apparent to every one.
Bp Patrick

Anger is certainly one of the most foolish passions of human nature, and commonly betrays men to the most imprudent and unreasonable things
Abp Tillotson

30 A sound heart is the life] A quiet, honest, contented mind, is the life of the flesh, conduces much to health and happiness
Dr Wells

32 — the righteous hath hope in his death] These words have no sense or meaning except on the supposition of a future state for hope always looks forward, and has respect unto something that is future but, if death puts an end to our being, if, according to the creed of the unbeliever, we die like brute animals, and have no after-existence, what hope can the righteous have in his death, any more than the wicked, or how can either of them have any hope at all? This hope can be built on nothing, but the belief of the soul's immortality, and a future state of retribution
Dr Ibbot

33 — resteth in the heart] That is, is locked up in his breast, till the proper time comes of drawing it forth.
Dr Isham

34. Righteousness exalteth a nation] We must enlarge in this sentence the meaning of the word "righteousness" to the general strain of the Book of Proverbs, in which the words wisdom and

CHAP. XV

A SOFT answer turneth away wrath but grievous words stir up anger

2 The tongue of the wise useth knowledge aright but the mouth of fools poureth out foolishness.

3 The eyes of the Lord are in every place, beholding the evil and the good

4 A wholesome tongue is a tree of life but perverseness therein is a breach in the spirit

5 A fool despiseth his father's instruction but he that regardeth reproof is prudent

6 In the house of the righteous is much treasure but in the revenues of the wicked is trouble.

7 The lips of the wise disperse knowledge but the heart of the foolish doeth not so

8 The sacrifice of the wicked is an abomination to the Lord but the prayer of the upright is his delight

9 The way of the wicked is an abomination unto the Lord but he loveth him that followeth after righteousness

10 Correction is grievous unto him that forsaketh the way and he that hateth reproof shall die

11 Hell and destruction are before the Lord how much more then the hearts of the children of men?

12 A scorner loveth not one that re-

righteousness are commonly used very comprehensively to signify all religion and virtue
Abp Tillotson

— sin is a reproach] Brings down calamities and misery
Dr Wells This is an admirable sentence, and ought to be engraven in all the most publick places of every nation
Calm

35 — that causeth shame] That disgraces his master's government by his evil and unfaithful management of the trust or office committed to him
Dr Wells

Chap XV ver 1 A soft answer &c.] Solomon here gives this general caution, that we should not think it enough never to begin strife and contention, but if others begin it, we should not continue it by rough answers, but endeavour presently to make an end by softening the matter, and yield much for the sake of tranquillity
Bp Patrick

3 The eyes of the Lord &c.] A continual sense of the Divine presence is the best and only true restraint from vice, the strongest and most encouraging motive to virtue.
Wogan

4 A wholesome tongue] A sound (or a healing) tongue, a tongue which imparts sound advice, or pacifies anger.
Dr Durell "Is a tree of life," is an incomparable blessing to all within its influence But perverseness therein hurts or wounds the soul
Bp Patrick

8 The sacrifice of the wicked &c.] The sacrifice of the wicked, however costly it may be, is an abomination to the Lord, but the bare prayer of the upright, though he be unable to bring any costly offerings or sacrifices, is his delight
Dr Wells

11 Hell and destruction &c.] Even the devouring grave, and the lowest depths of the earth, be open to the eyes of the Lord, how much more does he behold the bottom of man's heart?
Bp Hall See the notes on Job xxxi 6

Before
CHRIST
about 1000
Chap 15

Ver 18
Chap 12
R 13 16

† Heb
b lchth or
bulb 1

chap 21
Jer 16 17
R 1 13

† Heb 1 11
† Heb The
healing 1
the tongue

Chap 16

Chap 21
7 Amos
22 Isai 1

11 & c
Jer 6 20
2 2

Or
Instruction

Job 20 1

2 All the ways of a man are clean in his own eyes, but the Lord weigheth the spirits

3 Commit thy works unto the Lord, and thy thoughts shall be established

4 The Lord hath made all things for himself: yea, even the wicked for the day of evil.

5 Every one that is proud in heart is an abomination to the Lord though hand join in hand, he shall not be unpunished

6 By mercy and truth iniquity is purged, and by the fear of the Lord men depart from evil

7 When a man's ways please the Lord, he maketh even his enemies to be at peace with him

8 Better is a little with righteousness than great revenues without right

9 A man's heart deviseth his way but the Lord directeth his steps

10 A divine sentence is in the lips of the king his mouth transgresseth not in judgment

11 A just weight and balance are the Lord's: all the weights of the bag are his work

12 It is an abomination to kings to com-

mit wickedness: for the throne is established by righteousness.

13 Righteous lips are the delight of kings, and they love him that speaketh right

14 The wrath of a king is as messengers of death: but a wise man will pacify it

15 In the light of the king's countenance is life, and his favour is as a cloud of the latter rain

16 How much better is it to get wisdom than gold? and to get understanding rather to be chosen than silver?

17 The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul

18 Pride goeth before destruction, and an haughty spirit before a fall

19 Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud

20 He that handleth a matter wisely shall find good: and whoso trusteth in the Lord, happy is he.

21 The wise in heart shall be called prudent and the sweetness of the lips increaseth learning

2 All the ways of a man &c.] Every man is apt to think the best of his own actions, and to justify himself in his own courses, but the Lord judgeth and examineth the inward disposition, the soul and spirit of a man. Bp Hall

3 Commit thy works &c.] When thou undertakest any thing, implore the Divine blessing and, committing the success of it to God's providence, leave it to Him to give what issue to it. He pleases, which is the surest way to have thy honest designs accomplished. Bp Patrick

4 The Lord hath made &c.] This text may be rendered, with much better sense, and much nearer to the Hebrew, "God hath ordained every thing to that which is fit to it, and the wicked hath He ordained for the day of evil: that is, The wisdom of God hath fitted one thing to another, punishment to sin, the evil day to the evil doer. Bp Tillotson

'Even the wicked for the day of evil,' that is, Even the most wicked and the worst of men are under His direction and control: however they may be set on mischief, they can proceed no further than God permits, being instruments only in His hands to afflict others, and bring evil upon them. Dr Waterland

The meaning is, as Scripture elsewhere expresses "The wicked are reserved to the day of destruction, they shall be brought forth to the day of wrath." Job xxi. 30. Dr S Clarke

The wicked are indeed the work of God's hands, as being a part of the creation: and He gave them the faculties which they have abused and perverted to a sinful purpose: but this power to abuse and pervert is inseparable from the character of a free agent. The true meaning of this passage is, that God made all things to display His own glorious attributes, and that even wicked men, whose existence and frequent prosperity may seem scarcely reconcilable with the Divine perfections, will, in the end, be found to furnish the strongest proof of His long-suffering in bearing with their iniquities, and of His power and justice in punishing their incorrigible depravity: upon such men "the day of evil" will certainly come. Bp Tomline

6 By mercy and truth iniquity is purged.] By a sincere observance of God's law, iniquity is most effectually purged away

sorrow for sin may begin repentance, but obedience only completes it. Wogan

10 A divine sentence &c.] God is present in an especial manner with a pious king, inspiring his mind with sagacity to penetrate doubtful and obscure things, that all causes may be decided by him so justly and exactly that no man may be wronged in the judgment which he passes. Bp Patrick

11 — all the weights of the bag are his work.] That is, God requires exact justice in all our dealings, and therefore it is our duty to take care that the weights and balance be just. Dr Wile. In the margin, "all the stones — Stones were anciently used for weights." Dr Isham

14 The wrath of a king &c.] The wrath of a king strike terror into him with whom he is offended, no less than if the sentence of death were pronounced upon him: but a virtuous and prudent man appeases his anger and makes a reconciliation. Bp Patrick

— as messengers of death.] It is usual in Turkey, when a warrant for a person's death is procured, for an executioner to carry it to him, and execute it immediately. The same seems to have been the case in Palestine, 1 Kings iii. 25. Matt. xiv. 10. This may perhaps be considered as giving peculiar energy to the term 'messenger of death' here used. Harmer

15 — as a cloud of the latter rain.] As a cloud producing the grateful rain of spring. See note at Deut. xi. 14. Job uses a similar comparison, to express how he was esteemed and desired by his people, Job xxix. 23. Calmet

17 The highway of the upright.] The habitual and accustomed course of the upright. Wogan

18 Pride goeth before destruction.] That is, pride and haughtiness commonly bring men to shame and destruction: they lead to it, and generally end in it. Dr Waterland. Pride makes men rash and peevish, obstinate and insolent, and this seldom fails to bring down ruin upon them. Dr S Clarke

19 — to divide the spoil with the proud.] To partake with the proud in the rapine and spoil obtained from the meek and lowly. Bp Patrick

21 — the sweetness of the lips increaseth learning.] He who

Before
CHRIST
about 1000
Chap 19
14
† Heb
maketh
wile
Chap 11
2
† Heb
The soul
him that
laboureth
† Heb
loweth us to
him
† Heb
A man of
partial
Chap 1
14, 19 & 5
15 & 11 & 12
† Heb
sealeth
forth

22 ^a Understanding is a wellspring of life
unto him that hath it but the instruction
of fools is folly.

23 The heart of the wise teacheth his
mouth, and addeth learning to his lips.

24 Pleasant words are as an honeycomb,
sweet to the soul, and health to the bones.

25 ^a There is a way that seemeth right
unto a man, but the end thereof are the
ways of death.

26 [†] He that laboureth laboureth for
himself, for his mouth [†] craveth it of him.

27 [†] An ungodly man diggeth up evil,
and in his lips there is as a burning fire.

28 ^a A froward man soweth strife, and
a whisperer separateth chief friends.

29 A violent man enticeth his neighbour,
and leadeth him into the way that is not good.

30 He shutteth his eyes to devise tro-
ward things: moving his lips he bringeth
evil to pass.

31 The hoary head is a crown of glory,
if it be found in the way of righteousness.

32 He that is slow to anger is better than
the mighty, and he that ruleth his spirit
than he that taketh a city.

33 The lot is cast into the lap, but the
whole disposing thereof is of the LORD.

CHAP XVII

Chap 15
BETTER is ^a a dry morsel, and quiet-
ness therewith, than an house full of
sacrifices with strife.

2 A wise servant shall have rule over a

son that causeth shame, and shall have part
of the inheritance among the brethren.

3 ^a The firing pot is for silver, and the
furnace for gold: but the LORD trieth the
hearts.

4 A wicked doer giveth heed to false
lips, and a liar giveth ear to a naughty
tongue.

5 ^a Whoso mocketh the poor reproacheth
his Maker: and he that is glad at calamities
shall not be unpunished.

6 ^a Children's children are the crown of
old men, and the glory of children are
their fathers.

7 [†] Excellent speech becometh not a
fool: much less do [†] lying lips a prince.

8 ^a A gift is as a precious stone in the
eyes of him that hath it: whithersoever it
turneth, it prospereth.

9 [†] He that covereth a transgression,
seeketh love, but he that repeateth
the matter separateth very friends.

10 [†] A reproof entereth more into a wise
man than an hundred stripes into a fool.

11 An evil man seeketh only rebellion:
therefore a cruel messenger shall be sent
against him.

12 Let a bear robbed of her whelps meet
a man, rather than a fool in his folly.

13 Whoso rewardeth evil for good, evil
shall not depart from his house.

14 The beginning of strife is when
one letteth out water: therefore leave off
contention, before it be meddled with.

— an house full of sacrifices] When sacrifices were offered
in the temple, it was usual for the person to have a feast at home
with his friends on the remains of the animal slain. Thus a house
full of sacrifices means a house full of good provision. See Prov
xii 11. Calmet.

2 A wise servant shall have rule &c.] Probity and prudence are
so much better than mere riches and noble birth, that a wise and
faithful servant sometimes arrives at the honour of being ap-
pointed the governor of a son, whose folly and wickedness make
him a discredit to his family. Bp Patrick.

8 A gift is as a precious stone &c.] Secret gifts are wont to
win favour to those who bring them, and, if they fall into the
hands of corrupt judges, they have power to draw them on either
side, and to sway any cause whatever. Bp Hall.

9 He that covereth a transgression seeketh love.] He that con-
cealeth within himself in offence done to him by his friend, takes
a course to maintain friendship and love. Bp Hall.

11 In evil man seeketh only rebellion &c.] An evil man is so refractory,
that he has shaken off all reverence to God or to his governors,
and is so wholly bent on mischief, that he cannot be reclaimed,
therefore a severe execution shall be done upon him, to cut him
off in his folly without mercy. Bp Patrick.

12 — a bear robbed of her whelps.] The female bear is emi-
nently for maternal affection to her young, and dreadfully furious
when deprived of them, as many writers have observed. Bp Hall.

14 The beginning of strife &c.] This observation is no less
true than the image is lively: while passion is kept within its
proper channel, all is safe and well; but if once we suffer the

his the powerful charms of eloquence to convey his mind plea-
santly to others, adds a greater value to his wisdom, and makes
it more diffusive, as well as more instructive to the world. Bp
Patrick.

26 He that laboureth &c.] A man needs no other inducement
to labour than his own profit and necessity, for it is by his la-
bour that he must sustain himself and uphold nature, which
craveth it of him. Bp Hall.

27 — diggeth up evil.] This expression signifies labouring
after evil with toil and application, searching for it as a person
searching for a hidden treasure. In his lips there is as a burn-
ing fire, he carries on his tongue a burning fire, which spreads
on every side destruction and devastation. Calmet.

30 He shutteth his eyes.] Expressing the profound study with
which he contrives the ruin of others. Bp Patrick.

32 — than he that taketh a city.] It is a greater thing, in case
of great provocation, to calm a man's own spirit, than to storm
and take a strong city. Abp Tillotson.

33 The lot is cast &c.] The lots are thrown at random, but
the overruling hand of God disposeth of them, how they shall
light. Bp Hall.

Hence every good man may draw this comfortable reflexion,
that he is not left to the caprice or hazard of a blind chance, but
that his least, as well as greatest, concerns are under the con-
stant and infallible direction of infinite wisdom, which maketh all
things work together for good to them that love God. Hogan.

Chap XVII ver 1 — a dry morsel.] A morsel of bread, with-
out butter or oil, which the Hebrews were wont to use. Bp Patrick.

CHRIST about 1000.
 15^a He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.

16 Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?

17 A friend loveth at all times, and a brother is born for adversity.

18 A man void of understanding striketh hands, and becometh surety in the presence of his friend.

19 He loveth transgression that loveth strife, and he that exalteth his gate seeketh destruction.

20 He that hath a froward heart findeth no good, and he that hath a perverse tongue falleth into mischief.

21 He that begetteth a fool doeth it to his sorrow, and the father of a fool hath no joy.

22 A merry heart doeth good like a medicine, but a broken spirit drieth the bones.

23 A wicked man taketh a gift out of the bosom to pervert the ways of judgment.

24 Wisdom is before him that hath understanding, but the eyes of a fool are in the ends of the earth.

25 A foolish son is a grief to his father, and bitterness to her that bare him.

26 Also to punish the just is not good, nor to strike princes for equity.

CHRIST about 1000.
 27 He that hath knowledge spareth his words, and a man of understanding is of an excellent spirit.

28 Even a fool, when he holdeth his peace, is counted wise, and he that shutteth his lips is esteemed a man of understanding.

CHAP. XVIII.

THROUGH desire a man, having separated himself, seeketh and intermeddleth with all wisdom.

2 A fool hath no delight in understanding, but that his heart may discover itself.

3 When the wicked cometh, then cometh also contempt, and with ignominy reproach.

4 The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook.

5 It is not good to accept the person of the wicked, to overthrow the righteous in judgment.

6 A fool's lips enter into contention, and his mouth calleth for strokes.

7 A fool's mouth is his destruction, and his lips are the snare of his soul.

8 The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

9 He also that is slothful in his work is brother to him that is a great waster.

banks that should dam it, to be broken down, it roars and rages like a mighty torrent, and overspreads and carries all before it. Dean Stanhope.

16 Wherefore is there a price &c.] A wealthy fool doth in vain hope by means of his riches to purchase wisdom, since he has not a heart that is capable of it. Bp Hall.

17 — a brother is born for adversity.] To give help in the season of adversity. Dr Wells.

18 — striketh hands, &c.] See notes at chap vi 1.

19 — he that exalteth his gate.] This seems to be a figurative expression for a haughty carriage in general. Dr Durell.

22 — a broken spirit drieth the bones.] Preys upon the strength and eats out the vigour of the constitution. Bp Horn.

23 — taketh a gift out of the bosom.] The Hebrews used to carry in their bosom their purse, money, and all valuables. Thus perhaps the expression here may not be intended to convey any idea of secrecy, but merely to mark out something precious and valuable, as being carried in the bosom. Calmet.

24 — the eyes of a fool &c.] The eyes of a fool are constantly wandering every where, and his thoughts fix on nothing that may avail to his good. Bp Hall.

26 — princes.] Or, "honourable men." Schultens.

27 — of an excellent spirit.] In the margin, "of a cool spirit." A man of understanding is of a well tempered spirit, not too forward in putting himself forth. Bp Hall.

Chap XVIII ver 1 Through desire a man, &c.] He that in a fervent desire of knowledge has set himself apart to its continual study, labours to inform himself in all parts of wisdom, so that he may not be a stranger to any kind of learning. Bp Hall.

"Having separated himself." — A total separation from society and its pleasures, for the pursuit of wisdom, cannot be the mean-

ing of the text, because that is contrary to the main tenour of the Book of Proverbs, and besides, it is obvious that every one in a sense, however excellent, unless it mixes in society with that of others, always degenerates into singularity and caprice. Seed.

2 A fool hath no delight &c.] A fool will never take pleasure in true understanding, but all the design of his studies is to make a vain ostentation of wisdom unto others. Bp Patrick.

3 When the wicked cometh.] Wheresoever the wicked cometh, he is apt to cast contempt and reproach on others. Bp Hall.

4 The words of a man's mouth &c.] This sentence expresses the depth, the abundance, the clearness, and the force of the counsels of the wise man. Calmet.

5 — to accept the person of the wicked.] To shew favour or partiality to the wicked. Calmet. See Job xix 8, 10.

6 — his mouth calleth for strokes.] He increases a difference which may arise between others till from words they come to blows. Bp Patrick.

8 — are as wounds.] The Hebrew word here rendered "wounds," occurs no where else in the Bible and translators have suffered much in rendering the verse. "The words of the talebearer inflict a deadly wound on those who are the objects of his calumny, and sink deep into the minds of all who hear them. Bp. Patrick. The Hebrew word is allied to one in Arabick, which signifies "to swallow quickly or greedily." Thus perhaps the meaning may be, "are like dainties which are eagerly swallowed up by those who hear them." Schultens. Otherwise "are like subtle poisons, which insinuate themselves and produce their effects insensibly, for they penetrate into the inward parts of the belly where they are rankling and gnawing the vitals." Dr Durell.

9 — is brother to him.] It is better, better than him that is a great spender, he equally consumes life, estate with which he is entrusted. Bp Hall. See the note on Job xxx 29.

Before
CHRIST
about 1000

Pal 16
& 27, 1
& 144

† Heb
15 ver 10
† Chap 10

† Chap 10
15 ver 10
† Heb

† Heb
† turneth a
noun

10 ^a The name of the Lord is a strong tower: the righteous runneth into it, and [†] is safe.

11 ^a The rich man's wealth is his strong city, and as an high wall in his own conceit.

12 ^a Before destruction the heart of man is haughty, and before honour is humility.

13 He that answereth a matter before he heareth it, it is folly and shame unto him.

14 The spirit of a man will sustain his infirmity, but a wounded spirit who can bear?

15 The heart of the prudent getteth knowledge, and the ear of the wise seeketh knowledge.

16 ^a A man's gift maketh room for him, and bringeth him before great men.

17 He that is first in his own cause seemeth just, but his neighbour cometh and searcheth him.

18 The lot causeth contentions to cease, and parteth between the mighty.

19 A brother offended is harder to be won than a strong city, and their contentions are like the bars of a castle.

20 ^a A man's belly shall be satisfied with the fruit of his mouth, and with the increase of his lips shall he be filled.

21 Death, and life are in the power of the tongue, and they that love it shall eat the fruit thereof.

22 ^a Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord.

† Chap 17
8

† Chap 12
14 & 13 2

† Chap 19
14

11 *The rich man's wealth is his strong city,*] This verse seems opposed to the preceding. The righteous rests all his strength on God, the name of God is his strong tower, but the rich man regards his riches as an impregnable fortress. *Calmet*

14 *The spirit of a man &c*] A resolute and unbounded spirit is able to bear up against infirmities of mind and body, but if the heart of a man be wounded, and dejected with any crosses which befall him, what means has he of any longer sustaining himself? there remains no remedy, but he must needs droop and yield. *Bp Hall*

— *but a wounded spirit who can bear?*] The words admit also of being rendered, "a wounded (or dejected) spirit, who can raise it up?" As both senses are true and pertinent, we may well take the passage in both, for the misery of a broken spirit is, that it is very hard to be borne, and that it is without remedy or support. The words may be understood, not of a wounded conscience merely, but of a wounded spirit in general, wounded by grief, and sinking under its load of troubles, no particular cause of trouble being expressed. They contain a caution against yielding too far to any troubles or misfortunes, against letting our spirits sink, or our courage fail us in our day of calamity. *Dr Waterland*

16 *maketh room for him, &c*] Opens a way for him, and procures him admittance before great men. *Calmet* See note on Gen xxi 27

17 *He that is first &c*] He that is first in telling his own cause, seems to have justice on his side, but his neighbour cometh and examines what was said by him, and then shews the falsity of it. *Dr Wells*

23 The poor useth intreaties; but the rich answereth roughly.

24 A man that hath friends must shew himself friendly, and there is a friend that sticketh closer than a brother.

Before
CHRIST
about 1000

James 2 3
† Chap 17
17

CHAP XIX

BETTER is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.

2 Also, that the soul be without knowledge, it is not good, and he that hasteth with his feet sinneth.

3 The foolishness of man perverteth his way, and his heart fretteth against the Lord.

4 ^a Wealth maketh many friends, but the poor is separated from his neighbour.

5 ^a A false witness shall not be unpunished, and he that speaketh lies shall not escape.

6 Many will intreat the favour of the prince, and every man is a friend to him that giveth gifts.

7 All the brethren of the poor do hate him, how much more do his friends go far from him? he pursueth them with words, yet they are wanting to him.

8 He that getteth wisdom loveth his own soul, he that keepeth understanding shall find good.

9 ^a A false witness shall not be unpunished, and he that speaketh lies shall perish.

10 Delight is not seemly for a fool,

† Chap 14
20

† Exodus
23 1
Deut 19 16
† Chap 6 19
& 21 29

† Heb held
innocent

† Heb a
man of gifts

† Chap 14
20

† Heb
an heart

† Ver 5

18 *The lot causeth contentions &c*] In some cases of difficult adjustment, the casting of lots is an equal way of determining the controversy, and of putting each party in quiet possession of that which falls to his share. *Bp Patrick*

22 *Whoso findeth a wife*] The Greek and almost all the old versions read, "whoso findeth a good wife." *Dr Durell* The meaning is, "one who truly answers to the character of a wife." *Dr Wells* "Obtaineth favour of the Lord, hath met with an excellent blessing, and ought thankfully to acknowledge the favour of God in guiding his mind to so happy a choice." *Bp Patrick*

[Chap XIX ver 1 — *than he that is perverse &c*] Than he that gathers great riches by fraud and circumvention, which he takes to be cunning, but which will prove folly in the end. *Bp Patrick*

2 — *he that hasteth — sinneth*] He that hasteth — stumblETH or falleth. He that comes rashly to his determinations, without weighing all the circumstances, cannot, but stumble and err. *Bp Hall*

3 *The foolishness of man &c*] Men commit numberless errors through ignorance or inconsideration, and so miss their ends, and then their heart frets not against themselves for their misfortunes, but against the Lord, as if Providence were unkind to them. *Dr Wells*

10 *Delight is not seemly for a fool*] A foolish man is unable to make a good use of pleasures, he will use them without rule and without measure, and will often destroy himself by them. *Calmet*

much less 'for a servant to impute over
princes.

11 The discretion of a man deferreth
his anger, and it is his glory to pass over
a transgression.

12 The king's wrath is as the roaring
of a lion, but his favour is as dew upon
the grass.

13 A foolish son is the calamity of his
father, and the contentions of a wife are
a continual dropping.

14 House and riches are the inheritance
of fathers, and a prudent wife is from the
Lord.

15 Slothfulness casteth into a deep sleep,
and an idle soul shall suffer hunger.

16 He that keepeth the commandment
keepeth his own soul, but he that despiseth
his ways shall die.

17 He that hath pity upon the poor
lendeth unto the Lord, and that which
he hath given will he pay him again.

18 Hasten thy son while there is hope,
and let not thy soul spare for his crying.

19 A man of great wrath shall suffer pun-

ishment: for if thou deliver him, yet thou
must do it again.

20 Hear counsel, and receive instruction,
that thou mayest be wise in the latter end.

21 There are many devices in a man's
heart, nevertheless the counsel of the
Lord, that shall stand.

22 The desire of a man is his kindness,
and a poor man is better than a liar.

23 The fear of the Lord tendeth to life,
and he that hath it shall abide satisfied, he
shall not be visited with evil.

24 A slothful man hideth his hand in
his bosom, and will not so much as bring
it to his mouth again.

25 Smite a scorner, and the simple
shall be ware, and reprove one that hath
understanding, and he will understand
knowledge.

26 He that wasteth his father, and chas-
eth away his mother, is a son that causeth
shame, and bringeth reproach.

27 Cease, my son, to hear the instruction
that causeth to err from the words of know-
ledge.

19 A man of great wrath &c.] A man that is subject to fre-
quent and extreme passions of anger, cannot avoid many and
great inconveniences, which he brings on himself, and if thou do
in a friendly manner free him from some dangerous effects of his
intemperance, he will do it again, he will repeat the same
misconduct. *Bp Hall*

21 — the counsel of the Lord, that shall stand.] That which God
has in His everlasting counsels either determined to do Himself,
or to suffer to be done by any of His creatures shall whether we
will or not, undoubtedly so come to pass, as He hath appointed.
Bp Sanderson

22 The desire of a man is his kindness.] There is nothing
more desirable for a man than to have wherewithal to be kind
to others, and to confer obligations on his friends and neighbours.
Bp Patrick

— a poor man is better than a liar.] If a wealthy man pro-
mise much and perform nothing, a poor man, who is unable to
undertake or to perform, is better than he. *Bp Hall*

24 A slothful man hideth &c.] The word which we translate
"bosom" signifies more properly "a pan" or "dish." Thus the
verse is rendered by many, "The slothful man hideth or plung-
eth his hand in the pan, and will not so much as (that is, "it
irriteth or grieveth him to) bring it to his mouth again." In illu-
stration of which sense it is to be remarked, that, to this day, the
Arabs and Moors make use at their meals of neither knives, forks,
nor spoons, but only of their hands and fingers, in eating pottage,
or what we call spoon meats. To this purpose I. Brown says,
"The Arabs in feeding on milk use no spoons. They dip their
hands into the milk, which is placed before them in a wooden
bowl, and sup it out of the palms of their hands." *Parkhurst, Harmer*

25 Smite a scorner, and the simple will be ware.] Punish se-
verely a derider of religion, and, even if it do him no good, those
incautious persons whom he hath deluded will be awakened by
it to greater circumspection. *Bp Patrick*

27 — that strength to err from the words of knowledge.] By the
words of knowledge we are here to understand, generally, the
precepts of virtue and religion, and the sum of the advice given
is, that we should be careful to guard against the arts and inno-
vations of such as set themselves up for teachers of morality
and religion. *Bp Sherlock*

— much less for a servant &c.] Power is still less suited to
a vile slave, who is intolerably insolent when he can wantonly
domineer over the greatest persons. *Bp. Patrick*

12 — as the roaring of a lion, &c.] The roaring of a lion, it
is said is so terrible, that, in a wild state, all other animals fly
away in consternation at the very sound. In the same manner,
cruel and headstrong kings spread on every side alarm and con-
sternation. *Cumel*

— as dew upon the grass.] In hot Eastern climates, where it
rarely rains in summer, the copious dew which fall during the
night contribute greatly to the nourishment of vegetables in ge-
neral. The dew says Hasselquist, speaking of the excessively hot
weather in Egypt, is particularly serviceable to the trees, which
would otherwise never be able to resist the heat, but with this
assistance they thrive well and blossom. *Parkhurst*

13 — are a continual dropping.] Like a roof which continually
drops with rain, implying, that it is not more difficult to live in
a house with such a roof, than with a quarrelsome woman.
Calmet The old English version explains "continual dropping"
by "rain that droppeth and rotteth a house," perhaps the mean-
ing may be, like the continued dropping of the eaves of a house,
or any continued gentle falling of water, than which nothing is
apt to be more tiresome or distracting. *Dr Druil*

14 — a prudent wife is from the Lord.] A prudent and vir-
tuous wife is an especial blessing from God. *Bp Hall*

15 — casteth into a deep sleep.] Insensibly sinks the mind into
a dull stupidity and unconcernedness about necessary things. *Bp*
Patrick

16 — he that despiseth his ways.] Cares not in how disorderly
a manner he liveth. *St Wells*

17 He that hath pity &c.] He that hath compassion on the
poor, and relieves their necessities, does not impoverish but enrich
himself. For the Lord considers that which is given to the poor
as lent to Himself, and will not fail to make a full compensation,
returning the benefit he hath done to others with large interest
and measure of blessings on himself and his posterity. *Bp. Pa-*
trick

Sir Thomas More, a famous Lord Chancellor of England, used
always to say "There was more rhetoric, more persuasive ar-
gument, 'in this little sentence, than in a whole library." *Bp*
Horne

Belote
CHRIST
about 1000
1 Heb add

Job 21:13
Psalm 11:10
11 Chap
10:1
10:16

Chap 1
19 & 26
11:15

Chap 21
11
1 Heb
will be un-
nig

Before
CHRIST
1000
17th
witness
Hethal

28 † An ungodly witness scorneth judgment and the mouth of the wicked devoureth iniquity
29 Judgments are prepared for scorers, and stripes for the back of fools

CHAP. XX.

WINE is a mocker, strong drink is raging and whosoever is deceived thereby is not wise

3 The leu of a king is as the roaring of a lion whoso provoketh him to anger sinneth against his own soul

4 Is is an honour for a man to cease from strife but every fool will be meddling

5 The sluggard will not plow by reason of the cold, therefore shall he beg in harvest, and have nothing

6 Counsel in the heart of man is like deep water, but a man of understanding will draw it out

7 Most men will proclaim every one his own goodness but a faithful man who can find?

8 The just man walketh in his integrity his children are blessed after him

9 A king that sitteth in the throne of judgment scattereth away all evil with his eyes

10 Who can say, I have made my heart clean, I am pure from my sin?

11 Divers weights, and divers measures, both of them are alike abomination to the Lord

12 Even a child is known by his doings,

whether his work be pure, and whether it be right

13 The hearing ear, and the seeing eye, the Lord hath made even both of them.

14 Love not sleep, lest thou come to poverty, open thine eyes, and thou shalt be satisfied with bread

15 It is naught, it is naught saith the buyer but when he is gone his way, then he boasteth

16 There is gold, and a multitude of rubies, but the lips of knowledge are a precious jewel

17 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman

18 Bread of deceit is sweet to a man, but afterwards his mouth shall be filled with gravel

19 Every purpose is established by counsel and with good advice make war

20 He that goeth about as a talebearer revealeth secrets therefore meddle not with him that flattereth with his lips

21 Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness

22 An inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed

23 Say not thou, I will recompense evil, but wait on the Lord, and he shall save thee

24 Divers weights are an abomination unto the Lord, and a false balance is not good

Chap XX ver 1 Wine is a mocker, strong drink is raging] Excess of wine beguiles a man of his senses, and incites him to wanton wickedness and violence Bp Hall

2 — sinneth against his own soul] Incurs the danger of death Dr Isham

4 The sluggard will not plow by reason of the cold] In Syria they begin to plough about the latter end of September, and sow their earliest wheat about the middle of October The frosts are never severe enough to prevent their ploughing all the winter Dr Russell

5 Counsel in the heart of man &c] Though the designs and intentions of some men are as hard to be sounded as deep waters yet there are persons of such penetrating understandings, and of so great a reach that they will find means to discover them, and to draw them out Bp Patrick

6 — but a faithful man who can find?] A faithful man, one who will steadily perform what he has promised and what he has boasted he would perform Schultens

8 A king that sitteth in the throne of judgment &c] A king who acts justly

10 Divers weights, &c] A fraudulent diversity of weights and measures is abominable unto the Lord Bp Hall

11 Even a child &c] It is not difficult, by the carriage and disposition of a person in childhood, to judge what is to be hoped or feared of him in riper years, either good or evil begins to shew itself betimes Bp Hall

12 The hearing ear, &c] We are here reminded, that we de-

rive from God all that we have and all that we are, and that therefore none ought to take glory to himself for any excellent qualities of mind or body which he may possess Calmet

13 — open thine eyes,] That is arise betimes in the morning, and follow some honest employment Dr Wells

14 It is naught, — saith the buyer] That is, the buyer unjustly tries to overreach the seller by disparaging his goods but when he has obtained them at his own price, he boasts of having tricked him Dr Wells

16 Take his garment] Take a garment (take the uttermost security thou canst) from him who is so inconsiderate as to become surety for an utter stranger and also take a present pledge of him who has the folly to become surety for a strange or infamous woman Dr Wells

17 Bread of deceit] Under the name of the bread of deceit may be included all things wrongfully obtained, which, however they may please in the beginning, will bring sorrow and pain in the conclusion Bp Patrick

20 — his lamp shall be put out in obscure darkness] His comfort and help shall be taken from him when he has most need of it, and he shall be left utterly miserable and disconsolate Bp Hall

22 Say not thou, I will recompense &c] Take not revenge for an injury received, where thou art not the proper judge, but leave thy cause to the Lord and expect His righteous sentence Bp Patrick

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* Ps 37 25
chap. 10 9
Jer 10 3

* Vir 8 Pr
101 3, &c

|| Or lum]

* Ps 101 1
chap 29 11

* Chap. 10
31

† Heb
is a purging
medicine a-
gainst evil

* Chap. 10
2

* 1 Samuel
10 24

Isa 1 11
Hos 6 6

Mic 6 7
chap 15 8

* Chap 6 17
† Heb

Hauht
ness of eyes

|| Or
the light of
the wicked

24 * Man's goings are of the Lord; how can a man then understand his own way

25 It is a snare to the man who devoureth that which is holy, and after, vows to make enquiry.

26 * A wise king scattereth the wicked, and bringeth the wheel over them

27 The spirit of man is the candle of the Lord, searching all the inward parts of the belly

28 * Mercy and truth preserve the king and his throne is upholden by mercy

29 The glory of young men is their strength and the beauty of old men is the grey head

30 The blueness of a wound cleanseth away evil so do stripes the inward parts of the belly

CHAP XXI

THE king's heart is in the hand of the Lord, as the rivers of water he turneth it whithersoever he will

2 * Every way of a man is right in his own eyes but the Lord pondereth the hearts

3 * To do justice and judgment is more acceptable to the Lord than sacrifice

4 * † An high look, and a proud heart, and the plowing of the wicked, is sin

5 The thoughts of the diligent tend only

24 Man's goings are of the Lord] No man can take one step towards any thing he designs without the permission of the Lord who sometimes overrules the motions of men unto ends so far distant from their thoughts that it is impossible for them to know what the event shall be of any thing they undertake Bp Patrick

25 It is a snare to the man &c] That man entangleth his soul in the snares of death, who taketh back to a profane use that which is once consecrated to God, and who, after he has vowed any thing to the Lord, argues within himself how he may alter that holy purpose, and defraud God of His due Bp Hall

26 — and bringeth the wheel over them] A metaphor, to express the due punishment of the wicked, taken from the custom of threshing corn by means of a wheel drawn over it by oxen Isa xxviii 27, 29 Bp Patrick

27 The spirit of man &c] The soul is a principle of light to guide and direct man in all his motions, enabling him to reflect, not only on his own actions but on his most secret thoughts, and to discover the good or evil which is in them Dr Wells

30 The blueness of a wound &c] The meaning seems to be, that a wicked man who has received due correction for his crimes will be cured of them or will not so easily fall into the like again, and that though stripes chiefly affect the body yet they have likewise an effect on (the chambers of the belly) the inward recesses of the mind restraining the offender by the fear of punishment That this is the meaning, of the Hebrew, rendered "the inward parts of the belly," appears from that elegant comparison of the conscience or spirit of a man ver 27 to a light within him, searching out and discovering his most secret thoughts Dr Gray

Chap XXI ver 1 The king's heart is &c] It is not in the power of kings, much less of other men, either to do or to design

to plenteousness; but of every one that is hasty only to want.

6 * The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.

7 The robbery of the wicked shall destroy them, because they refuse to do judgment

8 The way of man is froward and strange but as for the pure, his work is right

9 * It is better to dwell in a corner of the housetop, than with a bawling woman in a wide house.

10 * The soul of the wicked desireth evil his neighbour findeth no favour in his eyes

11 * When the scorner is punished, the simple is made wise and when the wise is instructed, he receiveth knowledge

12 The righteous man wisely considereth the house of the wicked but God overthroweth the wicked for their wickedness

13 * Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard

14 * A gift in secret pacifieth anger and a reward in the bosom strong wrath

15 It is joy to the just to do judgment but destruction shall be to the workers of iniquity

16 The man that wandereth out of the

Before
CHRIST
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* Chap 17
2 & 13 11

† Heb
spew them
out of their
mouth

* Chap 16
13 & 25
& 27 1

† Heb
a woman
contention

† Heb
in house
society

* James 4
† Heb
is not fa-
voured

* Chap 19
2

* Matt 11
30

* Chap 17
8 & 18 1

what they please, but their very wills are subject to the Lord of all, who directs them as easily from what they intend as inclines them to that which they resolve against, as the garden draws the streams of water, through the trenches he cuts, into what part of the ground he thinks good Bp Patrick

4 — the plowing of the wicked,] The designs and contrivance of the wicked Bp Patrick

5 — that is hasty] Who hopes to get rich rapidly by improper means

6 The getting of treasures &c] Wealth acquired by falsehood and lying is altogether uncertain and unstable, and will occasion utter destruction both of soul and body to him who unjustly acquires it Bp Hall "Is a vanity tossed to and fro, is not more durable than heaps of chaff or clouds of smoke, which are soon dissipated by the wind Bp Patrick

8 — and strange] Alienated from God and goodness Bp Patrick

9 — in a corner of the housetop,] During the summer season it was usual to sleep on the tops of the houses, which were flat in properly guarded by a parapet wall, for which purpose little arbours were formed upon them Thus, however pleasant in fine weather, must have been much otherwise in bad weather Harm

12 — but God overthroweth &c] The word "God" is not in the Hebrew, and is inserted to make up the sense still the meaning is sufficiently good without this insert ion, if by the "righteous man," we understand not a private person, but a just and upright magistrate The sense may then be "A just man makes a prudent but strict scrutiny into all the actions of a wicked man's family, that he may so punish them for their rapine, violence, and extortion, as to deprive them of all power to further mischief Bp Patrick

13 — a reward in the bosom] See note at Ps lxxxix 12

Before CHRIST about 1000
Or, report
Chap 11
Ver 9
17 way of understanding shall remain in the congregation of the dead.

17 He that loveth pleasure shall be a poor man he that loveth wine and oil shall not be rich.

18 The wicked shall be a ransom for the righteous, and the transgressor for the upright.

19 It is better to dwell in the wilderness, than with a contentious and an angry woman.

20 There is treasure to be desired and oil in the dwelling of the wise, but a foolish man spendeth it up.

21 He that followeth after righteousness and mercy findeth life, righteousness, and honour.

22 A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

23 Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

24 Proud and haughty scorner is his name, who dealeth in proud wrath.

25 The desire of the slothful killeth him, for his hands refuse to labour.

26 He coveteth greedily all the day long but the righteous giveth and spareth not.

27 The sacrifice of the wicked is abomination how much more, when he bringeth it with a wicked mind.

28 A false witness shall perish but the man that heareth speaketh constantly.

29 A wicked man hardeneth his face but as for the upright, he directeth his way.

30 There is no wisdom nor understanding nor counsel against the Lord.

31 The horse is prepared against the day of battle but safety is of the Lord.

CHAP XXII

A GOOD name is rather to be chosen than great riches, and loving favour rather than silver and gold.

2 The rich and poor meet together the Lord is the maker of them all.

3 A prudent man foreseeth the evil, and hideth himself but the simple pass on, and are punished.

4 By humility and the fear of the Lord are riches, honour, and life.

5 Thorns and snares are in the way of the froward he that doth keep his soul shall be far from them.

6 Train up a child in the way he should go and when he is old, he will not depart from it.

7 The rich ruleth over the poor, and the borrower is servant to the lender.

8 He that soweth iniquity shall reap vanity and the rod of his anger shall fail.

9 He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor.

17, — that loveth wine and oil] That loveth eating and drinking

18 The wicked shall be a ransom &c] It frequently falls out, through the wise and just providence of God, that those calamities which threatened to seize, on the godly and righteous man, fall, in their stead, on the wicked and transgressors Bp Hall

24 Proud and haughty scorner &c] He that deals proudly in his anger, is worthy to be branded with the name of an insolent scorner Bp Hall

25 The desire of the slothful killeth him] The slothful man is consumed by vain longings

27 — when he bringeth it with a wicked mind] When at the very time he is projecting some wicked design which he thinks to sanctify by his sacrifices Bp Patrick

28 — but the man that heareth] The man who heard, that is who testifies only to what he heard, "speaketh" convincingly so as to carry his point Bate Parkhurst

29 — hardeneth his face] He hardens his face against shame laughs at correction, and impudently defends the evil he has done. The upright, on the contrary, watches over his ways, and corrects them when he is made aware of his errors Calmet

30 There is no wisdom &c — against the Lord] Wisdom, counsel, &c avail nothing when they oppose the counsels and decrees of Heaven Bp Patrick

CHAP XXII ver 1 — and loving favour] The loving favour of good men Dr Wells

2 The rich and poor meet together &c] The obvious meaning of this proverbial speech is, that the rich and poor are mingled or rather associated together, as members of the same community, under very different circumstances indeed, as to their outward ap-

pearance and condition, but with a manifest equality as to their nature and origin, "the Lord is maker of them all" Dean Mos

3 — foreseeth the evil, and hideth himself] Foresees a calamity before it comes, and withdraws himself from the danger into a place of safety Bp Patrick

6 Train up a child &c] In these words are contained, 1st, the duty of parents and instructors, "Train up a child in the way he should go, that is, in the course of life which he ought to lead instruct him carefully in the knowledge and practice of his whole duty to God and man, which he ought to perform and observe all the days of his life 2d, the fruit and benefit of good education, that, when he is old, he will not depart from it" This we must understand according to the moral probability of things, not as if this happy effect did always and infallibly follow upon the good education of a child, but that this very frequently is, and may probably be hoped and presumed to be, the fruit and effect of a pious and prudent education though exceptions may occur, yet they are not sufficient to infringe the general truth of the assertion Abp Illotson

7 — and the borrower &c] I loses his liberty, and depends on the will and pleasure of the lender Bp Patrick

9 He that hath a bountiful eye] He who freely gives, and delights to afford pleasure to others, opposed to him who has an evil eye "Is thine eye evil, &c Matt xx 15 Calmet

"Good of eye, as in the margin, denotes kindness or benevolence in heart, which quality is usually accompanied with a good natured benevolent eye or look. On the contrary, "evil in eye," is equivalent to envious, grudging, chap xxii 6 xxviii 2 Parkhurst

10 ¹⁰ Cast out the scorner, and contention shall go out; y^e strife and reproach shall cease

11 He that loveth pureness of heart, ¹¹ the grace of his lips the king shall be his friend.

12 The eyes of the Lord preserve knowledge, and he overthroweth ¹² the words of the transgressor

13 ¹³ The slothful man saith, There is a lion without, I shall be slain in the streets

14 The mouth of strange women is a deep pit: he that is abhorred of the Lord shall fall therein

15 Foolishness is bound in the heart of a child, but ¹⁵ the rod of correction shall drive it far from him

16 He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want

17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge

18 For ¹⁸ it is a pleasant thing if thou keep them within thee, they shall withal be fitted in thy lips

19 That thy trust may be in the Lord, I have made known to thee this day, ¹⁹ even to thee

20 Have not I written to thee excellent things in counsels and knowledge,

21 That I might make thee know the certainty of the words of truth, that thou

mightest answer the words of truth ²¹ to them that send unto thee?

22 Rob not the poor, because he is poor ²² neither oppress the afflicted in the gate

23 ²³ For the Lord will plead their cause, and spoil the soul of those that spoiled them

24 Make no friendship with an angry man, and with a furious man thou shalt not go

25 Lest thou learn his ways, and ²⁵ get a snare to thy soul

26 ²⁶ Be not thou one of them that strike hands, or of them that are sureties for debts

27 If thou hast nothing to pay, why should he take away thy bed from under thee?

28 ²⁸ Remove not the ancient landmark, which thy fathers have set

29 Seest thou a man diligent in his business? he shall stand before kings, he shall not stand before ²⁹ mean men

CHAP XXIII

WHEN thou sittest to eat with a ruler, consider diligently what is before thee

2 And put a knife to thy throat, if thou be a man given to appetite

3 Be not desirous of his dainties: for they are deceitful meat

4 ⁴ Labour not to be rich: cease from thine own wisdom

13 The slothful man saith &c.] The slothful man feigns idle excuses and pretences of danger when he ought to be employed on his business. Bp Hall

14 The mouth of strange women &c.] The plausible and smooth tongue of a harlot is no less dangerous than a deep pit fairly covered, into which if a man fall, there is small hope of his recovering himself: and it is a fearful sign and effect of God's anger to be given over to her enticements. Bp Hall

15 Foolishness is bound in the heart of a child.] There is a foolish & unwisdom which is natural to the child, and cleaves close to its disposition. Bp Hall

16 — and he that giveth to the rich.] He that giveth to the rich and powerful, to induce them to wink at his oppression of other. Dr Wells

17 Bow down thine ear, &c.] From this verse all interpreters have observed that another form of speech different from the preceding begins, and continues to the twenty-fifth chapter. From the beginning of the truth chapter to this place, the instructions of wisdom are delivered in short sentences and proverbs properly so called, which have seldom any connexion. But now follow exhortations and precepts in the imperative mood, and those comprehended in two three or more verses. Bp Patrick

18 — they shall be fitted in thy lips.] They shall withal be truly upon thy lip. Dr Durell. So that thou shalt be able to produce them when there is occasion, and aptly communicate them for other men's instruction. Bp Patrick

22 — in the gate.] The gate of the city where publick justice was administered. See notes at Deut. xxi. 19. xxii. 9. xxv. Ruth iv. 1.

21 — thou shalt not go.] Rather, 'Go not' for both parts of the sentence are expressed in the same tense. Dr Durell

27 If thou hast nothing to pay &c.] If thou hast nothing to pay, why shouldst thou be so egregiously foolish as only to curse the creditor against thee by taking upon thee to pay what thou art not able, and so provoke him to shew thee no pity but even to take away thy bed from under thee. Dr Wells

29 — he shall stand before kings.] He shall soon be preferred to the service of his prince, and shall not continue long in the service of a private person. Dr Wells

Chap XXIII ver 1. When thou sittest to eat with a ruler.] The foregoing chapter closes with an observation concerning the qualities of a person who is most likely to come to preferment: this begins with a caution to him as to his behaviour when he is promoted to it. Solomon advises such a person to be very considerate on such occasions who and what is before him, and to always on his guard lest he commit excess, or betray want of respect. Bp Patrick

2 — put a knife to thy throat.] Be careful by all means to restrain thy wanton appetite if thou be a man given to pleasure. Bp Hall. This is a bold & stern phrase expressive of the absolute necessity of restraining the appetite, and intimating that there is as much danger in indulging them as there is in putting a knife applied to the throat. Dr Durell

4 Labour not to be rich.] Do not too eagerly strive and labour to be rich, and follow not thy own carnal wisdom, which suggests to thee wrong ways to the hasty acquirement of wealth. Bp Hall

Before CHRIST about 1000
 down † in the midst of the sea, or as he
 that lieth upon the top of the mast.

† Heb. in the heart of the sea
 † Heb. I knew it not
 35 They have stricken me, *shalt thou say,*
and I was not sick; they have beaten me,
and I felt it not. when shall I awake? I
 will seek it yet again

CHAP. XXIV

† Chap. 22
 1 ver 19
 Psal 17 1
 Eccl 7 3
 Psal 107
BE not thou *envious against evil men,
 neither desire to be with them.

2 For their heart studieth destruction,
 and their lips talk of mischief

3 Through wisdom is an house builded,
 and by understanding it is established

4 And by knowledge shall the chambers
 be filled with all precious and pleasant
 riches

† Heb. 18
 in strength
 † Heb.
 strengthen
 eth might
 † Chap. 11
 14 & 15 22
 & 30 18
 5 A wise man † is strong, yea, a man of
 knowledge † increaseth strength

6 For by wise counsel thou shalt make
 thy way and in multitude of counsellors
 there is safety

7 Wisdom is too high for a fool he
 openeth not his mouth in the gate

8 He that deviseth to do evil shall be
 called a mischievous person

9 The thought of foolishness is sin and
 the scorner is an abomination to men

† Heb.
 narrow
 † Psal 84 4
 10 If thou faint in the day of adversity,
 thy strength is † small

11 If thou forbear to deliver them that

Before CHRIST about 1000
 are drawn unto death, and those that are
 ready to be slain;

12 If thou sayest, Behold, we knew it
 not, doth not he that pondereth the heart
 consider it? and he that keepeth thy soul,
 doth not he know it? and shall not he ren-
 der to every man according to his works? † Job 41 11
 Psal 6 1
 Jerl 32 19
 Rom 2 4
 Rev 2 21
 † Heb. upon
 thy palate
 † Ps 19 10
 & 119 103
 † Chap 23
 18

13 My son, eat thou honey, because it is
 good, and the honeycomb, which is sweet
 † to thy taste

14 So shall the knowledge of wisdom
 be unto thy soul when thou hast found it,
 then there shall be a reward, and thy ex-
 pectation shall not be cut off

15 Lay not wait, O wicked man, against
 the dwelling of the righteous, spoil not his
 resting place

16 For a just man falleth seven times,
 and riseth up again but the wicked shall
 fall into mischief. † Psal 94
 19 & 22 24
 Job 6 19

17 Rejoice not when thine enemy fall-
 eth, and let not thine heart be glad when
 he stumbleth † Psal 5
 15
 chap 17 5
 Job 31 29

18 Lest the LORD see it, and † it dis-
 please him, and he turn away his wrath
 from him † Heb. it be
 evil in his
 eyes
 † Ps 37 1
 chap 23 17

19 Fret not thyself because of evil
 men, neither be thou envious at the wicked,
 † Or Ac 2
 not com-
 pany with
 the wicked
 † Chap 13 5
 Job 21 17
 † Or lamp

20 For there shall be no reward to the
 evil man, the candle of the wicked shall
 be put out

35 They have stricken me &c.] This verse describes the
 drunken man's insensibility to blows

Chap XXIV ver 1 *Be not thou envious &c.*] The proneness
 of good men to be dejected at the prosperity of the ungodly, and
 so to be tempted to imitate them, is the reason that the admoni-
 tion given in this verse is so often repeated. We find it before at
 ch iii 31 xxiii 17 and it is repeated at ver 19 of this chapter
Bp Patrick

5 — *a man of knowledge increaseth strength*] A man of know-
 ledge and understanding imparts a great increase of strength
 and defence to the whole city or community in which he is. *Bp*
Hall

7 *Wisdom is too high for a fool*] Wisdom is too high for a
 vain or inconsiderate person duly to value, and consequently to
 take sufficient pains to attain, whence it is, that he "openeth not
 his mouth in the gate, never becomes a judge or publick mag-
 istrate. *Dr Wells*

9 *The thought of foolishness is sin*] He that is wickedly
 foolish entertains commonly no thoughts but sinful. *Bp Hall*

— *the scorner is an abomination to men*] It is worthy of re-
 mark that Solomon frequently exhorts us not to be scornors or
 scoffers in religion. Such persons he considers as the worst sort
 of sinners, as incurable fools and reprobates. The scorner, if he
 be in a mean and poor condition, does all the mischief he can in
 his narrow sphere of action: if he be in an exalted station, he is a
 publick curse and a national calamity. *Dr Jortin*

11, 12 *If thou forbear &c.*] The sum of the instruction con-
 veyed in these verses is, that every man according to his place and
 power, and especially those who are armed with any publick autho-
 rity, are bound, both in charity and in justice, to use the utmost of
 their power, and to embrace all lawful opportunities, by all law-

ful means, to help those to right that suffer wrong to stand by
 their poorer brethren and neighbours in the day of calamity and
 distress, to defend them in their righteous causes, to protect them
 from injuries, and to deliver them out of the hands of those who
 are too mighty, or too crafty, for them, who seek, either by vio-
 lence or cunning, to deprive them of their lives or livelihoods. *Bp*
Sanderson

13 — *eat thou honey, &c.*] The wise man shews with what
 pleasure the instructions of wisdom should be received, (ver 14)
 and how profitable also and necessary they are, by the example of
 honey, which was not only esteemed for its grateful flavour in
 those countries, but deemed most useful for the support of human
 life. It was held in great esteem for food for drink, for medi-
 cine for preserving of dead bodies, and particularly for infants.
 See Isa vii 15 Leclius xxxiv 26 Hence the ancient Christians
 used to give a little milk and honey to those who were baptized
 as persons newly regenerate and born again, because honey, as
 well as milk, was the nutriment of little children in those coun-
 tries. See 1 Sam xiv 27 Luke xxiv 41, 42 All this may be
 applied to heavenly wisdom, from which the mind derives the
 greatest satisfaction, and therefore it ought to be our daily diet
 from the beginning of our days to the end of them. *Bp Pa-*
trick

16 *For a just man falleth seven times,*] Rather, "I though a just
 man falleth seven times, yet will he rise again. *Dr Durell* A
 righteous man, if he fall into manifold miseries and calamities,
 yet, through the goodness of God, shall be delivered out of
 them all. *Bp Hall*

18 *Lest the Lord see it, &c.*] Lest the Lord see thy inward
 gladness, which man cannot see, and such a sinful and unreason-
 able feeling displease Him, and "He turn away His wrath from
 the wicked man, and transfer it on thee. *Dr Wells*

^{Before} ^{CHRIST} ^{about 1000} 21 My son, fear, thou the Lord and the king *and* meddle not with † them that are given to change

^{† Heb} ^{haurys} 22 For their calamity shall rise suddenly, and who knoweth the ruin of them both?

^{Lev 19} ¹⁵ ^{chap 19 5} ^{28, 21} ^{Deut 1 17} ^{16 19} ^{John 24} ^{chap 17} ¹⁵ ^{Isa 5 23} ^{† Heb} ^{a blessing} ^{f sound} ^{† Heb} ^{that} ^{answereth} ^{right words} 23 These things also belong to the wise ^{It is} not good to have respect of persons in judgment

24 ^{He} that saith unto the wicked, Thou art righteous, him shall the people curse, nations shall abhor him

25 But to them that rebuke him shall be delight, and † a good blessing shall come upon them

26 Every man shall kiss his lips † that giveth a right answer

27 Prepare thy work without, and make it fit for thyself in the field, and afterwards build thine house.

28 Be not a witness against thy neighbour without cause, and deceive not with thy lips

^{Chap 20} ²² 29 ^{Say} not, I will do so to him as he hath done to me I will render to the man according to his work

30 I went by the field of the slothful, and by the vineyard of the man void of understanding,

31 And, lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone wall thereof was broken down

32 Then I saw, *and* † considered it well I looked upon it, *and* received instruction

33 ^{Yet} a little sleep, a little slumber, a little folding of the hands to sleep.

34 So shall thy poverty come as one that travelleth, and thy want as † an armed man

CHAP XXV

1 Observations about kings 8 and about avoiding causes of quarrels, and sundry causes thereof

THESE are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out

2 It is the glory of God to conceal a thing but the honour of kings is to search out a matter

3 The heaven for height, and the earth for depth, and the heart of kings is unsearchable

4 Take away the dross from the silver, and there shall come forth a vessel for the finer

5 ^{Take} away the wicked from before the king, and his throne shall be established in righteousness

6 ^{Put} not forth thyself in the presence of the king, and stand not in the place of great men

7 ^{For} better it is that it be said unto thee, Come up hither, than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen

8 Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame

9 ^{Debate} thy cause with thy neighbour himself, and ^{discover} not a secret to another

Chap XXV Here begins the third part of the Book of Proverbs, which is a collection made by some belonging to Hezekiah and acknowledged here, in the entrance of the book, as well as the former, to be Solomon's Bp Patrick See the Introduction

Vers 2 It is the glory of God to conceal &c] It is the peculiar glory of God as being a prerogative justly due to His transcendent majesty, wisdom, goodness, and justice to conceal a thing, that is, not to make known all the reasons of His providence, or of His decrees or judgments Dr Wells

3 The heaven for height, &c] It is as impossible for vulgar minds to penetrate into the secrets of state and understand the counsels and designs of wise princes, and the various ways and means whereby they project to effect their ends as it is to know how far it is from hence to the high & heavens, or how far to the centre of the earth upon which we tread Bp Patrick Dr Dured

6 Put not forth thyself &c] He here admonishes subjects not to be vainly ambitious, nor bold and forward in thrusting themselves into offices that do not belong to them but to be modest, and, according to our Saviour's rule, Luke xiv 8, to be invited to honour rather than to seek it Bp Patrick

9 Debate thy cause &c] If there be a difference between thy neighbour and thee, take him aside, and in a friendly manner argue the matter with him alone and discover not a secret unkindness to a third person, till thou see no other way of reconciliation. Bp Hall

21 — *and meddle not with them that are given to change*] And have nothing to do with those, whose discontent with the present state of things, or continual love of novelty, makes them desire a change of government, and depart from their duty both to God and man Bp Patrick

26 Every man shall kiss his lips &c] Every good man shall applaud and bless the mouth of him who giveth an upright sentence in judgment Bp Hall

27 Prepare the work without, &c] Get thy estate in good order, and then go build thy house

28 — *and deceive not with thy lips*] The word which we render "deceive" signifies, in the original, any damage, any inconvenience, brought upon a man in the way of slander, calumny, backbiting, or any other injurious manner of representing him We must consider every degree of this sin as forbidden in the precept Dr S Clarke

29 Say not, I will do so to him &c] That is, whether revenge or any other feeling, be the temptation to the practice, the sin itself is of the deepest dye, and condemned amongst the most detestable crimes, both by reason and Scripture Dr S Clarke

31 — *and the stone wall*] Stone walls were frequently used for the preservation of vineyards, as well as living fences Van Egmont and Heyman, describing the country round about Sapphet, a celebrated city of Galilee, tell us, the country round is finely improved, the declivity being covered with vines supported by low walls Harmer

33, 34 Yet a little sleep, &c] See before at chap. vi 10, 11

Before
CHRIST
about 700

† Heb
spoken up
on his
wheel

4 Chap 1^o
17

† Heb
in a gift of
falseness

Gen 32
4, &c
1 Sam 25
24, &c
chap 15
A 16 14

|| Or
Let thy foot
be as silver
in the hand
of the
poor
† Heb
ful of the
P 120
chap 12 1

10 Lest he that heareth it put thee to
shame, and thine infamy turn not away

11 A word † fitly spoken is like apples
of gold in pictures of silver

12 As an earring of gold, and an ornament
of fine gold, so is a wise reproof
upon an obedient ear

13 As the cold of snow in the time of
harvest, so is a faithful messenger to them
that send him for he refresheth the soul
of his masters

14 Whoso boasteth himself of a false
gift is like clouds and wind without
rain

15 By long forbearing is a prince per-
suaded, and a soft tongue breaketh the
bone

16 Hast thou found honey? eat so much
as is sufficient for thee, lest thou be filled
there with, and vomit it

17 Withdraw thy foot from thy neigh-
bour's house, lest he be † weary of thee,
and so hate thee

18 A man that beareth false witness
against his neighbour is a maul, and a
sword, and a sharp arrow

19 Confidence in an unfaithful man in

time of trouble is like a broken tooth, and
a foot out of joint

20 As he that taketh away a garment in
cold weather, and as vinegar upon nitre, so
is he that singeth songs to an heavy heart

21 If thine enemy be hungry, give him
bread to eat, and if he be thirsty, give
him water to drink

22 For thou shalt heap coals of fire upon
his head, and the Lord shall reward thee

23 The north wind driveth away rain, so
doth an angry countenance a backbiting
tongue

24 It is better to dwell in the corner
of the housetop, than with a brawling wo-
man and in a wide house

25 As cold waters to a thirsty soul, so is
good news from a far country

26 A righteous man falling down before
the wicked is as a troubled fountain, and a
corrupt spring

27 It is not good to eat much honey so
for men to search their own glory is not
glory

28 He that hath no rule over his own
spirit is like a city that is broken down, and
without walls

Before
CHRIST
about 700

1 Rod
4 Rom
1 20

Or
The north
wind bring-
eth forth
rain so
doth a back-
biting
tongue an
angry coun-
tenance
1 Chap 19
13 & 21

1 Chap 19
32

11 A word fitly spoken &c.] The general design of this sen-
tence is manifestly to express the value and gratefulness of a word
of counsel, reproof or comfort, delivered in due time and place.
Bp Patrick The Hebrew translated in its most literal form, is
a word spoken on its wheels as the margin gives it, figura-
tively expressing a discourse which is grateful which flows
smoothly agreeably and without harshness. Calmet

— *like apples of gold in pictures of silver*.] As oranges or ci-
trons in curiously engraved work of silver. Parkhurst It may be
doubtful whether by 'apples of gold' be meant apples that
look like gold, or 'apples made of gold' like golden bells or
beautiful apples presented in a silver network basket. Bp Pa-
trick Solomon probably alludes to the pomegranates and net-
work in the temple 1 Kings vii 20

12 — *an ornament of fine gold*.] The Hebrew words seem to mean
any costly ornament wrought with great labour and pains. Park-
hurst

13 *As the cold of snow in the time of harvest, &c*.] As the mix-
ing of snow with wine in the sultry time of harvest is pleasing
and refreshing, so a successful messenger revives the spirit of his
master who sent him, and who was ready to faint from an appre-
hension of his failure. The practice of cooling wines with snow
was usual among the Eastern nations. It was derived from the
Assyrians and Greeks to the Romans. Plutarch describes the
manner in which they preserved the snow by covering it with
straw and coarse cloths unshorn. In some hot countries it was
often difficult to obtain it and they were obliged to search into
the hollow cliffs to collect it. Mount Hebron which was always
covered with snow plentifully supplied the inhabitants of the
country men it from whence it was often carried to Tyre. Barry

14 *Who boasteth himself &c*.] He that makes bountiful and
delighting promises of great gifts which will never be performed,
is like a cloud that makes a shew of rain which it cannot yield.
Bp Hall

15 — *a soft tongue breaketh the bone*.] A gentle and submissive
answer softens and renders supple the hardest and most inflexible
heart. Bp Hall

16 *Hast thou found honey? &c*.] Moderation is here recom-

mended in our pursuits and enjoyments. Dr Isham

18 — *is a maul*.] Or hammer—to beat down a man. Time
or break in pieces his estate. Bp Patrick

Solomon very fully and elegantly expresses the destructive na-
ture of this sin. He intimates that, among all the instruments of
ruin and mischief which have been devised by mankind none is
of more pernicious consequence to human society than perjury
and breach of faith. It is a pestilence that usually dwells in
darkness, a secret stab and blow against which frequently there
is no possibility of defence. Bp Allotson

20 *Is he that taketh away a garment &c*.] He that offends mu-
sick to a man in deep heaviness does it is unseasonably as he that
takes away a covering in extreme cold weather. Bp Hall

— *as vinegar upon nitre*.] By the nitre or nitre of the an-
cients is not meant what we now call nitre or saltpetre, but the
(mineral) alkali called soda by chemists which occasions a strong
fermentation with all acids. Thus, in the passage before us, the
unsuitableness of the singing of songs to a heavy heart is very
finely compared to the opposition which subsists between vinegar
and nitre. For the nitre of the ancients, see further Jer ii 22
Th. Shaw

22 — *thou shalt heap coals of fire &c*.] If he have the least
spark of goodness in him, it will work a change in his mind and
make him throw off all his enmities, or, if it have the contrary
effect he shall have so much the sorer punishment, and thou shalt
not lose thy reward, which the Lord himself will give thee. Bp
Patrick

23 *The north wind driveth away rain &c*.] It appears from the
version given in the margin that these words admit of two oppo-
site senses. Either, 'as the north wind scatter clouds and drives
away rain so a severe countenance puts a stop to a slanderous
tongue', or, 'as the north wind begetteth rain, so a backbiting
tongue raiseth up anger and indignation'. Bp Patrick

27 — *is not glory*.] Proves at last not honourable, but reproach-
ful to them. Bp Patrick

28 — *that hath no rule over his own spirit*.] Or over his pas-
sions is thereby exposed to innumerable dangers, like a city
without walls. Dr Bell

Before
CHRIST
about 700

CHAP XXVI

1 Observations about fools 13 about sluggards, 17 and about contentious busybodies

As snow in summer, and as rain in harvest, so honour is not seemly for a fool,

2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come

3 A whip for the horse, and a rod for the fool's back

4 Answer not a fool according to his folly, lest thou also be like unto him

5 Answer a fool according to his folly, lest he be wise in his own conceit

6 He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage

7 The legs of the lame are not equal so is a parable in the mouth of fools

8 As he that bindeth a stone in a sling, so is he that giveth honour to a fool

9 As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools

10 The great God that formed all things both rewardeth the fool, and rewardeth transgressors

11 As a dog returneth to his vomit, so a fool returneth to his folly

12 Seest thou a man wise in his own

conceit? there is more hope of a fool than of him

13 The slothful man saith, There is a lion in the way, a lion is in the streets

14 As the door turneth upon his hinges, so doth the slothful upon his bed

15 The slothful hideth his hand in his bosom, it grieveth him to bring it again to his mouth

16 The sluggard is wiser in his own conceit than seven men that can reason

17 He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears

18 As a mad man who casteth fire brands, arrows, and death,

19 So is the man that deceiveth his neighbour, and saith, Am not I in sport?

20 Where no wood is, there the fire goeth out, so where there is no title bearer, the strife ceaseth

21 As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife

22 The words of a talebearer are as wounds, and they go down into the innermost parts of the belly

23 Burning lips and a wicked heart are like a potsherd covered with silver dross

24 He that hateth dissembleth with his lips, and layeth up deceit within him;

Chap XXVI ver 1 As the bird by wandering &c] The meaning of this verse has been variously explained. Curses which fly out of men's mouths causelessly shall no more fall where they intend, than a swallow which wanders uncertainly or a dove which flies away swiftly will settle according to their direction. *Bp Patrick* The meaning may perhaps be that evil natural or moral owe not their being to chance, like the accidental flight of birds in this or that direction but are all directed by the will of an all-wise superintending Providence. *Dr Duell*
3 — a bridle for the ass] According to our English notions, we should rather say A bridle for an horse, and a whip for an ass. It should be considered however that the Eastern asses, particularly those of the Arabian breed, are much larger more beautiful, and better natured than those in our cold northerly countries and so, no doubt they were anciently in Palestine where, as we find from many passages they were the beasts on which people usually rode. *see Job xxxix. Parkhurst*

4, 5 Answer not a fool &c] In the first of these verses the meaning is I enter not into contest with a fool. In the second, suffer not thy folly to go unreprieved both to be determined by times and circumstances

6 He that sendeth a message &c] He that sends a witless man, or one that minds nothing but his pleasure to treat about his business will be sure not only to miscarry in it, but to suffer great damage by his ill management. *Bp Patrick*

7 The legs of the lame &c] A wise saying is ill becomes a fool as a strong does a cripple for, as his lameness never so much appears as when he would seem nimble so the other's folly is never so ridiculous as when he would seem wise. *Bp Patrick*

8 As he that bindeth a stone &c] The application of this comparison to the moral sentiment seems to be sufficiently obvious, the honour bestowed upon a fool is thrown away, as the stone from a sling. *Dr Duell* Or, the sense of the marginal translation

tion is good and clear, As he that putteth a precious stone in a heap of stones &c. The precious stone in the one case and the honour in the other is thrown away and lost. *Parkhurst*

9 As a thorn goeth up] It is no more fit for a fool to meddle with a wise speech than for a drunken man to handle a bush of thorns. *Bp Hall*

They hurt themselves by the interpretation and application of it as a drunken man does his hand with a hook or thorn, which he has not steadiness to handle. *Parkhurst*

11 As a dog returneth to his vomit, &c] As a dog which has often vomited by eating too much food which is noxious to his stomach yet will do the like again and so make himself vomit again, so a fool that is not to be reclaimed returns to his folly though he has suffered often for it before. *Dr Wells* As it is said that, of all animals the dog is the only one known that will return to eat food which it has vomited. *Calmat*

12 Seest thou a man wise in his own conceit? *Pride* makes men impatient of good advice and instruction and that renders them incorrigible in their vices. *Dr S. Clarke*

13 The slothful man &c] See before at chap xxii 13

16 The sluggard &c] The sluggard will not be beaten out of his sloth, and, however many wise men may endeavour to persuade him out of his dull idleness yet he persists in his error and thinks himself wiser than them all. *Bp Hall*

19 — the man that deceiveth his neighbours &c] That is who leads his neighbour into any mischief. *Dr S. Clarke*

21 As coals are to burning coals, &c] Provoking language quickly passes into quarrels, as dead coals do into burning coals, and wood into fire, when they are applied the one to the other. *Bp Patrick*

22 The words of a talebearer] See chap xviii 8

23 Burning lips &c] Warm lips, that is, lips making warm and eager professions, and a bad deceitful heart. *Parkhurst*

^{Before} **CHRIST** ^{about 700} 25 When he [†] speaketh fair, believe him [†] not for *there are seven abominations in his heart* ^{† Heb}
 26 [†] *If* ^{his} *hatred* is covered by deceit, his wickedness shall be shewed before the whole congregation ^{† Heb}
 27 [†] Whoso diggeth a pit shall fall therein, and he that rolleth a stone, it will return upon him ^{† Heb}
 28 A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin ^{† Heb}

CHAP XXVII

1 Observations of selflove, 5 of true love 11 of care to avoid offences, 25 and of the household &c

[†] **BOAST** not thyself of [†] to morrow, for thou knowest not what a day may bring forth ^{† Heb}
 2 Let another man praise thee, and not thine own mouth, a stranger, and not thine own lip ^{† Heb}
 3 A stone is heavy, and the sand weighty, but a fool's wrath is heavier than them both ^{† Heb}
 4 Wrath is cruel, and anger is outrageous, but who is able to stand before [†] envy ^{† Heb}
 5 Open rebuke is better than secret love [†]
 6 Faithful are the wounds of a friend, but the kisses of an enemy are [†] deceitful ^{† Heb}
 7 The full soul [†] loatheth an honeycomb, but to the hungry soul every bitter thing is sweet ^{† Heb}
 8 As a bird that wandereth from her nest, so is a man that wandereth from his place ^{† Heb}

25 — *there are seven abominations*] There is a great variety of secret wickedness in his heart *Bp Hall*
 26 — *shewed before the whole congregation*] Openly exposed to the view of all the world *Bp Patrick* Made to appear before a publick court of judicature *Dr Wells*
 28 — *A lying tongue hateth &c*] A man of a lying tongue hates those whom he has wronged from a consciousness of his impious conduct and from a knowledge that he has deserved their hatred *Bp Hall*
 Chap XXVII ver 2 — *is heavier than them both*] Is more intolerable is more troublesome to bear *Bp Hall*
 5 — *Open rebuke is better than secret love*] He that rebukes others freely when need requires is a more valuable friend than he who from fear of offending his not courage to tell the full of their faults *Ep I find*
 6 — *the wounds of a friend*] The reproofs of a friend however sharp and cutting *Dr Wells*
 8 — *that wandereth from his place*] From his home or country *Dr Darrell*
 10 — *neither go into thy brother's house &c*] Neither go to thy brother's house to helter and skelter in the day of thy calamity, only because he thy brother finds thou art well assured beforehand that he is thy true friend is well is brother for better is a neighbour that is near to only in true friendship and affection than a brother that is only near in kin but far in affection *Dr Wells*

9 Ointment and perfume rejoice the heart so doth the sweetness of a man's friend [†] by hearty counsel ^{Before} **CHRIST** ^{about 700}
 10 Thine own friend, and thy father's friend, forsake not, neither go into thy brother's house in the day of thy calamity for [†] better is a neighbour *that is near* than a brother far off ^{† Heb}
 11 My son, be wise, and make my heart glad, that I may answer him that reproacheth me ^{† Heb}
 12 A prudent man foreseeth the evil, and hideth himself, but the simple pass on, and are punished ^{† Heb}
 13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman ^{† Heb}
 14 He that blesseth his friend with a loud voice rising early in the morning, it shall be counted a curse to him ^{† Heb}
 15 A continual dropping in a very rainy day and a contentious woman are alike ^{† Heb}
 16 Whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth itself ^{† Heb}
 17 Iron sharpeneth iron, so a man shall sharpen the countenance of his friend ^{† Heb}
 18 Whoso keepeth the fig tree shall eat the fruit thereof so he that waiteth on his master shall be honoured ^{† Heb}
 19 As in water face answereth to face, so the heart of man to man ^{† Heb}
 20 Hell and destruction are [†] never full, so the eyes of man are never satisfied ^{† Heb}
 21 As the firing pot for silver, and the furnace for gold, so is a man to his praise ^{† Heb}

14 — *He that blesseth his friend &c*] That is lavishes on him flattering and unreasonable commendation *Dr Isham*
 16 — *Whosoever hideth her &c*] A contentious woman can no more be hid than the wind which bloweth on the face or the perfume of the ointment on the hand these both will be perceived so will the unquiet spirit of a contentious woman *Bp Hall*
 17 — *so a man sharpeneth the countenance*] So a man imparts to his friend clarity and purity *Dr Darrell* So by the conversation of one friend with another are the good parts and faculties of men improved *Bp Hall*
 18 — *Whoso keepeth*] That is diligently looks after it and preserves it from injury
 — *he that waiteth on his master*] He that faithfully defends his master's person or reputation and takes care of his estate, shall be honoured, shall be duly rewarded *Bp Patrick*
 19 — *so the heart of man to man*] So he that looks into his friend's heart as there has own heart *Bp Hall*
 20 — *Hell and destruction &c*] Meaning the grave the state of the dead See the note on Job xvi 5
 — *so the eyes of man &c*] So the eyes of man and also his desires are never satisfied, but require some new object to please them *Dr Wells*
 21 — *so a man to his praise*] There is no way so sure of trying a man's discretion and temper as by praising him if he be vain and ugly he will be puffed up with it if he be wise and solid, he will not be moved by it *Bp Hall*

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22 I though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him

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100 Heb 11

23 Be thou diligent to know the state of thy flocks, and look well to thy herds

24 For riches are not for ever and doth the crown endure to every generation?

25 The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered

26 The lambs are for thy clothing, and the goats are the price of the field

27 And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance for thy maidens

CHAP XXVIII

General observations of impiety and religious integrity

THE wicked flee when no man pursueth but the righteous are bold as a lion

2 For the transgression of a land many are the princes thereof but by a man of understanding and knowledge the state thereof shall be prolonged

3 A poor man that oppresseth the poor is like a sweeping rain which leaveth no food

4 They that forsake the law praise the wicked but such as keep the law contend with them

5 Evil men understand not judgment

22 — in a mortar among wheat] Before there were any public mills it was usual for those who could not afford the expense of a handmill in their house to beat their corn with a pestle in a mortar. Calmet The meaning is So incurable is the folly and wickedness of some men that though to reproofs and chidings you should add stripes and blows they would not grow wiser or better Bp Patrick

24 — and doth the crown endure] Even the crown itself will not continue to many generations without due care to preserve its revenue Bp Patrick

25 The hay appeareth] Rather the heritage See the note on Isaiah xv 6

26 — the goats are the price of the field] Are for the price of the field by selling thy goat thou wilt pay for the cultivation of thy land or purchase it for thyself Calmet

Chap XXVIII ver 2 — many are the princes thereof] The wickedness of a land is the cause of many changes in the princes and governors thereof whereby both the people and princes conspiring in evil are punished Bp Hall Many are the princes that is, none reign long or many reign together opposing and thrusting out one another Bp Patrick

A poor man &c] A rich oppressor leaves a man poor but a poor oppressor leaves to him nothing Bp Hall

4 They that forsake the law praise the wicked] They that willingly break and cast off the law of God by so doing give up rebellion and encouragement to wickedness Bp Hall

5 — understand all things] Understand their whole duty to God Bp Hall

but they that seek the Lord understand all things

6 Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich

7 Whoso keepeth the law is a wise son but he that is a companion of riotous men shameth his father

8 He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor

9 He that turneth away his ear from hearing the law, even his prayer shall be abomination

10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit but the upright shall have good things in possession

11 The rich man is wise in his own conceit, but the poor that hath understanding searcheth him out

12 When righteous men do rejoice, there is great glory but when the wicked rise, a man is hidden

13 He that covereth his sins shall not prosper but whoso confesseth and forsaketh them shall have mercy

14 Happy is the man that feareth alway but he that hardeneth his heart shall fall into mischief

15 As a roaring lion, and a raving bear, so is a wicked ruler over the poor people

16 The prince that wanteth understanding

8 — he shall gather it for him that will pity the poor] According to this remarkable saying of the wise man the reason why so many estates are blasted so soon, and brought to nothing is that men do not render to God the duty and tribute which He has charged upon their estates for Himself and the poor and then it is no wonder if God in His providence turn them out of their possession and give their estate to others who will be better tenants, and more careful to pay the duties He requires Bp Beveridge

9 — from hearing the law] That is, from obeying it Even his prayer shall be abomination however men of impious lives may trust to the forms of outward devotion frequenting the church and service of God and hearing His word and receiving His sacrament let them not deceive themselves God is not mocked All this is so far from making need for the impiety of their lives that on the contrary the impiety of their lives poisons all the acceptance of their devotions Alp Tillotson

Howe have like Heathens or Infidels our Christian prayers do but affront Gods mercy Foxe's Clarendon

11 — searcheth him out] Discovers his weakness Dr Isham 12 — a man is hidden] Good men are forced to hide themselves Dr Well

13 He that covereth his sins &c] Here the blessing of Gods mercy is declared to sinners, on the condition of their confessing and forsaking their sins and this condition contains the whole nature of that great and necessary duty of repentance, without which none can have a rational hope of the mercy of God Alp Tillotson

14 — the man that feareth] That is, who is cautious always but he that hardeneth his heart, that is who is careless and negli-ent, shall fall into mischief Dr Clarke

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17 ¹ A man that doeth violence to the blood of *any* person shall flee to the pit, let no man stay him

18 ² Whoso walketh uprightly shall be saved but *he that is perverse in his ways* shall fall at once

19 ¹ He that tilleth his land shall have plenty of bread but he that followeth after vain persons shall have poverty enough

20 A faithful man shall abound with blessings but he that maketh haste to be rich shall not be innocent

21 ¹ To have respect of persons is not good for for a piece of bread that man will transgress

22 ¹ He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him

23 ¹ He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue

24 Whoso robbeth his father or his mother, and saith, *It is no transgression*, the same is the companion of a destroyer

25 ¹ He that is of a proud heart stretcheth up strife but he that putteth his trust in the Lord shall be made fat

26 He that trusteth in his own heart is a fool but whoso walketh wisely, he shall be delivered

27 ¹ He that giveth unto the poor shall not lack but he that hideth his eyes shall have many a curse

28 ¹ When the wicked rise, men hide themselves but when they perish, the righteous increase

17 — *let no man stay him*] Or, "no man shall stay him" Dr Wells. He that murders a man shall never think himself safe being pursued by his conscience or pursued by the avenger of blood and shall lead a restless life to his grave all men shall refuse to succour him, and though they see him falling abroad into the pit, they shall not stop him. Bp Patrick

21 *To have respect of persons &c*] For a judge to incline to consider the quality of the person and not the merits of the cause that is brought before him is not good. Bp Patrick

22 — *hath an evil eye*] Hath a covetous eye and a base niggardly heart and considereth not, &c that is, know not that through the just judgments of God this his immoderate eagerness will be punished with want and beggary. Bp Hall

24 — *is the companion of a destroyer*] For the heinousness of the sin in the next degree to a murderer. Bp Hall

25 — *shall be made fat*] Shall thrive and abound with plenty of all good things. Bp Patrick

26 — *he that hideth his eyes*] He that regards not the miseries of the poor and is not willing so much as to know them. Bp Patrick

Chap XXIX ver 1 — *hardeneth his neck*] Refuses to be guided by reproofs and to submit to them. The expression is taken from oxen in the yoke. Bp Patrick

CHAP XXIX

Before
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about 700

1 *Observations of publick government* 1 and of private
2 *Of anger pride, thievary covardice, and corruption*

1 HE, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy

2 ¹ When the righteous are in authority, the people rejoice but when the wicked be in rule, the people mourn

3 ¹ Whoso loveth wisdom rejoiceth his father but he that keepeth company with harlots spendeth his substance

4 The king by judgment establisheth the land but he that receiveth gifts overthroweth it

5 A man that flattereth his neighbour spreadeth a net for his feet

6 In the transgression of an evil man there is a snare but the righteous doth sing and rejoice

7 ¹ The righteous considereth the cause of the poor but the wicked regardeth not to know it

8 Scornful men bring a city into a snare but wise men turn away with a scorn

9 If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest

10 ¹ The bloodthirsty hate the upright but the just seek his soul

11 A fool uttereth all his mind but a wise man keepeth it in till afterwards

12 If a ruler hearken to lies, all his servants are wicked

13 ¹ The poor and the deceitful man meet together the Lord lighteneth both their eyes

5 — *spreadeth a net for his feet*] Is so far from being a true friend as he imagines that he is a traitor to him, and leads him unawares into danger. Bp Patrick

6 *In the transgression &c*] Rather, "The wicked is snared by transgression," so these words are rendered in chap xxi. Dr Dwell

— *doth sing and rejoice*] His always cause to be cheerful on account of his righteousness. Dr Wells

8 — *bring a city into a snare*] Bring down judgments upon the city where they live. Bp Hall

9 — *whether he rage or laugh there is no rest*] Whether a wise man deal with him seriously and severely, or jestingly he will not be able to prevail, either for his own peace or the other's reformation. Bp Hall

10 — *seek his soul*] Labour to preserve him. Dr Isham

12 *If a ruler hearken to lies &c*] If a prince listen to the false suggestions of others, or too easily believe without any examination all the stories and accusations that are brought to him by others, he will fill his whole court with wicked men. Bp Patrick

13 *The poor and the deceitful man &c*] The innocent poor man and the crafty gripping usurer meet both together and the Lord causeth his sun to shine on them both maintaining them both in life, doing good outwardly even to the worst deserving. Bp Hall

Before
CHRIST
Leut. 1: 10
Chap. 20
Ex. 17
1 Chr. 10

11 ^c The king that faithfully judgeth the
poor, his throne shall be established for ever
15 ^e The rod and reproof give wisdom
but ^h a child left to *himself* bringeth his
mother to shame

16 When the wicked are multiplied,
transgression increaseth¹ but the right-
eous shall see them fall

17¹ Contact thy son, and he shall give thee rest, yet, he shall give delight unto thy soul.

18) Where *there* is no vision, the people
perish: but he that keepeth the law,
happy is he.

19 A servant will not be corrected by words for though he understand he will not answer

|| or
m h nat
t r s

20 Seest thou a man *that is* hasty || in
his words? *there is* more hope of a fool
than of him

21 He that delicately bringeth up his
servant from a child shall have him become
his own at the length.

¹ Chag. 1. 22. An angry man stretcheth up strife, and
a furious man aboundeth in transgression.

Chapter 1
1.2.1 A man's pride shall bring him low
1.2.2 but honour shall uphold the humble in spirit

Luke 11 21 Whoso is partner with a thief hateth
 11 his own soul: he beareth cursing, and be-
 Math willeth it not.

25 The fear of man bringeth a snare
 but who putteth his trust in the LORD
 shall be safe

26^a Many seek † the ruler's favour,
but every man's judgment cometh from the
LORD

13/14 *Where there is no vision &c*] Where there is none to instruct the people and expound the will of God to them *Bp Patrick*

19 [*servant &c*] A slave and one that as of a servile nature, is not to be attended by reason and persuasions though he hear and understand too what you say he will not obey till he be forced to it by blows *Bp Patrick*

21 He that delicately bringeth up &c 7 He that expresses too much kindness for a servant thereby makes him become saucy so that he will at last assume too much authority. *Dr Wells*

21 — *hateth his own soul* | Brings upon him self the same
guilt with the thief himself *Isa. Patrick*

— he heareth cursing and bewrayeth it not] He heareth men urged with oaths respecting the theft, and yet keeps his wick counsel, and discovers not the malefactor. *By Hall*

26 — *but every man's judgment cometh from the Lord*] Men eagerly solicit the favour and protection of princes, but they forget God, who is the Judge Supreme Both of prince and people (*alms*)

(chap. XXX ver. 1 — *Ign*) See the Introduction
 — *even the prophecy*] *Ev* in the weighty sentences *Dr*
Wells' The lesson or charge *Dr* *Durcell*

2. Surely I am more brutish &c.] It would appear that his scholars came to him admiring his wisdom, and desiring to be resolved in many difficulties, to whom Agui modestly and humbly replied Do not call me wise for I am so far from that acuteness which is natural to one excelling in wisdom, that I am stupid in,

27 An unjust man is an abomination to the just, and he that is upright in the way is abomination to the wicked. Before CHRIST about 100

CHAPTER XXX

1 *Amur's confession of his fall* 7 *The two points of his*
paper 10 *The meanest are not to be wronged* 11
Four naked generation 13 *From this a satellite*
17 *Parents are not to be despised* 18 *In themselves*
hard to be known 21 *Four things are all at* 22
Four things exceeding wise 23 *Four things stay of*
32 *What is to be prevented*

THIL words of Agur the son of Iakel,
even the prophecy the man spake
unto Ithiel, *even* unto Ithiel and Uziel,

2 Surely I *am* more brutish than *any* man, and have not the understanding of a man

3 I neither learned wisdom, nor have I
the knowledge of the holy

1 ¹ Who hath ascended up into heaven, 11 n
or descended? ¹ who hath gathered the ¹ 11 1
wind in his fists? ¹ who hath bound the wa ¹ 11 10 1
ters in a garment? ¹ who hath established ¹ 10 1
all the ends of the earth? what ¹ is his name,
and what is his son's name, if thou canst
tell? ¹ p 11 1
A 11 0 1

5 Every word of God is true: he is
a shield unto them that put their trust in
him

6^d Add thou not unto his words, lest he reprove thee, and thou be found a liar.

7 Two things have I required of thee, † ^{I will}
† deny me ^{with hold not} them not before I die
_{J n me}

8 Remove fu from me vanity and lies
give me neither poverty nor riches, * feed
me with food † convenient for me

comparison with such a person may I cannot arrogate to myself the understanding of a common man. *Bp. Patrick*

— nor have the knowledge of the holy] The knowledge of
Divine things of heavenly truths. (Abinet)

4 *Who hath ascended &c.* Induced what can man do? How poor and impotent creatures we all are! Is any of us able to ascend up into heaven, and to descend thence again? Have we power to command any thing in these lower regions? Have we the rule of the winds, the waters, or the earth? Shew me the man who can or dares arrogate this power to himself. *Isa. Hall*

— in his fist? The Hebrew word came to mean the two hands considered joined together and closed, forming a hollow to enclose any thing. *Padhuist*

— who hath bound the waters in a garment } Who can con-
firm the water of the sea within their proper limits, as if he had
tied them ' in a garment ' ? *Admet*

6 — *thou be found a liar*] be found guilty of the worst of
forgeries in counterfeiting Divine inspiration. Dr Wells

7 *Two things have I required of thee, &c*] Agur seem here to answer a question of his scholars respecting prayer, and enjoins them to pray as he himself was wont to do, I humbly beg only two things of thee O God, which I most earnestly beseech thee I may not want, as long as I remain in this world. *Bp Patrick*

4 — *and me neither poverty nor riches,*] We must not consider Agur as praying absolutely against riches or absolutely against poverty, for poverty and riches are of themselves things indifferent, and the blessing of God may go with them both, but

Before
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1 Deut 32
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† Heb
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9 'I lest I be full, and † deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God.

11 2 a m

10 'Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

11 *There is a generation, that curseth their father, and doth not bless their mother.*

12 *There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.*

(Chap 6
1
13 *There is a generation, O how lofty are their eyes! and their eyelids are lifted up.*

14 *There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.*

15 *The horseleach hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, It is enough.*

† Heb
Heath

16 The grave, and the barren womb,

it is a prayer of choice or a comparative prayer as if he had said Give me O God if it be Thy will, the middle between both and feed me with food convenient for me. For though all the three conditions be so far indifferent that a man may be good, and ought to be contented or resigned in any of them yet if it were matter of choice the middle is the easiest and most desirable. Dr Jortin

— *feed me with food convenient for me*] 'With bread sufficient for me' in the Syriac 'with the bread of my sufficiency or convenience' Dr Hall

This 'convenient food' in the original 'the bread of my competent allowance' It is even that 'sufficient bread' that 'daily bread' which Christ our Lord in His prayer hath taught us all to pray for. By 'bread' or 'food' the Hebrews understand all provisions for the use of life. Jos Mede

9 *I lest I be full &c*] That is, lest too much plenty make me worldly-minded, profane, and unreligious. To say in a contemptuous manner 'Who is the Lord?' is to deny the being or the providence of God. We may deny these by our words or by our behaviour. To deny them by words is to utter a lie and to deny them by behaviour may be called, to act a lie and a lie of the most detestable kind. Dr Jortin

— *take the name of my God in vain*] That is, have recourse to perjury to clear myself from the charge of theft. Dr Hall. 'I lest I be poor, and steal, and take the name of my God in vain' involves me in perjury. Abp Tillotson. It will illustrate this expression to mention, that the danger of perjury on committing a theft was greater among the Jews than among us, by reason of a custom or law amongst them to tender an oath to the one who were suspected of theft, and who were thus to clear themselves. Dr Jortin

10 *lest I curse thee, and thou be found guilty*] I lest in the bitterness of his soul he curse thee and God hearing him should punish thy guilt. Bp Hall

11 *There is a generation &c*] There are four descriptions of men (ver 11—14) worthy of our avoidance and detestation the first is of 'princes' children who curse their parents the next of false hypocrites and self-deceivers the third of proud men who are exalted in their own opinions the fourth of cruel oppressors who kill and devour the poor &c Bp Hall

15 *O how lofty are their eyes*] Who superciliously overlook other men, as if they were not worthy of the least regard from them. Bp Patrick

15 *The horseleach &c*] This verse has considerable difficulty

the earth that is not filled with water; and the fire that saith not, It is enough. Before CHRIST about 700

17 The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. Or the brook

18 There be three things which are too wonderful for me, yea, four which I know not.

19 The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man with a maid.

20 Such is the way of an adulterous woman, she catcheth, and wipeth her mouth, and saith, I have done no wickedness.

21 For three things the earth is disquieted, and for four which it cannot bear.

22 For a servant when he reigneth, and a fool when he is filled with meat, Chap 19 10

23 For an odious woman when she is married, and an handmaid that is bent to her mistress.

24 There be four things which are little

in it. It seems to contain an answer to a question which the disciples of Agur had propounded to him after the manner of enigmatical discourses or riddles what is most marvellous to which he answers, The horseleach which sucks the blood of other creatures till it bursts, as those wicked men (mentioned at ver 14) do the livelihood of the poor till they ruin themselves. And as to this perpetual craving of more the horseleach has two daughters that is there are two things so like to her in this that they may be called her daughters as they always cry Give more Bp Patrick Dr Hall

— *There are three things &c*] Thus he expresses after the manner of the Hebrews, who often, when intending to mention several things, separate them at first, beginning with a lesser number and proceeding then to the greater. There are examples of this at Apoc 1: 6, 9, &c and also at Prov vi 16 and in this chapter ver 15, 21, &c Bp Patrick

17 *the ravens of the valley shall pick it out &c*] Meaning they shall come to an untimely end and then dead bodies shall be exposed, and become a prey to the ravens and eagles. Bp Patrick

18 *There be three things &c*] In these words he resolves another riddle which it appears had been proposed to him namely what things are most obscure and unaccountable, though ordinary and common. Bp Patrick

19 *the way of a serpent upon a rock*] A serpent seems here to be specified rather than any other animal because he would be more likely to discover him self by the marks left behind him on the dust but upon a rock he leaves no more trace than the eagle in the air or the ship in the sea. Dr Duell

— *the way of a man &c*] In the Latin translation the words are rendered with a very different sense 'The way of a man in his youth' alluding to the secret and imperceptible manner in which he advances from the feebleness, mental and bodily of childhood to the strength and stature of manhood. Cabot

20 *she catcheth &c*] A modest way of expressing her unchastel commerce. Dr Duell

22 *a fool when he is filled with meat*] A man of no principles, when pumped and brought into different circumstances. Dr Duell

23 *an odious woman*] A woman whose moroseness, bad qualities, and misdeeds, make her hated by every body. Bp Patrick

Before
CHRIST
about 1000
upon the earth, but they are † exceeding
wise

† Heb
wise made
wise
* Chap C
25 * The ants *are* a people not strong,
yet they prepare then meat in the summer,

26 The comies *are* but a feeble folk, yet
make they then houses in the rocks,

27 The locusts have no king, yet go they
forth all of them † by bands,

† Heb
gathered
to
28 The spider taketh hold with her
hands, and is in kings' palaces

29 There be three *things* which go well,
yet, thou art comely in going

30 A lion *which* is strongest among beasts,
and turneth not away for any,

† Or
lion
† Heb
goeth in the
domes
31 A † greyhound, in the goat also,
and a king, against whom *there* is no rising
up

32 If thou hast done foolishly in lifting
up thyself, or if thou hast thought evil,

† Job 1
* 10 1
lay thine hand upon thy mouth

33 Surely the churning of milk bringeth
forth butter, and the wringing of the nose
bringeth forth blood: so the forcing of
wrath bringeth forth strife

CHAP XXXI

1 Lemuel's lesson of chastity and temperance 6 The af-
flicted are to be comforted and defended 10 The
praise and properties of a good wife

THE words of king Lemuel, the pro-
phesy that his mother taught him

2 What, my son? and what, the son of
my womb? and what, the son of my
vows?

20 The comies &c.] See note at Levit vi 5. That the animal
meant is Israel's lamb: otherwise called Ashkoko is confirmed
by this passage in Proverbs, where they are described to be
feeble folk, an expression probably alluding to their feet,
which appear very inadequate to the work of dragging holes in the
rock: these feet are frequently round and very pulpy or fleshy: not-
withstanding which they build houses on the very hardest rocks
more inaccessible than those of the rabbit in which they abide
14 greater safety: not by exertion of strength, (for, in Solomon's
words they are altogether feeble folk,) but by their own
agility and judgment. Bruce

27 The locusts &c.] See the notes on Exod x 4 and 15 and
on Joel ii 2 &c

31 The greyhound.] The words in the Hebrew signify literally
"girt or narrow in the loins." Some suppose a horse to be
meant. Bochart applies it to the greyhound. Dr Russell says,
that the greyhound at Aleppo are of a very light slender make,
and remarkably fleet. It is probable they had the same breed in
Judaea. Parkhurst

32 If thou hast done foolishly &c.] If thou hast felt the emo-
tions of pride, or entertained a wicked thou hast added not to thy sin
by uttering it

33 Butter.] See note at Judg v 25

So the forcing of wrath &c.] So the earnest provocation
of anger is the occasion of quarrels and much trouble. Bp Hall

Chap XXXI ver 1 The words of king Lemuel.] See the In-
troduction

2 What, my son? &c.] "What terms shall I employ, my son?
&c." To shew her on what anxiety she feels to see him wise and
happy she expresses that she knows not how to begin to point

3 Give not thy strength unto women, Before
nor thy ways to that which destroyeth CHRIST
kings about 101

4 It is not for kings, O Lemuel, it is not
for kings to drink wine, nor for princes
strong drink

5 Lest they drink and forget the law,
and † pervert the judgement of my of the
afflicted

6 * Give strong drink unto him that is
ready to perish, and wine unto those that be
of heavy hearts

7 Let him drink, and forget all poverty,
and remember his misery no more

8 Open thy mouth for the dumb in the
cause of all such as are appointed to de-
struction

9 Open thy mouth, † judge righteously,
and plead the cause of the poor and needy

10 ¶ Who can find a virtuous woman?
for her price is far above rubies

11 The heart of her husband doth safely
trust in her, so that he shall have no need
of spoil

12 She will do him good and not evil all
the days of her life

13 She seeketh wool, and flax, and work-
eth willingly with her hands

14 She is like the merchants' ships, she
bringeth her food from afar

15 She riseth also while it is yet night,
and giveth meat to her household, and a
portion to her maidens

16 She considereth a field, and † buyeth
out to him his duties and the dangers he ought to avoid

6 Give strong drink &c.] Rather Give strong drink to the man
that is dejected in spirit and men to per him through extremity
of affliction. Bp Hall

Open thy mouth &c.] Speak for them that are not able
to speak for them elve and plead their cause for them that are un-
dermined marked out for destruction. Bp Hall

10 Who can find a virtuous woman.] The instructions of
Lemuel seem to end here and a lesson for daughters begins,
ranged in verses according to the letters of the Hebrew alphabet
with which each verse successively begins for the convenience of
the memory

13 She seeketh wool &c.] She loves to be always employed in
some piece of useful housewifery suitable to her condition. Dr
Wells

The description of a virtuous woman consists of twenty-two
verses. It is well worthy of observation that eleven of these
verses, half the number, are taken up in setting forth her industry,
and the effects of it. A variety of magnificent language is made
use of to describe her different employments, to recommend sim-
plicity of manner and make good housewifery and honest la-
bour to be admired in the rich and noble, as well as in the poor
and to cure among women. In works of the several kinds here
mentioned queens and princesses of old time disdained not to be
occupied. Bp Horne

14 She is like the merchants' ships.] By exchange of what is
made by her own care at home she procures such foreign goods
as her family needs, and her own country does not afford. Dr
Wells

Before
CHRIST
about 1015

it with the fruit of her hands she planteth
a vineyard

17 She girdeth her loins with strength,
and strengtheneth her arms

† Heb
She tast it

18 † She perceiveth that her merchandise
is good. her candle goeth not out by night

19 She layeth her hands to the spindle,
and her hands hold the distaff

† Heb
She spread
eth

20 † She stretcheth out her hand to the
poor, yea, she reacheth forth her hands to
the needy

21 She is not afraid of the snow for her
household for all her household are clothed
with scarlet

¶ Or
double gar-
ments

22 She maketh herself coverings of tape-
stry, her clothing is silk and purple

23 Her husband is known in the gates,
when he sitteth among the elders of the land

20 *She stretcheth out her hand to the poor*] This is another good effect of her economy and management. She is not only able to provide plentifully for her household, but has always something in store for the poor. A charitable disposition avails little, where vanity, folly, and extravagance have taken away the power to exert it. *Bp Horn*

21 *She is not afraid of the snow &c*] She is careful to provide what is requisite for her family in the severest part of the year, and sufficient clothing in the coldest weather. *Dr Wells*

— *are clothed with scarlet*] Or 'with double garments, as in the margin. The Hebrew word signifies literally "double," and when applied to clothes, signifies either double in quantity and texture, or double dyed. Hence, as the purple and scarlet were the most usual dyes among the Hebrews, the word came to signify a purple or scarlet dye. *Parkhurst*. As the sentence seems to refer to a security against cold, it seems better to translate here double garments. *Dr Durell*

23 *Her husband is known in the gates*] That is, he is known as her husband, as a man blessed with such a wife, as indebted, perhaps, for his promotion to the wealth acquired by her management at home, for the splendour and elegance of his apparel to the labour of her hands, and, it may be, for the preservation and establishment of his virtue and integrity to the encouragement in all that is holy and just and good furnished by her example as well as by her conversation. *Bp Horn*

24 — *girdles*] Girdles curiously wrought, which she sells to the merchant. *Bp Patrick*. Curiously wrought or embroidered girdles are still an essential part of Eastern finery, both to men and women. *Parkhurst*. Mailet informs us, that the Arab women

Before
CHRIST
about 1015

24 She maketh fine linen, and selleth it,
and delivereth girdles unto the merchant

25 Strength and honour are her clothing,
and she shall rejoice in time to come

26 She openeth her mouth with wisdom,
and in her tongue is the law of kindness

27 She looketh well to the ways of her
household, and eateth not the bread of idleness

28 Her children arise up, and call her
blessed, her husband also, and he praiseth her

29 Many daughters have done virtu-
ously, but thou excellest them all

¶ Or
I have gotten
riches

30 Favour is deceitful, and beauty is
vain but a woman that feareth the Lord,
she shall be praised

31 Give her of the fruit of her hands,
and let her own works praise her in the gates

have been accustomed to deal in buying and selling things woven of silk, cotton &c and simple linen cloth, which is precisely what is here said of the industrious Israelitish women. *Horn*

25 *Strength and honour are her clothing*] See the note on Job xxix 11

29 *Many daughters have done &c*] Her husband will extol her worth and virtue above other women, saying Other wives have done and deserved well, but thou surpassest them all. *Bp Hall*. Happy the children of such a mother, they will be living proofs of the care taken by her in their education, when she taught them to walk, by the paths of honour and virtue, to the mansions of rest and glory. Happy the husband of such a wife, who sees all things prosper under his direction, and the blessing of Heaven derived to his family through her. They will all join in proclaiming, that, among women who do well honour is chiefly due to the virtuous and diligent wife, the affectionate and sensible mother. *Bp Horn*

30 *Favour*] A handsome shape as a graceful behaviour. *Bp Patrick*

31 *Give her of the fruit of her hands &c*] Let every one extol her virtue. let her not want the just commendations of her labours in the greatest assemblies, where if all men should be silent her own works will declare her excellent worth. *Bp Patrick*

The picture which is drawn in this chapter of a good housewife is perhaps the most finished of all antiquity. It is drawn in full length, and equally pleasing in every point of view. *Dr Durell*

The following Chapters from the Proverbs are appointed for Proper Lessons on Sundays and Holydays

CHAP I	-	1st Sunday after Trinity,	-	Evening
II	-	2d Sunday after Trinity,	-	Morning
III	-	Ditto	-	Evening
XI	-	23d Sunday after Trinity,	-	Morning
XII	-	Ditto	-	Evening
XIII	-	24th Sunday after Trinity,	-	Morning
XIV	-	Ditto	-	Evening
XV	-	25th Sunday after Trinity,	-	Morning

CHAP XVI	-	25th Sunday after Trinity,	-	Evening
XVII	-	26th Sunday after Trinity,	-	Morning
XIX	-	Ditto	-	Evening
XX	-	St Andrew	-	Morning
XXI	-	Ditto,	-	Evening
XXIII	-	St Thomas,	-	Morning
XXIV	-	Ditto	-	Evening
XXVIII	-	St Stephen	-	Morning

ECCELESIASTES;

OR,

THE PREACHER

INTRODUCTION.

THE Book of Ecclesiastes is called in Hebrew "*Cohelath*, a word which signifies one who speaks in publick and which indeed is properly translated by the Greek word Ecclesiastes or the Preacher. It is unquestionably the production of Solomon, who for the great excellency of his instructions is emphatically styled, "the Preacher" for the writer of it styles himself, the son of David king of Jerusalem, chap i 1, he describes too his wisdom, his riches, his writing and his works, in a manner which is applicable only to Solomon, and by all tradition, Jewish and Christian, the book is attributed to him. It is said by the Jews to have been written by him upon his awakening to repentance, after he had been seduced, in the decline of life to idolatry and sin, and, if this be true it affords valuable proofs of the sincerity with which he regretted his departure from righteousness.

The main scope and tendency of the Book have been variously represented by different writers. It may be considered as a kind of inquiry into the chief good, an inquiry conducted on sound principles, and terminating in a conclusion which all on mature reflection will approve. The great object of Solomon appears to have been from a comprehensive consideration of the circumstances of human life, to demonstrate the vanity of all secular pursuits. He endeavours to illustrate, by a just estimate, the insufficiency of earthly enjoyment not with design to excite in us a disgust at life, but to influence us to prepare for that state where there is no vanity. With this view, the Preacher affirms, that man's labour, as far as it has respect only to present objects, is vain and unprofitable—that however prosperous and flattering circumstances may appear, yet, as he could from experience assert, neither knowledge, nor pleasure, nor magnificence nor greatness, nor uncontrolled indulgence, can satisfy the desires of man—that the solicitude with which some men toil and heap up possessions for descendants often unworthy, is especial vexation—that it is better far to derive those enjoyments from the gifts of Providence which they were designed to furnish, by being rendered subservient to good actions. Solomon at chap iii 16 proceeds to observe that in this life iniquity usurps the place of righteousness, that man appears in some respects to have "no preeminence above the beast that perishes, and that the consideration of these circumstances may at first sight lead to wrong conclusions concerning the value of life, but that God should not be hastily arraigned, for that "He that is higher than the highest regardeth that even here, those who 'pervert judgment are not satisfied by abundance but that 'the sleep of a labouring man is sweet," chap iii—vi—that though the hearts of men be encouraged up evil by the delay of God's sentence, and though the days of the sinner may be prolonged on earth yet, finally, it shall be well only with them who fear God, chap viii 11—13. Solomon then sums up his exhortations to good deeds and to a remembrance of the Creator in the days of youth, "or ever the silver cord (of life) be loosed, or the golden bowl be broken chap xii 6, 7 when the dust shall return to the earth, and the spirit unto God who gave it. And the inspired teacher bids us 'hear the conclusion of the whole matter which is, to "fear God, and keep His commandments, for this is the whole duty of man." Dr Gray

It has been objected against the Book of Ecclesiastes, that some passages in it savour of irreligion, others of immorality. But these are, in truth either innocent, when rightly interpreted, or else express, not the wise king's sentiments, but the false opinions of others, in whose name he speaks in order to confute them, or, however, are not his deliberate sentiments, but such hasty wrong notions as, during the course of his inquiry after happiness, rose up successively in his mind, and were on mature consideration rejected by him, in order to fix it last on the true basis, "the conclusion of the whole matter, to fear God and keep his commandments." Abp Secker

The doctrine of a future retribution forms the great basis, and the leading truth, of this Book. In it, the Royal Preacher expatiates on the transitory condition of mankind, if considered as confined to the present state of existence, the vanity and vexation of spirit attending all present human enjoyment, which his own experience had so abundantly proved, the apparent inequality of Providence, (except under the Jewish dispensation,) by which there appears one event to the righteous and to the wicked. But in all the difficulties and perplexities, all that vanity and vexation of spirit, which this partial view of human nature implies, the Royal Preacher brings forward the prospect of a future life and just retribution, as the solution and the remedy, the consolation and the cure. See chap iii 17 viii 11 xi 9 xii 14. Dr Graves

The style of this Book is different from that of others, the diction is for the most part plain, but particularly obscure often vague and prosaic, nor is there much of poetick character in the composition and structure of it, which perhaps may be properly attributed to the nature of the argument. The Jews are unwilling to have it reckoned among the poetical books and if then authority availed much in matters of this kind, we might perhaps in this particular be disposed to agree with their opinion. Bp Lowth

The Book may be divided into two general parts—the first, comprising the six first chapters in which Solomon shews that all things relating to this world only are vain and perishing and therefore can afford no true, or solid or lasting satisfaction or happiness, the second comprising the six last chapters, in which he shews that piety is the only means, by which we can attain true and lasting happiness. Dr Wells

I cannot but exhort all men to study this Book diligently, and with great intention of mind, both for the author's sake and for the matter of it. For he handles his subject in such a manner as first to draw us from the desire and love of earthly things and from the perverse use of them, and then to lead us to the true and lawful use of them, without either offence to God or injury to ourselves. And he teaches us how we may, without an excessive solicitude and anxiety about events, enjoy all things in the fear of God, with tranquillity and satisfaction of mind at present, and at last by the same fear of God and observance of His commandments, arrive at a never-ending felicity. Bp Patrick

Before
CHRIST
about 977

CHAP I

1 *The preacher sheweth that all human courses are vain*
because the creatures are restless in their courses, 9
they bring forth nothing new and all old things are
faded 12 and because he hath found it so in the
studies of wisdom

THE words of the Preacher, the son of
David, king of Jerusalem

2 *Vanity of vanities, saith the Preacher,
vanity of vanities, all is vanity*

3 *What profit hath a man of all his la-
bours which he taketh under the sun?*

4 *One generation passeth away, and an-
other generation cometh, but the earth
abideth for ever*

5 *The sun also ariseth, and the sun goeth
down, and it hasteth to his place where he
arose*

6 *The wind goeth toward the south, and
turneth about unto the north, it whisteth
about continually, and the wind returneth
again according to his circuits*

7 *All the rivers run into the sea, yet
the sea is not full, unto the place from
whence the rivers come, thither they re-
turn again*

8 *All things are full of labour, man can-
not utter it, the eye is not satisfied with
seeing, nor the ear filled with hearing*

9 *The thing that hath been, it is that
which shall be, and that which is done is
that which shall be done, and there is no
new thing under the sun*

10 *Is there any thing whereof it may be
said, See, this is new? it hath been already
of old time, which was before us*

11 *There is no remembrance of former
things, neither shall there be any remem-
brance of things that are to come with
those that shall come after*

12 *I the Preacher was king over Is-
rael in Jerusalem*

13 *And I gave my heart to seek and
search out by wisdom concerning all things
that are done under heaven, this, he tri-
vail hath God given to the sons of man
to be exercised therewith*

14 *I have seen all the works that are
done under the sun, and, behold, all is
vanity and vexation of spirit*

15 *That which is crooked cannot be
made straight, and that which is wanting
cannot be numbered*

16 *I communed with mine own heart,
saying, Lo, I am come to great estate, and
have gotten more wisdom than all they
that have been before me in Jerusalem,
yea, my heart had great experience of
wisdom and knowledge*

17 *And I gave my heart to know wis-
dom, and to know madness and folly, I
perceived that this also is vexation of
spirit*

18 *For in much wisdom is much grief,
and he that increaseth knowledge increas-
eth sorrow*

CHAP II

1 *The vanity of human courses in the works of pleasure*
12 *Though the wise be better than the fool, yet both have
one event* 18 *The vanity of human labour in hearing*
it they know not to whom 24 *Nothing better than joy
in our labour, but that is God's gift*

[Chap I ver 1 *The words of the Preacher*] See the Intro-
duction

— *king of Jerusalem*] The Greek renders, King of Israel in
Jerusalem

2 *Vanity &c*] In the eleven first verses, Solomon lays the
foundation of his following discourses, and makes his way to the
proof of what he intends, that nothing here can make us perma-
nently happy by showing how empty all things are, how short a
time man has to possess them, and that, while this time lasts, he
can only enjoy the same empty things over and over again, till
he be cloyed with them. Bp Patrick

In this expression that 'all is vanity,' the wise man principally
refers to the labours of mankind, about the things of the present
world, and must be understood, not as absolutely condemning
the things themselves, or our pursuits about them, but only as
the one may be in some cases unsuitable, and the other ir-
regular or excessive. Dr J Balguy

4 — *but the earth abideth for ever*] That is, constantly, not-
withstanding these fluctuations. Script illust

5 *The sun also ariseth &c*] The sun in its settled course ob-
serves its times of rising and setting, where is man, when he goes
down to the earth, cannot like the sun, return again. The author
is representing, in this and the two next verses, by four compari-
sons, with the earth, the sun, the wind, and the sea, man to be
more subject to vanity than other things. Bp Patrick

8 *All things are full of labour,*] He now proceeds to consider

more particularly what he said in general words (ver 1) of man's
vain endeavour to satisfy himself in worldly designs and contriv-
ances, in which he is tired, and comes to no end of his desire,
and how indeed should he, when his whole business here is only
to enjoy the same things over and over again, as all men have
done before us and will do after us? ver 9, 10, 11. Bp Patrick

9 — *there is no new thing under the sun*] This expression of
the Preacher is only to be understood as a general inference from
what he had said, namely, that there is nothing among the ap-
pearances of nature which happens now otherwise than it has
done for some generations before, and in the moral world men
being subject to the same passions and affections as by nature, it
is no wonder the same causes should operate in the production of
the same effects. Dr Durell

15 *That which is crooked &c*] The shortness of human wit
however improved is here represented by two things, first, that
it cannot remove what is inconvenient, secondly, that it cannot
supply what is deficient in any condition of life. Bp Patrick

17 — *to know madness and folly*] Referring perhaps to all
the idle speculations in which men of parts and wit are apt to
employ themselves. Bp Patrick

18 *For in much wisdom &c*] Meaning that though knowledge
is the most excellent of earthly goods, yet the possession of it is
insufficient for our happiness, and is often attended with trouble
and vexation. Bp Patrick

^{Before} ^{CHRIST} ^{about 37} I SAID in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure and, behold, this also is vanity.

2 I said of laughter, It is mad and of mirth, What doeth it?

^{CHRIST} ^{about 37} 3 I sought in mine heart to give myself unto wife, yet acquainting mine heart with wisdom, and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.

^{CHRIST} ^{about 37} 4 I made me great works, I builded me houses, I planted me vineyards.

5 I made me gardens and orchards, and I planted trees in them of all kind of fruits.

6 I made me pools of water, to water therewith the wood that bringeth forth trees.

^{CHRIST} ^{about 37} 7 I got me servants and maidens, and had I servants born in my house, also I had great possessions of great and small cattle above all that were in Jerusalem before me.

^{CHRIST} ^{about 37} 8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces. I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

^{CHRIST} ^{about 37} 9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy, for my heart rejoiced in all my labour: and thus was my portion of all my labour.

11 Then I looked on all the works that

my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

12 ¶ And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done.

13 Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

14 The wise man's eyes are in his head, but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool, so it happeneth even to me, and why was I then more wise? Then I said in my heart, that this also is vanity.

16 For there is no remembrance of the wise more than of the fool for ever, seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool.

17 Therefore I hated life, because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit.

18 ¶ Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me.

19 And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity.

20 Therefore I went about to cause my

Chap II ver 2 *I said of laughter*.] Meaning excessive laughter, dissolute and wanton merriment. Bp Patrick

3 — *and to lay hold on folly* &c.] That is, not altogether to follow the study of wisdom nor yet altogether to pursue pleasure but to mix them together till I might see, &c. that is, till I might sufficiently try whether herein lay that so much desired good, which men pursue here all their lives. Dr Wells

6 — *the wood that bringeth forth trees*.] That is, the nurseries of young trees. Desnoeux

7 *I got me servants and maidens*.] The servants among the Hebrews were chiefly slaves, either bought or taken in war. Dr Hodgson

8 — *the peculiar treasure of kings and of the provinces*.] That is, I procured whatever was choice and precious in other kingdoms and especially in those countries which were subject to me. Dr Wells

12 — *for what can the man do that cometh after the king?*] For who is there that can give a better account than I the king who have had such advantages, beyond any private man, to know the history of former times, as well as my own, so that, I am confident they who come after can pass no better judgment on things than I do now. Bp Patrick

13 — *as far as light excelleth darkness*.] Meaning, that religion and virtue are as much more excellent and profitable to men than

wickedness, as it is possible for one thing to be preferable to another. Dr S. Clarke

14 *The wise man's eyes* &c.] A wise man looking round him and before him, is cautious and well aware of dangers, into which the fool blinded with the selfish love of pleasure falls rashly and inconsiderately. Yet with all his circumspection, he is not able to avoid many calamities which are common to all mankind. Bp Patrick

17 *Therefore I hated life* &c.] I became quite out of love with this life, because the toil attending it is grievous, and yet, after all, it affords no solid or lasting satisfaction. Dr Wells

18 — *because I should leave it unto the man that shall be after me*.] Solomon seems here to speak with a melancholy reflexion on his own son Rehoboam. Who knoweth, he adds, whether he shall be a wise man or a fool? He appears to speak doubtfully, but he had a very shrewd guess what kind of man his son would make, for he speaks more despondingly in the words which follow and he feelingly expresses how much the very fear and apprehension of this embittered the fruit of all his labour. Bp Tillotson

20 *Therefore I went about* &c.] Therefore I bent my thoughts to do away all hope of any good issue to all my earthly labours and endeavours. Bp Hall

^{Before} **CHRIST** heart to despair of all the labour which I took under the sun.

21 For there is a man whose labour is in wisdom, and in knowledge, and in equity, yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity and a great evil.

22 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

23 For all his days are sorrows, and his travail grief, yea, his heart taketh not rest in the night. This is also vanity.

24 ¶ There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God.

25 For who can eat, or who else can hasten *hincunto*, more than I?

26 For God giveth to a man that is good, and in his sight wisdom, and knowledge, and joy; but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

CHAP III

1 By the necessary change of times, vanity is added to human travail. 11 There is an excellency in God's works. 16 But as for man, God shall judge his works there, and here he shall be like a beast.

TO every thing there is a season, and a time to every purpose under the heaven.

2 A time to be born, and a time to die, a time to plant, and a time to pluck up that which is planted,

24 There is nothing better for a man, &c.] He here teaches, that all the benefit of mere human labour is the moderate or sober enjoyment of what we have acquired by it. Dr Wells. 1 of the truth of which he says in the next verse, you may rely on my experience. Bp Patrick.

[Chap III ver 1 To every thing there is a season, &c.] Solomon proceeds to shew that the vicissitude of the seasons, and of all earthly things teaches us that we should enjoy what we get, as well as labour to get it, and that it also adds to the vanity of all things connected with human life. Dr Wells.

1 A time to kill,] A time, whether in a just war or in a peaceable execution of justice, in which it is warrantable to kill. Bp Hall.

5 A time to cast away stones, &c.] This may signify, A time to cast away stones with a sling, and a time to collect them again in a bag; or, a time to cast stones on a field to render it barren, and a time to collect stones out of a field to render it fertile; or, a time to cast away stones improper for building, and to collect proper ones. Calnet.

7 A time to rend and a time to sew.] The rending here mentioned undoubtedly refers to the oriental mode of expressing sorrow, by rending the clothes. The sewing is designed as the opposite to it, and may mean the making up of new garments, for in the East it is thought essentially necessary for the due

3 A time to kill, and a time to heal, a time to break down, and a time to build up,

4 A time to weep, and a time to laugh, a time to mourn, and a time to dance,

5 A time to cast away stones, and a time to gather stones together, a time to embrace, and a time to refrain from embracing,

6 A time to get, and a time to lose, a time to keep, and a time to cast away,

7 A time to rend, and a time to sew, a time to keep silence, and a time to speak,

8 A time to love, and a time to hate, a time of war, and a time of peace.

9 What profit hath he that worketh in that wherein he labourerth?

10 I have seen the travail, which God hath given to the sons of men to be exercised in it.

11 He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

12 I know that there is no good in them, but for a man to rejoice, and to do good in his life.

13 And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.

14 I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.

15 That which hath been is now, and that which is to be hath already been, and God requirerth that which is past.

solemnization of a time of rejoicing to put on new clothes. Harmer.

9 What profit hath he &c.] What stability or lasting profit can a man expect from that which he does, since there is such a changeable vicissitude in all actions and events? Bp Hall.

11 — he hath set the world in their heart,] Solomon here declares not obscurely, that God has framed the mind of man as a mirror capable of the image of the whole world, not only delighted in beholding the variety of things and the changes of times, but ambitious to find out and discover the immovable and settled laws and decrees of nature. And, though he intimates that this whole economy of nature (which he calls the work that God maketh from the beginning to the end) cannot be found out by man, it does not derogate from the power and capacity of his mind, but is to be imputed to the impediment of human learning, &c. Lord Bacon.

12 — but for a man to rejoice, and to do good.] So true it is that the pleasure of doing good remains after a thing is done, the thoughts of it lie easy in our minds, and the reflexion upon it afterwards ministers to us, even after, joy and delight. In this passage Solomon, after all his experience of worldly pleasures, pitches a last upon this as the greatest happiness of human life, and the only good use which is to be made of a prosperous fortune. Abp. Tillotson.

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16 ¶ And moreover I saw under the sun the place of judgment, *that* wickedness *was* there, and the place of righteousness, *that* iniquity *was* there

17 I said in mine heart, God shall judge the righteous and the wicked for *there is* a time there for every purpose and for every work

18 I said in mine heart concerning the estate of the sons of men, || that God might manifest them, and that they might see that they themselves are beasts

19 ¹ For that which befalleth the sons of men befalleth beasts, even one thing befalleth them as the one dieth, so dieth the other, yea, they have all one breath, so that a man hath no preeminence above a beast for all is vanity

20 All go unto one place, all are of the dust, and all turn to dust again

21 Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

22 ^c Wherefore I perceived that *there is* nothing better, than that a man should rejoice in his own works, for that is his portion for who shall bring him to see what shall be after him?

CHAP IV

1 Vanity is increased unto men by oppression, 4 by envy 5 by idleness 7 by covetousness 9 by solitariness, 13 by idleness

19 For that which befallith &c.] Among the passages of this book which, for want of discerning the true design and scope of its vain and wicked persons would encourage themselves in their follies and impiety, is this, from ver 19 to 21, "that which befallith the sons of men befallith beasts, &c as if the end of men and beasts were the same and therefore men might lead sensual lives, as beasts do, without concern for the future, whereas Solomon, speaking of 'the estate of the sons of men' (ver 15,) not in the next world but in this pursues his main purpose in shewing the vanity of earthly things and designs that, whatever content or satisfaction men may propose to themselves in this world, all is but vanity they are in many respects like beasts, they draw in the same air, their breath will fail them, they will die and be turned to dust as well as the beasts. Yea, so vain is man, and so like the beasts as to outward appearance, that, although when he dieth "his spirit shall return unto God, and he shall be judged in order to be rewarded suitably to his deeds (ver 17, and chap xii 7 14) yet no one knoweth "the spirit of man that goeth upward, &c that is, no one can experimentally, or by sense and reasoning, discern a man's soul that ascends or goes upwards, any more than that of the beast which descends or goes downwards" so great is man's ignorance of such matters. This thought should warn us from too much care for the future, and make us thank God for our portion in this world disposing us to do good with it to others, and to enjoy it without solicitude. Collyer

21 Who knoweth the spirit of man &c.] The sense may be, How few men live as if they knew that the soul of man is immortal and that when the body dies, it goeth upward to God to be judged by Him, and that the spirit of the beast dying with

SO I returned, and considered all the oppressions that are done under the sun and behold the tears of *such as were* oppressed, and they had no comforter, and on the [†] side of their oppressors *there* was power, but they had no comforter

2 Wherefore I praised the dead which are already dead more than the living which are yet alive

3 Yea, better is *he* than both they, which hath not yet been, who hath not seen the evil work that is done under the sun

4 ¶ Again, I considered all travail, and [†] every right work, that [†] for this man is envied of his neighbour This is also vanity and vexation of spirit

5 The fool foldeth his hands together, and eateth his own flesh

6 Better is in handful *with* quietness, than both the hands full *with* travail and vexation of spirit

7 ¶ Then I returned, and I saw vanity under the sun

8 There is one alone, and there is not a second, yea, he hath neither child nor brother yet is there no end of all his labour, neither is his eye satisfied with riches, neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail

9 ¶ Two are better than one, because they have a good reward for their labour

the body, and going downward to the earth, there utterly perishes Dr Wells

22 — that a man should rejoice in his own works.] That he should make a cheerful use of God's good blessings, as the only fruit and alleviation which the earth will afford of all his painful labours here Bp Hall

Chap IV ver 1 So I returned,] He proceeds to consider the power which many times falls into the hands of unjust and cruel men, and to represent the miserable estate of those that are subject to them, as a further argument of the vanity and vexation to which all men are liable in this troublesome world, and having noted some of the principal mischiefs of this sort, he concludes this chapter with some animadversions on the condition of the greatest and best of princes, who are not so happy as the world is apt to think them. Bp Patrick

2 Wherefore I praised the dead &c.] Considering the various oppressions which were so frequent in the world, Solomon considered those persons happier who were out of it, than those who still lived in it. Abp Tillotson

5 — eateth his own flesh.] Consumes his own substance 8 There is one alone, &c.] In opposition to the character of the idler he here introduces (ver 8—12) the character of an indolent covetous man, who, having nobody with whom to share his fortune, cannot resolve either to leave off heaping up riches, or quietly to enjoy what he has already acquired. Dissonant

9 — because they have a good reward for their labour.] How much wiser Solomon says, is he who not only enjoys what he has himself, but takes others into his society for purposes of common counsel and mutual assistance, and of mutual partici-

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10 For if they fall, the one will lift up his fellow but woe to him that is alone when he falleth, for he hath not another to help him up

11 Again, if two lie together, then they have heat but how can one be warm alone?

12 And if one prevail against him, two shall withstand him, and a threefold cord is not quickly broken

13 ¶ Better is a poor and a wise child than an old and foolish king, who will no more be admonished

1 Heb
who know
eth not to be
admonished

14 For out of prison he cometh to reign whereas also he that is born in his kingdom becometh poor

15 I considered all the living which walk under the sun; with the second child that shall stand up in his stead

16 There is no end of all the people, even of all that have been before them they also that come after shall not rejoice in him Surely this also is vanity and vexation of spirit

CHAPTER V

1 Land in divine service, 8 in murmuring against oppression, 9 and in riches 18 Joy in riches is the gift of God

pition in the good things which God has given him¹ Bp Patrick
Two are better than one implying generally that society is productive of much comfort and benefit Bp Hall

1 Better is a poor and a wise child &c] He proceeds to shew that still it is not society alone which will make men happy without wisdom or virtue For who are better attended or guarded than kings? and yet the poorest man that is if he be wise and good is far happier than the wealthiest prince on earth who foolishly abuses his power Bp Patrick

14 For out of prison &c] For it has been known that he who was poor and abject as the vilest slave in a prison has come to reign by singular prudence, while he that is born of royal ancestors is sometimes through his folly deserted by his subjects, loses his kingdom, and "becometh poor" By the expression "out of prison," it is not improbable that Solomon has here respect to the case of Joseph in Egypt Dr Wells

15 I considered all the living &c] If what is mentioned at ver 13 14 happen not to a king, I have seen, he adds another great unhappiness which more usually befalls kings, namely, their being left with only the bare title of royalty while the heats and afflictions of the kingdom incline "the second son" that is to the child who was second to him, or heir of the kingdom Dr Wells

16 There is no end of all the people] There will be no end of this disposition in all mankind so deeply is it rooted in them for, as it has always been the disposition "of all that have been before them" to be weary of what they have long enjoyed and pleased with novelty and therefore to slight an old king and court his successor so they that come after shall not rejoice in him, that is, shall in like manner slight the present heir when he comes to be old and pay court to his son or heir, as they now do to him Dr Wells

Chapter V ver 1 Keep thy foot when thou goest &c] Beware how thou treadest, be always on thy guard, in the house of God Let

KEEP thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools for they consider not that they do evil

Be fore
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1 Sam 1
2 P 6
8 Prov 1
8 21

2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God for God is in heaven, and thou upon earth therefore let thy words be few

Or
no
Matt 1
Prov 10
15

3 For a dream cometh through the multitude of business, and a fool's voice is known by multitude of words

4 When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools pay that which thou hast vowed

Deut 3
1
11

5 Better is it that thou shouldest not vow, than that thou shouldest vow and not pay

6 Suffer not thy mouth to cause thy flesh to sin, neither say thou before the angel, that it was an error wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams and many words there are also divers vanities but fear thou God

8 ¶ If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter for he that is higher than the

1 Heb
at the will
or words

thy carriage be adjusted to the ideas of His presence whose courts thou enterest let thy whole deportment there be such as best suit the sacredness of the place and the majesty of Him to whom it is dedicated Arcudeacon Sharp

— and be more ready to hear, &c] The meaning is Be more ready to hear practically, that is, to obey the commandments of God a similar expression to that of 1 Sam xv 22 "to obey is better than sacrifice" Have a care rather to approach the Divine Majesty with an offering of an obedient disposition than with the bare rites of outward service Jos Mede

— to give the sacrifice of fool] That is hasty to offer outward sacrifice, without giving due care to lead also a holy life Dr Wells

2 Be not rash with thy mouth] That is when thou art going to pray, recollect thyself consider that thy Creator is great and wise and good above all and thou a poor feeble mortal being, weigh thy expressions think before thou speakest and take heed to use few words, and to ask for nothing improper D Fortin

— for God is in heaven and thou upon earth] God is in heaven a great infinite, eternal, all glorious, incomprehensible Being heaven is His throne, and earth His footstool thou art a poor silly worm a creeping crawling, sinful dust and ashes have therefore a care what thou sayest unto Him, and fear to speak any thing amiss before Him Bp Beveridge

3 For a dream cometh &c] For, as in a multitude of business, there will be troublesome and confused dreams so in a multitude of words there will be futility and error Bp Hall

6 Suffer not thy mouth &c] Do not entangle thy life with a rash vow, which the frailty of human nature may impel thee afterwards to break Abp Tillotson

— the angel,] The Messenger of the covenant, Mal iii 1 Tunnus

8 — marvel not at the matter] Be not dismayed and amazed at the matter Bp Hall

Before CHRIST about 977 highest regardeth, and *there be* higher than they

9 ¶ Moreover the profit of the earth is for all the king *himself* is served by the field

10 He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase this is also vanity

11 When goods increase, they are increased that eat them and what good is there to the owners thereof, saving the beholding of them with their eyes?

12 The sleep of a labouring man is sweet, whether he eat little or much but the abundance of the rich will not suffer him to sleep

13 There is a sore evil which I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt

14 But those riches perish by evil travail and he begetteth a son, and *there is* nothing in his hand

15 As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand

16 And this also is a sore evil, that in all points as he came, so shall he go and what profit hath he that hath laboured for the wind?

17 All his days also he eateth in darkness, and *he hath* much sorrow and wrath with his sickness

18 ¶ Behold that which I have seen and it is good and comely for one to eat and

to drink, and to enjoy the good of all his labour that he taketh under the sun *† all* the days of his life, which God giveth him for it is his portion

19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour, this is the gift of God

20 ¶ For he shall not much remember the days of his life, because God answereth him in the joy of his heart

CHAP. VI

1 The vanity of riches without use Of children 6 and old age without riches 9 The vanity of sight and wandering desires 11 The conclusion of vanities

THERE is an evil which I have seen under the sun, and it is common among men

2 A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it this is vanity, and it is an evil disease

3 ¶ If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial, I say, that an untimely birth is better than he

4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness

5 Moreover he hath not seen the sun,

not think his life here tedious or irksome because God gives him his very hearts desire in enjoying comfortably the fruits of his honest labours Dr Wells Otherwise it may be rendered, He will not be anxious about the duration of his life since God bleth him with cheerfulness of heart Dr Hodson

[Chap VI ver 2 — God giveth him not power to eat thereof,] God, in His just judgment permits him to be so far overruled by his covetous temper that he has not power or heart to eat thereof for fear he should come to want and so he leaves his wealth, and perhaps a stranger becomes master of it and eateth it, or lives plentifully upon it Dr Wells

— and his soul be not filled with good] And he will not allow himself what is fitting whilst he lives Dr Wells

— also that he have no burial,] In opposition to the blessing of a numerous progeny and long life are placed want of contentment in this life and want of burial after death, which, Solomon says are such abatements of happiness, that abortion would have been preferable to life under such circumstances Dr Durell

1 For he cometh in with vanity, &c] For the stillborn child comes into the world without noise and to no use, and passes away obscurely without notice and, as he lived not to have a name so the memory of him vanishes into darkness and oblivion still (ver 3) 'the further west than the other, that is, he is freed by so early a death from those vexations which an old covetous man draws on himself Bp Hall

Job 1: 21
1 Tim 6: 7
Ecc 1: 2

Chap 1: 1

Ch 2: 1
N 1: 1
† Hcl
thou 1: 1
† Hcl
N 1: 1

11 *they are increased that eat them*] He implies that it is but a small portion of his wealth that a rich man can enjoy personally since his riches increase he must maintain a greater family and retinue who have a greater share than himself in the daily provision that is made by his expenses Bp Patrick

14 *But those riches perish &c.*] Besides these riches often perish by some disaster so that the son, whom he thought to have left possessed of abundance of wealth hath nothing at all left to support him Bp Patrick

— *there is nothing in his hand*] He is a beggar hath nothing in his possession Jos Med

17 *All his days also he eateth in darkness*] He deprives himself of all comfort through the too eager pursuit of wealth and punishes his body, and tortures his mind with many vexations and discontents Bp Hall

18 — *it is good and comely — to eat and to drink,*] When Solomon utters this expression it is sufficiently obvious his meaning cannot be that we should give way to sensuality and pleasures We cannot ascribe such a thought to him if we consider what he has just said, of the reverence with which we ought to present ourselves before God, of the judgments which God will pass on those who judge others and of the joy which He shed abroad in the hearts of good men His meaning is only this that when God gives us wealth, we ought to be content with it to receive it and possess it as His gracious gift, and use it with abstinence and gratitude Osterwald

20 *For he shall not much remember &c*] For such an one will

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† Hcl
the number of the days

Or,
Though he give not much yet he remembers

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nor known *any thing* this hath more rest than the other

6 ¶ Yea, though he live a thousand years twice *told*, yet hath he seen no good do not all go to one place?

† Heb
soul

7 All the labbur of man is for his mouth, and yet the † appetite is not filled

8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

† Heb
than the
walking of
the soul

9 ¶ Better is the sight of the eyes † than the wandering of the desire this is also vanity and vexation of spirit

10 That which hath been is named already, and it is known that it is man neither may he contend with him that is mightier than he

11 ¶ Seeing there be many things that increase vanity, what is man the better?

† Heb
the number
of the days
of the life of
his vanity
* Psal 144

12 For who knoweth what is good for man in *this* life, † all the days of his vain life which he spendeth as ^a a shadow? for who can tell a man what shall be after him under the sun?

CHAP VII

1 Remedies against vanity are, a good name, 2 mortification 7 patience, 11 wisdom 2, The difficulty of wisdom

7 *All the labour of man &c*] All the labour of man that is necessary to be taken is only for his mouth, or what is required to sustain him, and yet the appetite of the covetous is never satisfied Dr Wells

8 — *knoweth to walk before the living &c*] Knoweth to behave himself among men suitably to his condition, and to be contented with it Dr Wells

9 *Better is the sight of the eyes &c*] The meaning is, It is better to make a wise use of what lies before us, and to enjoy quietly and contentedly what we have, than to let our desires be continually running out after fresh objects, and shifting from point to point such restless pursuits being not only vain and unprofitable but creating abundance of needless trouble and perplexity Dr J Balguy

10 *That which hath been &c*] The sense seems to be, What if a man be renowned? It is known that he is but man, made out of dust, and therefore subject to much evil which he cannot overcome Bp Patrick

12 — *all the days of his vain life &c*] The reflexions which Solomon here makes are very proper to moderate the heat of men's pursuit after earthly goods. The vanity of their labours appears not only in their not knowing how to enjoy the good things which they so eagerly pursue, but chiefly in this that they often deprive themselves of the greatest blessing of life, which is ease and a contented mind and cannot secure themselves any thing for the future. The Gospel gives us clearer directions on this head when we are told that ^a godliness with contentment is great gain 1 Tim vi 6 Ostrald

Chap VII Having discoursed, in the foregoing part of the book, of the courses which men usually take to make themselves happy the Preacher now seems to proceed to prescribe the best remedy, that can be found against that vanity to which we are subject by setting down many wise precepts for our direction, comfort, and support in a troublesome world. Of this nature are the counsels which begin this chapter quite opposite to the common notions of the world, but they are the maxims of true wisdom and policy, which must be laid in order to the settlement of our

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A ^a GOOD name is better than precious ointment, and the day of death than the day of one's birth

* Prov 31
1 & 15: 20

2 ¶ It is better to go to the house of mourning, than to go to the house of feasting for that is the end of all men; and the living will lay it to his heart

3 ¶ Sorrow is better than laughter for by the sadness of the countenance the heart is made better Or Inge

4 The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth

5 ^b It is better to hear the rebuke of the wise, than for a man to hear the song of fools Prov 1, 9 & 13, 31 32

6 For as the † crackling of thorns under a pot, so is the laughter of the fool this also is vanity † Heb sound

7 ¶ Surely oppression maketh a wise man mad, and a gift destroyeth the heart Deut 16, 19

8 Better is the end of a thing than the beginning thereof and the patient in spirit is better than the proud in spirit

9 ^a Be not hasty in thy spirit to be angry for anger resteth in the bosom of fools Prov 14, 17 & 16, 12

minds in peace and tranquillity, notwithstanding the vanity that is in all things Bp Patrick

Vcr 1 — *and the day of death than the day of one's birth*] The day of a good and faithful man's death is better than the day of his birth, for his death puts an end to those miseries which his birth begins, and opens that more perfect happiness, of which the present life is not capable Bp Hall

As death to a good man is more advantageous than life so to a wise man the contemplation of the former is more desirable than all the enjoyments of the latter Bp Atterbury

2 *It is better to go &c*] When the wise man bids us go to the house of mourning, when he tells us that sorrow is better than laughter, he is not to be understood as prohibiting all mirth, as requiring us to wear a perpetual cloud on our brow, and to sequester ourselves from every cheerful entertainment of social life. His true meaning is, that there is a certain temper and state of mind which is of far greater consequence to real happiness, than the habitual indulgence of giddy and thoughtless mirth that, for the attainment and cultivation of this temper, frequent returns of grave reflexion are necessary, that, upon this account, it is profitable to give admission to those views of human distress, which tend to awaken such reflexions in the mind, and that thus, from the vicissitudes of sorrow which we either experience in our own lot or sympathize with in the lot of others, much wisdom and improvement may be derived Dr Blair

5 — *as the crackling of thorns under a pot*] I like a blaze noisy but soon spent. In fact I ast they commonly use the dung of animals for fuel, which burns very slow the burning of thorns and furze affords a striking contrast to this, and it is probably this contrast which gives energy to the comparison Harmar

7 — *a gift destroyeth the heart*] A bribe destroys, or tends to corrupt the heart Dr Wells

8 *Better is the end of a thing*] Better is it, toward the right conduct of life, to consider what will be the end of a thing, than what is the beginning of it, for what promises fair at first may prove ill, and what seems at first a disadvantage, may prove very advantageous Dr Wells

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(HRIS 1
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† Heb
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better tun
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(chap 1
16

† Heb
made

† Heb
be desolate

† Heb
not in thy
time

10 Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this.

11 ¶ Wisdom is good with an inheritance and by it there is profit to them that see the sun

12 For wisdom is a defence, and money is a defence but the excellency of knowledge is, that wisdom giveth life to them that have it

13 Consider the work of God for who can make that straight, which he hath made crooked?

14 In the day of prosperity be joyful, but in the day of adversity consider God also hath set the one over against the other, to the end that man should find nothing after him

15 All things have I seen in the days of my vanity there is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness

16 Be not righteous over much, neither make thyself over wise why shouldst thou destroy thyself?

17 Be not over much wicked, neither be thou foolish why shouldst thou die before thy time?

18 It is good that thou shouldst take hold of this, yea, also from this withdraw not thine hand for he that feareth God shall come forth of them all

[10 Say not thou, What is the cause &c.] Be not discontented and complaining at the present condition of things, so as to murmur at the providence of God for this would be foolish and unjust rather, in a humble thankfulness and submission, make use of the present Bp Hall

[13 Consider the work of God &c.] Complain not of times and events but consider well the wise just and powerful proceedings of God for when He has thought good, for the punishment of men's sins, to give them up to disorder, it is not in the power of humankind means to rectify them Bp Hall

[14 In the day of prosperity &c.] In the day of prosperity rejoice yet have an eye towards the day of adversity for the Lord hath placed the one near unto the other 'that man should find nothing after him,' that is, that he should be uncertain what next may befall him Dr Hodgson

[15 — there is a just man that perisheth] There is an innocent and just man that miscarries, notwithstanding his righteousness, through the cruelty and injustice of others Bp Hall

[16 Be not righteous over much, &c.] Perhaps the meaning may be, Do not exercise justice with too much rigour Dr Waterland These expressions must by no means be understood as a caution against being too wise or too good, since no man can possibly be wise or good enough, or can use sufficient endeavours to become so But Solomon speaks these words against those, who, when insisting on their own right, or passing judgment on others, proceed with the utmost rigour and severity, not observing the rules of moderation and equity, and are so presumptuous as busily to intermeddle with what does not concern them Osewald

[17 Be not over much wicked,] Let not impunity tempt any man to grow enormously wicked, and foolish in following the lewdest opinions for this may awaken publick justice, or the

19 'Wisdom strengtheneth the wise more than ten mighty men which are in the city

20 For there is not a just man upon earth, that doeth good, and sameth not

21 Also take no heed unto all words that are spoken, lest thou hear thy servant curse thee

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others

23 ¶ All this have I proved by wisdom I said, I will be wise, but it was far from me

24 That which is far off, and exceeding deep, who can find it out?

25 † I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness

26 And I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands † whoso pleaseth God shall escape from her, but the sinner shall be taken by her

27 Behold, this have I found, saith the preacher, counting one by one, to find out the account

28 Which yet my soul seeketh, but I find not one man among a thousand have I found, but a woman among all those have I not found

Divine vengeance so as to cut him off before he come to the natural term of life Bp Patrick

[18 — he that feareth God shall come forth of them all] The Greek translators render it, "To him that feareth God, all things shall succeed Dr Hall

[26 — the woman, whose heart is snares and nets] The following method of ensnaring travellers, sometime practised by robbers in Eastern countries, affords a lively comment on these words of Solomon They send out a handsome woman upon the road, with her hair dishevelled, and in tears, who seems to be in the deepest distress complaining of some misfortune which she pretends had befallen her She easily draws the traveller into conversation with her, and engages him to assist her, but he has no sooner taken her up on horseback behind him than she throws a snare about his neck, and strangles him, or, at least, stuns him, till the robbers who are lying in wait come running to her aid, and complete what she has begun Theron

[28 — but a woman among all those &c.] That which Solomon here says should be well understood As the Scriptures often speak of women illustrious for their virtues, and Solomon himself praises such, (Prov xii 1 xvi 2 xxvi 10) he could not mean that a virtuous woman was no where to be found There is, in this respect, no difference between the two sexes But Solomon's meaning is that, having searched out the reason of all the wickedness that passes in the world, ver 25, he had found that there was nothing more dangerous and wicked than a disorderly woman such as he describes at ver 26, whose malice and artifice are scarcely to be conceived nor can they, who have suffered themselves to be surprised by her, without great difficulty escape her snare Solomon therefore does not here speak of women in general but of such as he had been describing One reason, viz

Before
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Gen 1 27

29 I.e., this only have I found, 'that God hath made man upright, but they have sought out many inventions

CHAP VIII

1 Kings are greatly to be respected 6 The divine providence is to be observed 12 It is better with the godly in adversity, than with the naked in prosperity 16 The work of God is unsearchable

WHO is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and † the boldness of his face shall be changed

* Prov 17
24
† Heb
the strength

2 I counsel thee to keep the king's commandment, and that in regard of the oath of God

3 Be not hasty to go out of his sight stand not in an evil thing, for he doeth whatsoever pleaseth him

4 Where the word of a king is, there is power and who may say unto him, What doest thou?

5 Whoso keepeth the commandment † shall feel no evil thing and a wise man's heart discerneth both time and judgment

* Heb
shall know

6 ¶ Because to every purpose there is time and judgment, therefore the misery of man is great upon him

7 For he knoweth not that which shall be for who can tell him || when it shall be?

|| Or
how it shall
be?

8 There is no man that hath power ^b over the spirit to retain the spirit, neither hath he power in the day of death and there is no || discharge in that war, neither shall wickedness deliver those that are given to it

* Job 14

|| Or,
casting off
weapons

doubt which induced him to speak thus, was the fact of his having been himself seduced by evil women, see 1 Kings xi Osterwald

29 I.e., this only have I found, &c.] The sense is, Our depravation is from ourselves, our first parents, created in perfect innocency, having followed the devices of their own hearts, and the suggestions of their common enemy, we their sinful posterity do nothing but devise further means of our own ruin. Bp Hall

Chap VIII ver 1 Who is as the wise man? &c.] What creature under heaven is so excellent as a wise man? He only can find out the secrets of nature and of art his wisdom makes him great and respected of all men it alters and improves his disposition and his carriage, and from rude and harsh makes him gentle and ingenious Bp Hall

— maketh his face to shine,] Gives him fair reputation and honour

3 Be not hasty &c.] Let not thy passion transport thee to shew the least disrespect to him, if thou hast offended him, let thy care be not to persist obstinately in the error, but to humble thyself, and beg his pardon for his power is so great, that it will one time or other lay hold on thee and punish thee Bp Patrick

5 — a wise man's heart &c.] The heart of the wise man discerneth both the time when every thing should be done, and the best method of doing it Bp Hall

6 Because to every purpose] Because God has so ordered

9 All this have I seen, and applied my heart unto every work that is done under the sun there is a time wherein one man ruleth over another to his own hurt

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10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done this is also vanity

11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil

12 ¶ Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him

* Psal 37
11 18, 19

13 But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow, because he feareth not before God

14 There is a vanity which is done upon the earth, that there be just men, unto whom it happeneth according to the work of the wicked, again, there be wicked men, to whom it happeneth according to the work of the righteous I said that this also is vanity

* Psal 7
14

15 Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

* Chap 2

16 ¶ When I applied mine heart to know wisdom, and to see the business that is done upon the earth (for also there is that

things, that to every purpose there is a proper time, and judgment or proper manner of doing what is intended, and therefore the misery of man is often great upon him, because he does not duly observe the said time and manner Dr Wells

8 There is no man that hath power &c.] No man hath power to keep his soul when God calls for it, neither hath he power to protract the day of death, there is no possibility of avoiding the last conflict, the bold and presumptuous wickedness of men can not deliver them from it Bp Hall

10 — who had come and gone from the place of the holy,] Who had been honoured as gods while they were living, because they were God's ministers, and sat in the judgment seat, in that very place where He Himself is present. Bp Patrick

11 Because sentence against an evil work &c.] Because the punishment does not immediately follow the offence

— therefore the heart — is fully set in them] In the origins "their heart has filled them, they are presumptuous, to do evil Dr S Clarke

15 Then I commended mirth, &c.] Then I resolved that it is good for man to be cheerful in his calling, and in the good and holy use of God's blessings Bp Hall We must well remember that when he in this manner commends mirth, he speaks of reasonable pleasures, which proceed from a moderate and lawful use of the good things which God has given us, which have nothing in them irregular and contrary to piety Osterwald

Before CHRIST about 977 neither day nor night seeth sleep with his eyes)

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun because though a man labour to seek it out; yet he shall not find it, yea farther, though a wise man think to know it, yet shall he not be able to find it

CHAP. IX.

1 Like things happen to good and bad 4 There is a necessity of death unto men 7 Comfort is all their portion in this life 11 God's providence ruleth over all 13 Wisdom is better than strength

† Heb. I gave or set to my heart

FOR all this,† I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God no man knoweth either love or hatred by all that is before them

Mal 9 15
Psalm 73 3,
12 13

2 All things come alike to all there is one event to the righteous, and to the wicked, to the good and to the clean, and to the unclean, to him that sacrificeth, and to him that sacrificeth not as is the good, so is the sinner, and he that sweareth, as he that feareth an oath

3 This is an evil among all things that are done under the sun, that there is one event unto all yea, also the heart of the

17 — that a man cannot find out &c.] For there is little or nothing that any man can know of the secrets of God's counsels, or of any of His works, which are inscrutable to us, whatever pains we take nay, though the wisest man in the world make it his constant business, he will still be forced to confess his ignorance, and the height of his knowledge will be to know, that God's will are past finding out Bp Patrick

Chap IX ver 1 — no man knoweth either love or hatred.] No man knows or can know the love or hatred of God towards particular individuals, "by all that is before them, that is, by all that befalls them visibly" Dr Wells

2 All things come alike to all.] There is no certain and constant distinction made between one man and another, in the distribution of things in this world, but they all fare alike in public calamities especially Bp Patrick

— and he that sweareth.] The character of "him that sweareth" is here mentioned as blameable, but Solomon does not mean to disapprove the taking of an oath on any occasion whatever, but only to commend the fearing or avoiding of any oath, whenever it can be avoided, consistently with other obligations Abp Secker

3 This is an evil &c.] There is this evil in all which is done under the sun, that "there is one event unto all men, whence arise errors in their notions concerning the living, and with respect to the dead hereafter" Dr Hodgson

4 For to him that is joined &c.] If we compare the state of the living and the dead, with respect to the present world, that of the living is the best for, while we here live, we may still be in hope, either of amending or of receiving further graces and blessings, both of which are cut off from the dead and according to a common proverb, the most vile and contemptible animal, as a dog, that is alive, is better than the most generous of all beasts, the lion, when dead Bp Hall

5 — but the dead know not any thing.] When men are gone from this world, they become perfect strangers to all things here,

sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead Before CHRIST about 977

4 ¶ For to him that is joined to all the living there is hope for a living dog is better than a dead lion

5 For the living know that they shall die but the dead know not any thing, neither have they any more a reward, for the memory of them is forgotten

6 Also their love, and their hatred, and their envy, is now perished, neither have they any more a portion for ever in any thing that is done under the sun

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merry heart for God now accepteth thy works

8 Let thy garments be always white, and let thy head lack no ointment

9 Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity for that is thy portion in this life, and in thy labour which thou takest under the sun

10 Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest

and can no longer enjoy any benefit of their labour the fruit of which falls into the hands of other men, who think not what is become of them Bp Patrick

— neither have they any more a reward.] It is not meant that there is no reward after death for the righteous in heaven, but that, after death, there will be no enjoyment of any worldly felicity, as he himself explains in the next verse Collier

7 Go thy way, eat thy bread with joy,] Therefore, shaking off all anxious cares and perplexing thoughts about God's providence, excite thyself, by the remembrance of death to a cheerful enjoyment of those good things present which thou possessest believing, that if thou hast approved thyself to God in the rest of thy works, it is acceptable to Him that thou shouldest thus rejoice in those gifts which His benevolence has afforded thee Bp Patrick Solomon's design is, that we should improve the advantages of life and make a wise use of what we have in possession, but we must beware of abusing this notion, and imagining ourselves to be at full liberty to indulge in worldly joys and pleasures, and to say with the ungodly, "Let us eat and drink, for to morrow we die" Ostervald

8 Let thy garments be always white,] In opposition to the habit of mourners The meaning is, Live not sordidly and sadly, but entertain thyself at all seasonable times Bp Patrick

10 Whatsoever thy hand findeth to do,] That is, the work that is before thee, which is most proper for thee to propose to thyself, as the great end and design of thy life, the promise and charge appointed to thee "Do it with thy might;" that is set about it with great care, use all possible diligence and industry for effecting and accomplishing it. He enforces his precept by the consideration that this life is the proper season of activity and industry, of designing and doing those things which tend to our future happiness, and, when this life is ended, there will be no further opportunity of working, and nothing will remain but to receive the recompense of that which we have before done Abp Tillotson

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11 ¶ I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill, but time and chance happeneth to them all

* Proverbs
30 6

12 For man also knoweth not his time as the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the sons of men snared in an evil time, when it falleth suddenly upon them

13 ¶ This wisdom have I seen also under the sun, and it seemed great unto me

14 There was a little city, and few men within it, and there came a great king against it, and besieged it, and built great bulwarks against it

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city, yet no man remembered that same poor man

* Proverbs
31 52 ch
7 19

16 ¶ Then said I, Wisdom is better than strength nevertheless the poor man's wisdom is despised, and his words are not heard

17 The words of wise men are heard in quiet more than the cry of him that rucketh among fools

11 I returned, and saw under the sun &c] I saw and observed that here on earth all things do not fall out according to the probability of second causes, but by the appointments of an overruling Providence the swiftest does not always win the race nor the strong prevail in battle &c but every one in his time hath a several issue according to the determination of the Almighty beyond or contrary to his own hopes Bp Hall

— neither yet bread to the wise] Meaning that the most learned and able men are not always secured against poverty and want Abp Tillotson

— but time and chance happeneth to them all] That is there is a secret providence of God which sometimes presents men with unexpected opportunities and interposes accidents which no human wisdom can foresee, which grants success to very improbable means, and defeats the swift, the strong the learned, the industrious and those who are best versed in men and business, of their several ends and designs Abp Tillotson

15 — yet no man remembered that same poor man] This little parable sets forth the depraved and malignant nature of mankind, who in extremities and straits commonly fly to men of wisdom and courage, whom they before slighted, but as soon as the storm is over, they become unthankful wretches to their preservers Lord Bacon

17 The words of wise men &c] The words of a wise poor man, though spoken softly, out of a fearful and lowly kind of bashfulness are worthy of more respect than the impetuous loud clamours of him that rucketh among fools Bp Hall

[Chap X ver 1 Dead flies cause &c] This is a well known fact, especially in hot climates, that dead insects cause stinks, and other such preparations to ferment and putrefy which makes it necessary to be careful in preventing flies from coming to them Scheuchzer

— so doth a little folly] In the same manner in however good reputation a man may be for wisdom and honour, yet some

18 Wisdom is better than weapons of war but one sinner destroyeth much good Before
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CHAP X

1 Observations of wisdom and folly 16 of riot, 18 slothfulness, 19 and money 20 Men's thoughts of kings ought to be reverent

DEAD flies cause the ointment of the apothecary to send forth a stinking savour so doth a little folly him that is in reputation for wisdom and honour

2 A wise man's heart is at his right hand, but a fool's heart at his left

3 Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool

4 If the spirit of the ruler rise up against thee, leave not thy place, for yielding pacifieth great offences

5 There is an evil which I have seen under the sun, as an error which proceedeth from the ruler

6 Folly is set in great dignity, and the rich sit in low place

7 I have seen servants upon horses, and princes walking as servants upon the earth

8 He that diggeth a pit shall fall into it, and whoso breaketh an hedge, a serpent shall bite him

one foolish humour and weak miserridge of his will mar and stain his reputation Bp Hall A little folly in a very wise man a small sin in an honest man, and a slight indelicacy of manner in a man of courtly behaviour often greatly derogate from their fame and reputation Lord Bacon

2 A wise man's heart is at his right hand] That is ready to be employed with dexterity and effect Parkhurst Here in a truly wise man's worth is discovered, that his judgment never fails him in the greatest difficulties, in which he not only resolves right but takes things by the right handle whereas a fool mistakes in his aim and stumbles so much in the easiest business, that he commonly miscarries Bp Patrick

3 Yea also, when he that is a fool &c] Yea let a fool but walk by the way and his very motion and gesture shew what he is, and proclaim his want of sense much more do his words and actions betray him Bp Hall

4 If the spirit of the ruler &c] If thy prince be angry with thee, quit not the duty of a subject Bp Patrick

5 — an error which proceedeth from the ruler] An error which proceeds from princes in the ill choice which they make of those whom they promote, for (ver 6) "folly is set in great dignity, and the rich sit in low place, that is, those who are truly able, both for their parts and their estates, and are well worthy of eminent places, are neglected and disregarded Bp Hall

7 — servants upon horses,] In the East, to ride on a horse is deemed an honourable circumstance, and ideas of stateliness are always attached to it The Turks at this day, when they ride on horseback, proceed in a very stately manner it is contrary to their dignity to advance beyond a footpace, and they are attended by a number of servants Hammer

8 — whoso breaketh an hedge, a serpent shall bite him] By this men are warned, that the overthrowing of an established government and settled laws is often fatal to those that attempt it Other proverbs to the same effect are given at ver 9 Dr Wells

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9 Whoso removeth stones shall be hurt therewith, and he that cleaveth wood shall be endangered thereby

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength but wisdom is profitable to direct

11 Surely the serpent will bite without enchantment, and a babbler is no better

† Heb the
man of
Prov 10
3 & 11
† I ab
grace

12 The words of a wise man's mouth are gracious, but the lips of a fool will swallow up himself

13 The beginning of the words of his mouth is foolishness and the end of his talk is mischievous madness

† Prov 1
2
† Heb
multiplied
words
Chap
22 & 6 12

14 A fool also is full of words a man cannot tell what shall be, and what shall be after him, who can tell him

15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city

† Job 3 & 5

16 Woe to thee, O land, when thy king is a child, and thy princes eat in the morning

17 Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness

18 By much slothfulness the building decayeth, and through idleness of the hands the house droppeth through

† Psal 104
14
† Heb
maketh glad
the life
† I Job 42
Or
conscience

19 A feast is made for laughter, and wine maketh merry but money answereth all things

20 Curse not the king, no not in thy thought, and curse not the rich in thy bedchamber for a bud of the air shall

10 — but wisdom is profitable to direct] Wisdom will still find out how to make it execute its office *Dr Hodgson* Wisdom does as it were, whet the edge of the ax and direct men to do that with ease which otherwise cannot be achieved without much labour *Bp Hall*

11 Surely the serpent &c] Surely the serpent will bite, if it be not hindered by enchantments and a babbler, or one that secretly traduces his governours, and irritates the people against them, is no better, for he injures thereby his governours as much as the serpent does one whom he bites *Dr Wells*

12 — the lips of a fool, will swallow up his self] The words of a fool will be the occasion of his own undoing *Bp Hall*

13 — because he knoweth not how to go to the city] Because out of simplicity he wanders about over untracked ways, and does not so much as know the beaten road to the city *Bp Hall*

16 — thy princes eat in the morning] That is, spend in riot and revelling that portion of their time which ought to be set apart for the administration of justice *Bp Hall*

18 By much slothfulness the building decayeth] In like manner a whole kingdom is ruined by the sloth and inattention of those who have the government of it *Dr Wells*

19 A feast is made &c] There are proper times for the feasting and mirth of kings, and those who have the care of the government, but then care must be taken that too much money be not spent on such occasions, so as not to leave enough for the public supplies of the kingdom *Dr Wells*

carry the voice, and that which hath wings shall tell the matter

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CHAP XI

1 Directions for charity 7 Death in life, 9 and the do, of judgment in the days of youth are to be thought on

CAST thy bread upon the waters for thou shalt find it after many days

† Heb
upon the
flow of the
waters
† Deut. 16
10 Matt. 10
42 Prov
11 17

2 Give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the earth

3 If the clouds be full of rain, they empty themselves upon the earth and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be

4 He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap

5 As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child even so thou knowest not the works of God who maketh all

6 In the morning sow thy seed, and in the evening withhold not thine hand for thou knowest not whether it shall prosper, either this or that, or whether they both shall be alike good

† Heb
shall be
right

7 Truly the light is sweet and a pleasant thing it is for the eyes to behold the sun

8 But if a man live many years, and rejoice in them all, yet let him remember the days of darkness, for they shall be many All that cometh is vanity

9 Rejoice, O young man, in thy youth,

[Chap XI ver 1 Cast thy bread &c] Bestow thy beneficence on those from whom there is no probability of a return of kindness for He that seeth in secret will when thou hast forgotten it, restore it unto thee with a happy increase *Bp Hall*

2 Give a portion to seven, &c] Be not narrow and confined in thine aims, but bestow them liberally on all that have need *Bp Hall* See the note on Job v 19

3 If the clouds be full of rain &c] In this verse, Solomon illustrates the duty of charity, and the reason for the timely exercise of it the former by the clouds, which are a fit emblem of charity in pouring down general plenty on the earth the latter by the trees, which can bring forth fruit no longer than they continue joined to the earth by their roots as man can no more be fruitful in good works, when he has ceased to live *Bp Patrick*

4 He that observeth the wind shall not sow &c] Let not every circumstance of vain ten discourage thee from doing good and distributing he, that is too curious in observing every wind that blows will never find an opportunity of sowing *Bp Hall*

6 In the morning sow thy seed, &c] That is, take all proper occasions of exercising thy charity, as long as thou livest, for thou knowest not what occasion may suit to do the greatest good to other, and to bring the greatest blessing on thyself, and whether all occasions may prove equally beneficial *Dr Wells*

9 Rejoice, O young man, &c] When thou art inclined, O young man, to rejoice in thy youth, &c know, that as remember that for every sin committed "God will bring thee into judgment"

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and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes but know thou, that for all these things God will bring thee into judgment

Or
miser

10 Therefore remove || sorrow from thy heart, and put away evil from thy flesh for childhood and youth are vanity

CHAP XII

1 The Creator is to be remembered in due time 8 The preacher's care to edify 13 The fear of God is the chief antidote of vanity

Proverbs
26

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them,

2 While the sun, or the light, or the moon or the stars, be not darkened, nor the clouds return after the rain

Or the
grinders
fail because
they grind
little

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and || the grinders cease because they are few, and those that look out of the windows be darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is

10 Therefore remove sorrow from thy heart] Sorrow is here put for the cause of sorrow Live not so in youth as to bring sorrow in old age

Chap XII Solomon to prove that a future state of retribution is the object which he held out through the whole of his exhortation, is the only adequate action of virtue the only sure prop of religion, closes the admirable work with the solemn admonition, "Remember now thy Creator, &c" Then, after describing, with singular beauty and philosophick precision, the symptoms of decay preceding that awful hour, when the dust shall return to the earth as it was, &c he imprints upon the heart, in the two last verses, that great truth which it was his chief object to promulgate and enforce Dr Graves

Ver 1 Remember now thy Creator in the days of thy youth] "Remember thy Creator, that is, honour, fear, love, obey and serve Him, in a word, act as becomes one who is mindful of God, and bear Him continually in his thoughts" *Top, Lillotson*
— thy Creator] The Hebrew is 'thy creators, in the plural The plural is employed to shew the plurality of Persons in the unity of essence, namely, the Father Son, and Holy Ghost For these three Divine Persons consulted together concerning the creation of man, Gen 1 26 *Jones of Nayland, Parkhurst*

2—7 While the sun, &c] The striking description of old age which here follows may thus be paraphrased Before thine eyes grow dim with age, so that thou dost not clearly discern the sun, moon and stars And before the evils and miseries of age succeed one another in a woful succession before the time that thine arms which are the guard of this thy house of clay shall tremble with palsies, and thy legs, which are thy strong supporters shall bow themselves, and thy teeth grind slowly and with difficulty, because they are few, and thine eyes, which are as glasses in the windows of the head be dusky and darkened when the street door shall be shut upon thee, is now retired to thine own home, without care of others visits or business, when thy slow feeding shall make thee unfit for other men's tables when every little

low, and he shall rise up at the voice of the bird, and all the laughers of musick shall be brought low, Before
CHRIST
about 977

5 Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail because man goeth to his long home, and the mourners go about the streets

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern

7 Then shall the dust return to the earth as it was and the spirit shall return unto God who gave it Gen 3 19

8 ¶ Vanity of vanities, saith the preacher Chap 1 2 ei, all is vanity

9 And || moreover, because the preacher was wise, he still taught the people knowledge, yea, he gave good heed, and sought out, and set in order many proverbs Or the more wise the preacher was &c 1 Kings 4 32

10 The preacher sought to find out acceptable words and that which was written was upright, even words of truth Heb words of light

11 The words of the wise are as golds,

noise, even that of a bird, shall wake thee out of thy sleep and when thy spirits shall be so dull and dejected that thou shalt take no pleasure in hearing the most melodious musick which thy decrepid age shall make thee so unfit to move that thou shalt be afraid of every rub or clod that lies in thy way when the white blossoms of age shall cover thy head, and every light thing (though it be but the weight of a grasshopper) shall seem a burden some to thee, and all those lusts and desires, which haunted thy stronger times, are now gone and past, for there is no way but this one man goeth to his long home the grave, and the mourner in hired formality go about the streets before all thy natural and vital spirits be utterly exhausted, and all the functions and offices of life be quite discharged, which shall be in the last act of death for, as when the cord is loosed and the bucket broken, and the pitcher broken at the well, or the wheel at the cistern, no water can any more be drawn, so when these vital parts fail, there can be no further prolongation of life when this traffic of man's body shall thus be dissolved, then shall the dust, of which it was formed return to the earth, and the soul or spirit shall return to the God who gave it *Bp Hall*

Hence let us learn to bestow on each part of our composition that portion of our time and attention which, on a just consideration of their relative value, they may be found to deserve *Bp Horne*

6 Or ever the silver cord &c] The expressions of this verse are by many understood (in a sense differing from that of Bp Hall just given) to bear allusion to different parts of the human body The "silver cord" is thought to mean the thread of life, the sinews, "the golden bowl" to express the heart, and "the wheel at the cistern" the tubes and arteries about it *Bp Horne Dr Hodgson*

11 The words of the wise &c] The words of the wise, and these instructions, are intended, and ought to excite men to virtue as goads excite the ox to go forward and, as nails fastened in board stick fast, so should these instructions stick fast in the minds of men, which they will the less fail to do if duly recommended by "the masters of assemblies, or those who rule and go

care to edify.

Before
CHRIST
about 977

and as nails fastened by the masters of assemblies, *which* are given from one shepherd

12 And further, by these, my son, be admonished of making many books *there is no end*, and much study is a weariness of the flesh.

Or,
reading

very in the sacred assemblies, which masters or teachers are appointed and directed by "one Shepherd" or Supreme Governor, namely, God Dr Wells.

12 And further, by these, my son, be admonished &c] Therefore be advised, my son, (or whoever thou art that shalt read these things, whose happiness I wish as my own,) be advised by me, and not only believe these things, but rest contented with such use of knowledge, and do not trouble thyself with composing or reading many books, for all that is needful to instruct men how to be happy may be comprised in a few wise precepts, and, if thou extendest thy desires beyond this, thou mayest turn over infinite volumes, which are continually increasing, and serve only to distract thy mind and tire thy spirits, and impair thy health,

13 ¶ Let us hear the conclusion of the whole matter Fear God, and keep his commandments for this is the whole duty of man

14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil

Before
CHRIST
about 977
Or,
The end of
the matter
even all that
hath been
heard is
Rom 2
16 & 14 10.
2 Cor 5 10

but yield little profit after the expense of much time and labour
Bp Patrick

13 Let us hear the conclusion &c] Solomon to whom God gave a wise and understanding heart so that before him there was none like him neither shall any like him arise after him who had carefully considered and thoroughly examined, all things under the sun, and was therefore most likely to give a true judgment, gives his clear opinion in this affectionate conclusion of his book "Fear God, and keep His commandments, for this is the whole the whole duty and happiness, of man this is that alone which will carry him securely through the world, and lead him without error to his final happiness Dr A Clarke

The following Chapters from Ecclesiastes are appointed for proper Lessons on Holydays.

CHAP IV	-	-	-	-	St. Stephen,	-	-	-	-	Evening
V	-	-	-	-	St John the Evangelist,	-	-	-	-	Morning
VI	-	-	-	-	Ditto	-	-	-	-	Evening

THE SONG OF SOLOMON.

INTRODUCTION

THIS Book was written by Solomon, to whom it is expressly ascribed by the Hebrew title. It is almost universally allowed to have been a marriage song, of that name, composed on the celebration of his nuptials with a very beautiful woman, called 'the Shulamite, the daughter is has been supposed of Pharaoh and the favourite and distinguished wife of Solomon.

Solomon was eminently skilled in the composition of songs, and he is related to have produced above one thousand 1 Kings iv 32, out of which number, probably this alone was attributed to the suggestion of the Holy Spirit, for this alone has escaped the waste of time, by being preserved in the Sacred Volume, into which it was received as unquestionably authentic, and it has uniformly been considered as canonical by the Christian Church.

The royal author appears, in the typical spirit of his time, to have designed to render a ceremonial appointment descriptive of a spiritual concern, and this song is accordingly considered by judicious writers to be a mystical allegory of that sort which induces a more sublime sense on historical truths, and which, by the description of human events, shadows out Divine circumstances. The sacred writers were by God's condescension, authorized to illustrate His strict and intimate relation to the Church by the figure of a marriage, and the emblem must have been strikingly becoming and expressive to the conceptions of the Jews, since they annexed ideas of peculiar mystery to this appointment, and imagined that the marriage union was a counterpart representation of some original pattern in heaven. Hence it was performed among them with very peculiar ceremonies and solemnity, with every thing that could give dignity and importance to its rites. Solomon therefore, in celebrating the circumstances of his marriage, was naturally led by a train of correspondent reflexions, to consider that spiritual connexion which it was often employed to symbolize, and the idea must have been the more forcibly suggested to him, as he was at this period preparing to build a temple to God, and thereby to furnish a visible representation of the Hebrew Church. The spiritual allegory, thus worked up by Solomon to its highest perfection, was very consistent with the prophetick style which was accustomed to predict evangelical blessings by such parabolic figures, and Solomon was more immediately furnished with a pattern for this representation by the author of the forty-fifth Psalm, who describes, in a compendious allegory, the same future connexion between Christ and His Church.

But though the work be certainly an allegorical representation, many learned men in an unrestrained eagerness to explain the Song, even in its minutest and most obscure particulars have too far indulged their imaginations, and, by endeavouring too nicely to reconcile the literal with the spiritual sense, have been led beyond the boundaries which a reverence for the sacred writings should ever prescribe. The ideas which the sacred writers furnish concerning the mystical relation between Christ and His Church, though well accommodated to our apprehensions by the allusion of a marriage union, are too general to illustrate every particular contained in this poem, which may be supposed to have been intentionally decorated with some ornaments appropriate to the literal construction. When the general analogy is obvious we are not always to expect minute resemblance, and should not be too curious in seeking for obscure and recondite allusions. Solomon in the glow of an inspired fancy, and unsuspecting of misconception or deliberate perversion, describes God and His Church with their respective attributes and graces, under colourings familiar and agreeable to mankind and exhibits their indelible affection under the authorized figures of earthly love. No similitude could indeed be chosen so elegant and apposite for the illustration of this intimate and spiritual alliance, as the marriage union, if considered in the chaste simplicity of its first institution, or under the interesting circumstances with which it was established among the Jews.

This poem may be considered as to its form, as a dramatical poem of the pastoral kind. There is a succession of time, and a change of place to different parts of the palace and royal gardens. The persons introduced as speakers, are the bridegroom and bride and their respective attendants. The interchange of dialogue is carried on in a wild and digressive manner but the speeches are adapted to the persons with appropriate elegance. The companions of the bride compose a kind of chorus, which seems to bear some resemblance to that afterwards adopted in the Grecian tragedy. Solomon and his queen assume the pastoral simplicity of style which is favourable to the communication of their sentiments. The poem abounds throughout with beauties, and presents every where a delightful and romantick display of nature, painted in its most interesting season, and described with every ornament that an inspired fancy could furnish. It is justly entitled A Song of Songs, or most excellent song as being superior to any that an uninspired writer could have produced, and tending if properly understood, to purify the mind, and to elevate the affections from earthly to heavenly things. Dr. Gray.

It was the practice of the Jews to forbid their children the reading of this Book till their judgment was sufficiently matured, lest in the fervour of youth they should give too wide a scope to fancy, and interpret to a bad sense the spiritual ideas of Solomon. This was a very prudent and judicious precaution, and may well serve to restrain the practice which has unfortunately prevailed among some Christians of modern times of applying in an indecorous manner the strong figurative expressions which occur throughout this poem. Dr. Gray, Edit.

Before
CHRIST
written
about 1011

CHAP. I.

1 The church's love unto Christ 5 She confesseth her deformity, 7 and prayeth to be directed to his flock 8 Christ directeth her to the shepherds' tents 9 and shewing his love to her, 11 giveth her gracious promises 12 The church and Christ congratulate one another

THE song of songs, which is Solomon's

2 Let him kiss me with the kisses of his mouth: for thy love is better than wine.

3 Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee

4 Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: || the upright love thee

5 I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon

6 Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me, they made me keeper of the vineyards, but mine own vineyard have I not kept

Chap I ver 1 *The song of songs,*] This title denotes the excellence of the song, not only in its structure and composition, but more particularly in regard to the subject of which it treats, as representing the earnest desire of the Church of God, which is the spouse or bride of Christ to enjoy the great blessing of Christ's coming as being her bridegroom, or He, by whose merits all the faithful are blessed or made happy *Bp Patrick, Dr Wells*

For a general notion of the allegorical sense conveyed by the different parts of this Book, the reader is referred to the heads of the several chapters

2 *I let him &c*] The bride here breaks out into expressions of tenderness, and addresses him when absent, as if he were present being interrupted at times by the bridesmaids who attend her, ver 4, 5 *Bp Percy*

3 — *the savour of thy good ointments*] Fragrant ointments were especially used at nuptials, and on other festival occasions, see Ps xlv 8 Prov vii 17 Amos vi 6 hence the odour of sweet ointments became a common metaphor to express the extensive acceptableness of a good name *Bp Percy*

5 — *as the tents of Kedar*] Volney says, the tents of the Bedoween Arabs, woven of goats or camels hair, are black or brown *Parkhurst* The tents of the wild Arabs are to this day of a very dark or black colour, being made of the shaggy hair of their black goats *D Arvieux*

— *as the curtains of Solomon*] Rather, as the tapestry of Solomon's perhaps comparing her to one of the beautiful figures on his tapestry *Dr Hulseon*

“I am black but comely, &c” The expressions are to be divided as is sometimes the case in Hebrew diction, ‘I am black as the tent of Kedar, but comely as the curtains of Solomon’ *Bp Lowth*

6 *I look not upon me, &c*] Do not despise me by considering my outward hue for my brothers and sisters have done me injury by making me a slave to the meanest employments, in which I was exposed to the rays of the sun, and could not preserve my beauty *Bp Patrick*

7 — *where thou makest thy flock to rest at noon*] In hot countries, the shepherds and their flocks are always forced to retire for shelter during the burning heats of noon

7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be || as one that turneth aside by the flocks of thy companions?

8 ¶ If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy flocks beside the shepherds' tents

9 I have compared thee, O my love, to a company of horses in Pharaoh's chariots

10 Thy cheeks are comely with rows of jewels, thy neck with chains of gold

11 We will make thee borders of gold with studs of silver

12 ¶ While the king sitteth at his table, my spikenard sendeth forth the smell thereof

13 A bundle of myrrh is my wellbeloved unto me, he shall lie all night betwixt my breasts

14 My beloved is unto me as a cluster of || camphire in the vineyards of Engedi

15 Behold, thou art fair, || my love, behold, thou art fair, thou hast doves' eyes

9 *I have compared thee, &c*] The bridegroom, seeing perhaps, at some little distance, the bride anxiously seeking for him, here commends her conjugal affection by various compliments to her charms, and the dialogue is thus carried on to chap ii 8 in a very poetical, but unconnected, manner *Bp Percy*

— *to a company of horses*] This comparison will not be deemed coarse or vulgar when it is considered what beautiful and delicate creatures the Eastern horses are, and how highly they are valued It is very remarkable that a Greek poet Theocritus, has made use of a similar comparison to a Thessalian steed, to express the beauty of Helen *Bp Percy*

10 — *comely with rows of jewels, &c*] Olearius supposes the headdress of the bride here referred to to be the same with that which is now frequently used in the East He says that all the headdress of the Persian ladies consists in two or three rows of pearls, which are not there worn about the neck, but round the head, beginning at the forehead and descending down the cheeks, and under the chin, so that their faces seem to be set in pearls *Hammer*

12 — *my spikenard*] Spikenard, or nard, is a plant growing in the East whose root is very small and slender, it putteth forth a long small stalk, and has several ears or spikes even with the ground, whence it has the name of spike nard *Calmet*

14 — *as a cluster of camphire*] Interpreters have been much puzzled by these words which we translate ‘cluster of camphire’ That which we call camphire was then unknown, and therefore the word is better translated in the margin by ‘cypress’, not meaning the tree known by that name, but an aromatick plant, (properly called cypripedium) known in the East, which produced a sweet-scented bush of flowers and also berries, not much differing from the fragrance of spikenard These shrubs seem to have been cultivated in Engedi near Jericho, after the manner of vines and hence probably the nurseries of them are here called vineyards *Bp Patrick*

15 — *thou hast doves' eyes*] To understand the force of this expression we must refer it to our common doves or pigeons, but to the doves of Syria, which have large and beautiful eyes Those, who have seen the fine Eastern bird, the carrier pigeon, will require no further commentary on this verse See *I Bism* Or perhaps, as the dove is always considered as emblematick of

Before
CHRIST
about 1014

16 Behold, thou art fair, my beloved, yea,
pleasant also our bed is green

|| Or
gallies

17 The beams of our house are cedar,
and our rafters of fir

CHAP II

1 The mutual love of Christ and his church 2 The
hope, 10 and calling of the church 14 Christ's care
of the church 16 The profession of the church, her
full and hope

I AM the rose of Sharon, and the lily of
the valleys

2 As the lily among thorns, so is my love
among the daughters

3 As the apple tree among the trees of
the wood, so is my beloved among the sons

I sat down under his shadow with great
delight, and his fruit was sweet to my
taste

4 He brought me to the banqueting
house and his banner over me was love

5 Stay me with flagons, comfort me
with apples for I am sick of love

6 His left hand is under my head, and
his right hand doth embrace me

7 I charge you, O ye daughters of
Jerusalem, by the roes, and by the hinds
of the field, that ye stir not up, nor awake
my love, till he please

† Heb
I d. lighted
and sit
down &c

† Heb
palace

† Heb
house of
wine

† Heb
straw me
with apples

† Heb
with apples

† Heb
I charge

† Heb
I charge

† Heb
I charge

† Heb
I charge

conjugal tenderness and affection, the comparison to "doves eyes
may be a reference to the soft qualities which the eyes of the bride
expressed Harmer But see note at chap v 12

17 The beams of our house are cedar,] Perhaps the translation
should be, "The beams of our house are cedar, and fir our roof,
and the expression, concurring with that of the last verse may
shew, that they were not in a house, but in a grove where the
heads of the firs and the cedar are poetically called the beams and
roof of their chamber Dr Hodgson

Chap II ver 1 — rose of Sharon,] Sharon, or Saron, was a
town which gave name to a spacious and fruitful valley, reaching
from Cesarea to Joppa Dr Wells It is meant, "I am a mere rose
of the field" The bride now speaks, and seems with becoming
modesty to represent her beauty as nothing extraordinary as a
most common wild flower thus the bridegroom in the next
verse denies, insisting that she as much surpasses the generality
of maidens, as the flower of the lily does that of the bramble
Bp Percy

— lily of the valleys] Not the beautiful flowers known
among us by the name of "lily of the valley" but probably a
Syrian plant of the lily kind, wont to grow in low lands Har-
mer

3 As the apple tree among the trees] Perhaps rather according
to the Chaldee phrase "as the citron tree Parkhurst

5 Stay me with flagons,] This verse is a description of one
falling into a swoon in which it is usual to call for strong re-
viving smells Bp Patrick

7 I charge you — by the roes &c] It is a rural form of ad-
juring The bride entreats her virgin companions by those deli-
cate and sprightly creatures, which add so much to the beauty of
the sky in scenes, and in pursuit of which as nymphs fond of
rural sports they may be supposed to have taken frequent plea-
sure It is natural to conjure a person by whatever is most
affecting dear, or valued Bp Percy

"By the roes" The animal designed seems rather the gazelle
or antelope Parkhurst

Before
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about 1014

8 ¶ The voice of my beloved I behold,
he cometh leaping upon the mountains, skipping upon the hills

9 My beloved is like a roe or a young hart
behold, he standeth behind our wall,
he looketh forth at the windows, shewing himself through the lattice

10 My beloved spake, and said unto me,
Rise up, my love, my fair one, and come
away

11 For, lo, the winter is past, the rain is
over and gone,

12 The flowers appear on the earth;
the time of the singing of birds is come,
and the voice of the turtle is heard in our
land,

13 The fig tree putteth forth her green
figs, and the vines with the tender grapes
give a good smell Arise, my love, my fair
one, and come away

14 ¶ O my dove, that art in the clefts of
the rock, in the secret places of the stairs,
let me see thy countenance, let me hear
thy voice, for sweet is thy voice, and thy
countenance is comely

15 Take us the foxes, the little foxes,
that spoil the vines for our vines have
tender grapes.

8 The voice &c] The bride here takes up the discourse to
chap in 6 Bp Percy

The voice of my beloved I] This would be more intelligible if
we were to supply, as in the old version, "It is the voice Dr
Durell

— he cometh leaping &c] Allusion is here still made to the
roes, ver 7

9 — behold, he standeth behind our wall, &c] The Eastern
buildings generally surrounded a square inner court The bride-
groom seems here to be described as entering the outward apart-
ments, and gradually seen, as he made his approach first behind
the wall, then looking through the window, and lastly putting his
head through the lattice Bp Percy

12 — the turtle] This bird is in some sense, and sometimes
if not always, a bird of passage, as appears from Jer viii 7, where
it is said to "know its time Aristotle, Varro and Cicero say
the same Script illust Expos Ind

13 — the vines with the tender grapes] In many versions these
words are rendered, "the vines in blossom" That the blossom
of the vine may give a fragrant smell in hot countries, is shewn
by the practice of the ancients, who used to put the dried flowers
of the vine into their new wine, in order to give it fragrance and
a pure or floralous spirit Bp Percy

14 — in the clefts of] Solomon having in the language of
affection called her his dove, nothing was more natural in an ori-
ental imagination, than the name of the dove comparing of the then re-
sidence of the Jewish queen to the rocky clefts, in which then
doves were wont to build It appears that doves in two coun-
tries usually take up their abode in the hollow places of rocks and
cliffs The word, which we translate "steep," occurs but once
more, namely in Ezek xxviii 20 and there is translated "steep
places" It might be better perhaps here to translate the word,
"steep places or lofty cliffs" Harmer

15 — foxes, that spoil the vines] As foxes in England do
not destroy vines, this passage has sometimes been objected
to, but we learn from Dr Shaw that "jackalls on the lesser kind
eat roots and fruits, and frequent the gardens every night" So

Before
CHRIST
about 1014

4 Chap 6
1 & 7 10
Chap 4
6 Chap 6
14 Or
of duration

16 ¶ My beloved is mine, and I am his he feedeth among the lilies.

17 Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bethel.

CHAP. III.

1 The church's fight and victory in temptation 6 The church glorieth in Christ

BY right on my bed I sought him whom my soul loveth I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth. I sought him, but I found him not

3 The watchmen that go about the city found me to whom I said, Saw ye him whom my soul loveth?

4 It was but a little that I passed from them, but I found him whom my soul loveth I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me

5 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

6 ¶ Who is this that cometh out of the wilderness like pillars of smoke, perfumed

Chap 2 7
6 & 4

Chap 2
5

Hasselquist says, "There is plenty of these animals near the convent of St John, in the desert, about vintage time, inasmuch that the owners are obliged to set guards over the vines, to prevent these creatures from destroying them." These then are clearly the animals, which are here meant *Fragments to Calmet*

17 *Until the day break,* "Until the day breathe," literally, or, "till the day blow fresh." There is peculiar beauty in this expression in those warm climates the dawn of day is attended with a fine refreshing breeze, of the most delightful kind *Bp Percy*

— *turn, — and be thou like a roe* That is, come to me with the swiftness of a roe or antelope, from thy lurking places. *Dr Durell*

upon the mountains of Bethel In the margin, "mountains of division," "ragged, intersected mountains," which is preferable perhaps to considering Bethel as a proper name *Parkhurst*

[Chap III ver 6 *Who is this &c*] The dialogue seems to be taken up by the companions of the bride, afterwards (ver 11) by the bride and (chap IV 1) by the bridegroom. *Bp Percy* *like pillars of smoke* It is customary at Eastern marriages for virgins to lead the procession with silver gilt pots of perfumes. In the present instance, so liberally were these rich perfumes burnt, that at a distance, a pillar or pillars of smoke arose from them; and the perfume was so rich, as to exceed in value and fragrance all the powders of the merchant *Burdet*

10 — *the midst thereof &c* The words may be rendered, "the middle of it" (that is, the couch of the palanquin or litter) "spread with love by the daughters of Jerusalem," that is, with needlework or loom-work, wrought by the daughters of Jerusalem

with myrrh and frankincense, with all powders of the merchant?

Before
CHRIST
about 1014

7 Behold his bed, which is Solomon's, threescore valiant men are about it, of the valiant of Israel

8 They all hold swords, being expert in war every man hath his sword upon his thigh because of fear in the night

9 King Solomon made himself a chariot of the wood of Lebanon

10 He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem

11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart

CHAP. IV.

1 Christ setteth forth the graces of the church 8 He sheweth his love to her 10 The church prayeth to be made fit for his presence

BEHOOLD, thou art fair, my love, behold, thou art fair, thou hast doves' eyes within thy locks thy hair is as a flock of goats, that appear from mount Gilead

2 Thy teeth are like a flock of sheep that are even shorn, which came up from the washing, whereof every one bear twins, and none is barren among them

in token of their love and regard to Solomon The Jewish women were famous for these curious works See Judg 19 30 Prov xxxi 22, 24 *Parkhurst*

11 — *the crown wherewith his mother crowned him* It was usual with many nations to put crowns or garlands on the heads of new-married people It seems from this passage, that among the Jews this ceremony was performed by one of the parents Among the Greeks, the bride was crowned by her mother With the Greeks and Romans, the nuptial crowns were only chaplets of leaves and flowers With the Hebrews they were sometimes also of richer materials, as gold, silver, &c according to the rank of the persons *Bp Percy*

Chap IV ver 1 — *thy hair is as a flock of goats* Thy hair is as fine as that of a flock of goats it seems to be a comparison with the hair of the eastern goats, which is of a delicate silky softness, and bears great resemblance to the fine curls of a woman's hair *Bochart* Some of them had a fleece so fine, that it was almost as soft as silk such was that spun by the women for the use of the tabernacle, Exod xxxi 26 To this his allusion seems here to be made in respect to its softness, as well as length and thickness *Bp Patrick*

— *that appear from mount Gilead* The sense of the whole may be "Thy hair is like a flock of ascending goats, which is a famous mount Gilead" and the point of comparison may chiefly turn on the head being covered with fine flowing locks, as mount Gilead was with the shaggy herd, reaching in an extended line from its foot to its summit *Michaëlis*

2 *Thy teeth are like a flock of sheep* By this comparison admirably expressed the evenness, whiteness, just proportions, and unbroken series of the set of teeth *Bp Lenth*

Before
CHRIST
about 1014

3 Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks

4 Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men

Chap 7 5

5 Thy two breasts are like two young roes that are twins, which feed among the lilies

Chap 2

17

11 Feb

6 Lathe

6 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense

1 Phes.

27

7 Thou art all fair, my love, there is no spot in thee

8 Come with me from Lebanon, my spouse, with me from Lebanon look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards

Or
taken away
my love

9 Thou hast ravished my heart, my sister, my spouse, thou hast ravished my heart with one of thine eyes, with one chain of thy neck

Chap 1

10 How fair is thy love, my sister, my spouse! how much better is thy love than

3 Thy lips are like a thread of scarlet,] That is, thin and slender and of a bright red colour, giving sweetness, and grace to the discourse Bp Lenth

— thy temples are like a piece of a pomegranate] Rather Thy cheeks are like a piece of pomegranate within thy locks expressing that her cheeks partially shaded by her hair, looked more beautiful, like the seeds of the pomegranate (whose colour is white mixed with red) in the midst of the divided and Bp Lenth

4 Thy neck is like the tower of David] Her neck, tall and slender, erect, and moulded according to the most elegant proportions, and adorned with gold and jewels, is happily compared with a tower of well-known elegance and distinction in the citadel of Zion, adorned with every variety of splendid armoury Bp Lenth

6 — to the mountain of myrrh, &c] Myrrh and frankincense were among the most valued perfumes of the East The bridegroom therefore concludes his compliments on the bride's person, by comparing her to an entire heap of those precious essences Bp Percy

8 Come with me — my spouse] Here begins a new representation the style of the bridegroom being altered towards the bride whom he had before called by the name of "love, but now for the first time addresses under that of "spouse Bp Patrick

— from the top of Amana] Amana was a part of mount Lebanon Shenir and Hermon were parts of the same ridge of mountain Bp Patrick This invitation of the bridegroom is not to be taken literally but the words are to be understood in a figurative sense He invites the bride to his arms as to a place of safety and encourages her to look down in security amidst any danger with which she was threatened Lebanon Amana, Shenir and Hermon, were all places where some dangers were to be apprehended and it is in usual beauty in poetry, to represent a general idea by particulars that largely partake of it Bp Percy

wine and the smell of thine ointments than all spices Before CHRIST about 10

11 Thy lips, O my spouse, drop as the honeycomb honey and milk are under thy tongue, and the smell of thy garments is like the smell of Lebanon

12 A garden enclosed is my sister, my spouse, a spring shut up, a fountain sealed

13 Thy plants are an orchard of pomegranates, with pleasant fruits, || camphire, || Or cypre with spikenard,

14 Spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices

15 A fountain of gardens, a well of living waters, and streams from Lebanon

16 Awake, O north wind, and come, thou south, blow upon my garden, that the spices thereof may flow out Let my beloved come into his garden, and eat his pleasant fruits

CHAP V

1 Christ awaketh the church with his calling 2 The church having a taste of Christ's love is sick of love 3 A description of Christ by his graces

I AM come into my garden, my sister, my spouse I have gathered my myrrh with my spice, I have eaten my honeycomb with

9 — my sister, my spouse,] Or, perhaps, more literally, "my sister spouse" "Sister" seems here used as a term of endearment Bp Percy

— with one of thine eyes,] The words may be translated "with one glance of thine eyes" Bp Percy

— with one chain of thy neck] The Latin translation is more elegant, "with one curl or ringlet of thy neck" Bp Percy

11 Thy lips, — drop as the honeycomb] Expressing her sweet and melting words, a metaphor common to Greek and Orient writers Bp Percy

— like the smell of Lebanon] The trees which grew upon mount Lebanon produced many aromatick gums and pieces, as frankincense among others Bp Patrick

12. — a fountain sealed] This alludes no doubt to what was sometimes practised in the East, in order to secure the water, fountains to the proper owners Parkhurst

13 Thy plants are &c] The bridegroom, having in the foregoing sentence called the bride an "enclosed garden," here carries on the metaphor, and compares her virtues and accomplishments to all the choicest productions of an Eastern orchard Bp Patrick

14 — calamus] Sweet-scented cane Parkhurst

— and aloes,] By "aloes" here seems plainly meant the lign aloes or wood-aloes, the finest sort of which is the most precious of all the woods with which we are acquainted Its scent, when in the mass, is very fragrant and agreeable The smell of the common doe wood is also pleasant, but not so strongly perfumed as the former. Parkhurst

Chap V ver 1 I am come into my garden, &c] The bridegroom here returns an answer to the invitation of the bride in the latter part of the foregoing chapter and testifies his acceptance by coming to taste and rest upon the fruit of her garden — after the manner of those countries he calls his friends and companions to be partakers of it with him His receiving fruit from the garden is expressed by the words, "I have gathered my myrrh, &c" Then follows the feast, (which they always in a

Before
CHRIST
about 1014

Or
and be
drunken
with

my honey, I have drunk my wine with my milk eat, O friends, drink, yea, || drink abundantly, O beloved

2 ¶ I sleep, but my heart waketh *it is* the voice of my beloved that knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled for my head is filled with dew, *and* my locks with the drops of the night

3 I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?

4 My beloved put in his hand by the hole of the door, and my bowels were moved || for him

5 I rose up to open to my beloved, and my hands dropped *with* myrrh, and my fingers *with* † sweet smelling myrrh, upon the handles of the lock

6 I opened to my beloved, but my beloved had withdrawn himself, *and* was gone my soul failed when he spake I sought him, but I could not find him, I called him, but he gave me no answer

7 The watchmen that went about the city found me, they smote me, they wounded me, the keepers of the walls took away my veil from me.

8 I charge you, O daughters of Jerusalem, if ye find my beloved, † that ye tell him, that I *am* sick of love

† Heb.
what

when they gathered the fruits of the earth,) in these words, "I have eaten my honeycomb with my honey, &c. Honey is mentioned in preference to other things, because in Eastern countries it was a principal and favourite food, as appears from its having been among the presents sent to Joseph, when governor of Egypt, Gen. 43: 11 and among those brought to David by the great men of his country, 2 Sam. xvii. 29. As honey comprehends all the royal dainties which were to be eaten, so the wine and milk mentioned comprehend all the liquors given at the feast. Bp Patrick

2 — *my undefiled*] Rather, "my perfect one," so the Hebrew word properly signifies, one possessed of all accomplishments, both of mind and body. Bp Percy

11 *His head is as the most fine gold,*] Though the ancients prized golden or flaxen locks yet this cannot be the sense here, as his hair is said to be black. The expression probably alludes to the custom which then prevailed of using a powder of a golden colour as also golden ornaments in the hair. Dr Duell Allusion may perhaps be made to the Eastern custom of tinging the hair and face with a vegetable substance called henna, which gives them a yellowish or golden tincture. Michaelis Or it is only a metaphorical expression to denote consummate excellence and beauty. Sanctius

10 *His eyes are as the eyes of doves &c.*] In the original, "His eyes are like doves." The most common pigeon in the East is of a deep blue colour, and the meaning here seems to be, "His eyes are like blue pigeons by the foam of waters, by which the blue iris of the eye, surrounded by the white is compared to a pigeon amidst the white foam of waters. But, as if the foam of water was not sufficient to satisfy the poet, it is added "washed in milk," dipping themselves in milk, thus further contrasting the blue centre of the eye with the surrounding white. Fragments to Calvat

12 *His cheeks are as a bed of spices,*] The word translated

9 ¶ What is thy beloved more than *another* beloved, O thou fairest among women? what is thy beloved more than *another* beloved, that thou dost so charge us?

Before
CHRIST
about 1014

10 My beloved is white, and ruddy, † the chiefest among ten thousand

† Heb.
a standard
bearer

11 His head is as the most fine gold, his locks are || bushy, and black as || Or, curled

12 His eyes are as the eyes of doves by the rivers of waters, washed with milk, and † fitly set

Chap. 1
1 & 12
† Heb.

13 His cheeks are as a bed of spices, as || sweet flowers his lips like lilies, dropping sweet smelling myrrh

† Heb.
that
flourished
and
laved

14 His hands are as gold rings set with the beryl his belly is as bright ivory overlaid with sapphires

† Heb.
in
the foot of
a my
Or
laved
perfumes

15 His legs are as pillars of marble, set upon sockets of fine gold his countenance is as Lebanon, excellent as the cedars

16 His mouth is most sweet yea, he is altogether lovely This is my beloved, and this is my friend, O daughters of Jerusalem

† Heb.
his
relative

CHAP. VI

1 The church professeth her faith in Christ 4 Christ sheweth the graces of the church, 10 and his love towards her

"spices," sometimes signifies odiferous plants and flowers of the garden. Perhaps then it may here mean, "roses," and the words may convey a comparison of the pleasing ruddiness which he with diffused over his cheeks to the colour of a bed of roses. Harmer

— *his lips like lilies,*] According to some, this comparison is made from the fineness and delicate softness of his lips but Pliny mentions lilies of a deep red colour, which he says, were much esteemed in Syria, and to this perhaps allusion is made or perhaps the comparison may be not to the colour, but to the odiferous sweetness of the lily. Dropping sweet smelling myrrh, that is, from which words flow more precious and more pleasant than the richest and most fragrant myrrh. Bp Patrick Parkhurst Allusion seems to be made to honeydew observable in inverted-flowered lilies similar to the standing sweet dew on the crown imperial, now common among us. So I Brown

14 *His hands are as gold rings*] His hands are as gold finely turned, beset with a chrysolite. Bp Percy Or the meaning may be, that "he had on his fingers golden rings set with a chrysolite." Bp Patrick

— *bright ivory overlaid with sapphires*] Perhaps, "is an ivory plate, enclosed with sapphires" meaning to express the white skin covered with a purple robe. Michaelis

15 *His legs are as pillars of marble,*] Alluding perhaps to the strength and firmness of his stature, or else to the colour of the garments. Bp Patrick

— *his countenance is as Lebanon*] Of the two celebrated mountains in Judea, Lebanon and Carmel, the former was celebrated for its height, ruggedness, and the abundance of its vast and towering cedars, the latter for its richness and fertility abounding with vineyards, olive grounds, and corn fields. Hence the former is here employed to express masculine dignity, as the latter is (chap. vii. 5) to convey an idea of female beauty. Bp Leath

Before
CHRIST
about 1014.

WHITHER is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

* Chap 2
16 & 7 10

3 I am my beloved's, and my beloved is mine: he feedeth among the lilies.

4 ¶ Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.

5 Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead.

* Or,
they have
guzzled me
up

* Chap 4
1

6 Thy teeth are as a flock of sheep which go up from the washing, whereof every one beateth twins, and there is not one barren among them.

7 As a piece of a pomegranate are thy temples within thy locks.

8 There are threescore queens, and fourscore concubines, and virgins without number.

9 My dove, my undefiled is but one, she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her, yea, the queens and the concubines, and they praised her.

10 ¶ Who is she that looketh forth as the

Chap VI ver 1 — beautiful — as Tirzah,] Tirzah was a beautiful situation in the tribe of Judah, chosen by Jeroboam for the seat of his kingdom. The name implies "a delightful city." *Bp Patrick*

— comely as Jerusalem,] Jerusalem was esteemed the most charming place in all Palestine, and is called by Jeremiah, "the perfection of beauty, I am it." *Bp Percy*

— terrible as an army with banners,] These words may be rendered, 'dazzling as bannered hosts.' The word translated 'terrible,' properly signifies 'amazing,' exciting awe and consternation. *Bp Percy* Some refer the expression to the gravity, or rather severity, of her countenance, which forbade all near approaches to so great a beauty. *Bp Patrick*

8 There are threescore queens, &c.] It is the common opinion that Solomon here alludes to the number of his own wives, and that he composed this song before he multiplied his wives to the prodigious extent related at 1 Kings xi. 1, &c. But it is more probable that he alludes generally to the custom of other princes in the East who besides their principal wives that were solemnly espoused and endowed, had also others who were called concubines. The terms 'threescore' and 'fourscore' are probably used for an uncertain number. *Bp Patrick*

10 — etc. I was aware,] The meaning of this verse seems to be that the spouse, hearing such high commendations of herself, both from the bridegroom, and from the persons mentioned at ver 10 says with great humility that she was not conscious to herself of such perfection. (For so the first words appear to signify in the Hebrew, 'I did not know it, or "I did not think so,"') but is induced thereby to make the greatest speed, so as to preserve the character which he had given her, and to go along with him into his garden (which she had neglected before, ver 2,) there to give a good account of her proficiency. For which purpose she seems in a sudden to take leave of her friends, (who had charitably ac-

company, fair as the moon, clear as the sun, and terrible as an army with banners?

Before
CHRIST
about 1014.

11 I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.

12 † Or ever I was aware, my soul made me like the chariots of Aimmu-nadab.

* Heb
I know not
Or
set me in
the chariots
of my
people
Or
of Ma-
nassah

13 Return, return, O Shulamite, return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.

CHAP. VII.

1 A further description of the church's graces. 10 The church professeth her faith and desire.

HOW beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman.

2 Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat set about with lilies.

* Heb
mixture

3 Thy two breasts are like two young roes that are twins.

* Chap 4 5

4 Thy neck is as a tower of ivory, thine eyes like the fishpools in Heshbon, by the gate of Bath-rabbim: thy nose as the tower of Lebanon which looketh toward Damascus.

companyed her to seek him,) that she might for some time enjoy his society alone, which is the ground of their calling upon her to return, in the next verse. This is the best account I can give of these two last verses. It is supposed that Aimmu-nadab was some great captain, who industriously pursued his victories or advantages with very swift chariots. *Bp Patrick*

Chap VII ver 1 — thy feet with shoes,] Rather perhaps, 'thy feet within thy sandals.' The Hebrew women were remarkably nice in adorning their sandals, and in having them fit so neatly as to display the fine shape of the foot. Thus Judith's sandals are mentioned, together with the bracelets and other ornaments of jewels, with which she set off her beauty when she went to captivate the heart of Holofernes, (Judith x. 4) and it is expressly said, that 'her sandals ravished his eyes, chap. xvi. 9. *Bp Percy*

— the joints &c.] The Greek translators render this word, 'the whole proportion,' or 'model.' The expression here seems to refer to the clothing which the bride wore, which agrees with the words which follow, 'the work of the hands of a cunning workman.' *Bp Patrick*

2 — an heap of wheat set about with lilies.] It was usual with the Jews, when their wheat had been threshed out and fanned to lay it in heaps, (Ruth ii. 7. Hagg ii. 16.) and a their threshing floors were in the open air, in order to so strike cattle they stuck them round with thorns, (Hos. x. 11.) These, as a compliment to the spouse, are here converted into a fence of lilies. We may suppose that Solomon here alludes to a custom, which they might have in Palestine, of strutting flowers round the heaps of corn after it was winnowed. *Bp Percy*

4 — thine eyes like the fishpools.] Thine eyes are clear and serene as the pools in Heshbon by the gate of Bath-rabbim, (which was one of the gates of Heshbon) 'thy nose is finely formed as the tower of Lebanon which looketh toward Damascus.' *Bp Percy*

Before
CHRIST
about 1014

Or,
Crimson,
† Heb
Leviticus

5 Thine head upon thee is like || Carmel,
and the hair of thine head like purple, the
king is † held in the galleries

6 How fair and how pleasant art thou,
O love, for delights

7 This thy stature is like to a palm tree,
and thy breasts to clusters of grapes.

8 I said, I will go up to the palm tree, I
will take hold of the boughs thereof: now
also thy breasts shall be as clusters of the
vine, and the smell of thy nose like ap-
ples,

9 And the roof of thy mouth like the
best wine for my beloved, that goeth down
† sweetly, causing the lips || of those that are
asleep to speak.

10 ¶ I am my beloved's, and his desire
is toward me.

11 Come, my beloved, let us go forth in-
to the field, let us lodge in the villages

12 Let us get up early to the vineyards,
let us see if the vine flourish, whether the
tender grape † appear, and the pomegra-
nates bud forth: there will I give thee my
loves

13 The mandrakes give a smell, and
at our gates are all manner of pleasant
fruits, new and old, which I have laid up
for thee, O my beloved

CHAP VIII

1 The love of the church to Christ 6 The vehemency of
love 8 The calling of the Gentiles 14 The church
prayeth for Christ's coming

5 — the hair of thine head like purple,] Meaning perhaps the
colour which we call auburn. Dr Hodgson The meaning of the
word translated "hair" is, not certain it may admit the sense
"hair lace" "a fillet or bandage" Bp Patrick, Dr Durell

7 — thy stature is like to a palm tree,] The palm tree is re-
markable for its slenderness and height At present there are
but few palms to be seen in Judea, but formerly, it is probable,
they were very abundant, as they are stamped on the Roman coins
which belonged to this country, and are much spoken of by
Roman writers, when they treat of this country Harmer

8 I said, I will go up to the palm tree,] The comparison is
made to the palm tree, because that tree rises straight as well as
high, and therefore sets forth that part of comeliness which con-
sists in stature Sir T Brown has ingeniously observed, that the
expression "I will go up, and take hold of the boughs," is pecu-
liarly appropriate, since the palm tree bears its boughs only at the
upper part Some understand by the words which we translate
"clusters of grapes," dates, which are the fruit of the palm. Bp
Patrick The word "boughs" is rendered in the Latin trans-
lation "fructus," and, in the Greek, in the same sense, "topos," since
the clusters of fruit in the palm tree really grow on the top of the
stalk Parkhurst

9 — the roof of thy mouth &c,] The word literally signifies,
"thy palate," which is here figuratively put for "thy speech,"
which issues thence Bp Percy

13 The mandrakes give a smell,] The Hebrew word, translated
"mandrakes," occurs only here and at Gen xxx 14 Conjectures
about its meaning have been most various

— at our gates] It has been supposed that this passage re-

0 THAT thou wert as my brother, that
sucked the breasts of my mother I
when I should find thee without, I would
kiss thee; yea, I should not be despised,

2 I would lead thee, and bring thee into
my mother's house, who would instruct me
I would cause thee to drink of a spiced wine
of the juice of my pomegranate

3 His left hand should be under my
head, and his right hand should embrace me

4 I charge you, O daughters of Jerusa-
lem, that ye stir not up, nor awake my
love, until he please

5 Who is this that cometh up from the
wilderness, leaning upon her beloved? I
raised thee up under the apple tree: there
thy mother brought thee forth: there she
brought thee forth that bare thee

6 ¶ Set me as a seal upon thine heart,
as a seal upon thine arm: for love is strong
as death, jealousy is † cruel as the grave:
the coals thereof are coals of fire, which
hath a most vehement flame

7 Many waters cannot quench love, nei-
ther can the floods drown it: if a man
would give all the substance of his house
for love, it would utterly be contemned

8 ¶ We have a little sister, and she hath
no breasts: what shall we do for our sis-
ter in the day when she shall be spoken for?

9 If she be a wall, we will build upon her
a palace of silver: and if she be a door, we
will inclose her with boards of cedar

10 I am a wall, and my breasts like tow-

Before
CHRIST
about 1014

† Heb
they should
not despise
me

Prov 9 2

Chap 2 6

Chap 2 7

† Heb
why should
we stir up
or awake
Chap 3 6

† Heb
hard

lates to the custom of decking the gates of new-married persons
with festoons of fruits and flowers Or perhaps the meaning may
be, "in our hoards" As the gates in Judea were usually large
buildings, it is not improbable that the repositories for fruit were
either over them, or near them Bp Percy

Chap VIII ver 2 — to drink of spiced wine] This is thought
to allude to a custom of the parties drinking wine from the
same cup in one part of the marriage ceremony We know
that spiced wine was a great delicacy in the East It was not
peculiar to the Jews, the Romans lined their vessels with odo-
riferous gums, to give the wine a warm bitter flavour and it is
said, that the Persians and Spaniards have a similar method of giving
their wines a favourite relish The word rendered "juice" by
our translators, is properly new wine or must, and "the juice of
the pomegranate" is either new wine made with the juice of
pomegranates, which the Turks about Aleppo still mix with their
drinks for this purpose, or rather wine made of the juice of pome-
granates, of which, Sir J Chardin says, they still make considera-
ble quantities in the East Harmer

6 Set me as a seal &c,] These are the words of the bride be-
seaching her beloved to keep her always in mind for that was
the purpose of having the name or picture of a beloved person en-
graven on a seal or jewel, and wearing it near the heart, to testify
great esteem and a constancy of affection Bp Patrick O charge
me as a seal, &c, that I place me so that I may never slip out of thy
memory or affection this request I make out of fervent love,
which is strong and irresistible as death, especially when height-
ened by jealousy, or a fear of losing the beloved object Bp
Percy

† Heb
power

[illegible]

16. My tongue shall praise thee, O Lord, before
me: thou, O Lord, shalt be praised: thou,

11 Solomon had a vineyard near Jerusalem, beside the city, which he gave to his servants, and he made the ground to be planted, and to make the grapes, and he gave the vineyard to his servants, and he committed to her, and he gave to her the vineyard, and he gave to her the vineyard, but his vineyard, which he gave to her, was near Jerusalem, a place near Jerusalem, (where there were many vineyards, and he had a very large vineyard, which he gave to her for a thousand pieces of silver, or shekels, and the price of which made two hundred pieces for his own profit, she implies that much greater would be the increase which she was likely to make by her own care and diligence.

14 [the mountains of spices] Upon the mountains where spices grow, what particular mountains are meant, cannot

sand, and those that were of Before
two hundred. CHRIST about 1014

13. Thru the garden, the garden,
The companion, the voice: cause
me to hear.

thoughtlike you
the more

and be
The away

The emotional content of the poem can
 elicit a new natural expression of tenderness and

[illegible]

END OF THE FIRST VOLUME.

GENERAL INTRODUCTION

TO

THE PROPHEETS.

It is universally acknowledged, that the remaining books of the Old Testament, namely, the sixteen prophetical books, and the Lamentations of Jeremiah, were the productions of the persons whose names they bear. The Prophets profess themselves to be the respective authors of these books, and this internal testimony is confirmed both by Jewish and Christian tradition. *Bp Tomline.*

The Prophets were those distinguished persons, who were raised up by God among the Israelites as the ministers of His dispensations. They flourished in a continued succession for above a thousand years, (Luke 1:70,) reckoning from Moses to Malachi, all cooperating in the same designs, and concurring in one spirit to deliver the same doctrines, and to prophesy concerning the same future blessings. Moses, the first and greatest of the Prophets, having established God's first covenant, those who followed him were employed in explaining its nature, in pointing out its spiritual meaning, in instructing the Jews, and in preparing them for the reception of that second dispensation which it prefigured. Their pretensions to be considered as God's appointed servants were demonstrated by the unimpeachable integrity of their characters; by the intrinsic excellence and tendency of their instructions; and by the disinterested zeal, and undaunted fortitude, with which they persevered in their great designs. These were still farther confirmed by the miraculous proofs which they displayed of Divine support, and by the immediate completion of many of the prophecies which they uttered. Such were the credentials of their exalted character, which the Prophets furnished to their contemporaries, and we, who, having lived to witness the appearance of the second dispensation, can look back to the institution which subsisted between the two covenants, have received additional evidence of the inspiration of the Prophets in the attestations of our Saviour and His Apostles, and in the retrospect of a permanent and gradually maturing scheme of prophecy, connected in all its parts, and ratified in the accomplishment of its great object, the coming of the Messiah. We have still farther incontrovertible proofs of their Divine appointment in the numerous prophecies, which in these latter days are fulfilled, and still under our own eyes continue to receive their completion. *Dr Gray.*

The prophetical writings present us with the worthiest and most exalted ideas of the Almighty, the justest and purest notions of piety and virtue, the most awful denunciations against wickedness of every kind, publick and private, the most affectionate expostulations, the most inviting promises, and the warmest concerns for the publick good. And, besides all this, they contain a series of predictions relating to our blessed Lord, in which, all the remarkable circumstances of His birth, life, ministry, miracles, doctrines, sufferings, and death, are foretold in so minute and exact a manner, (more particularly in the prophecy of Isaiah,) that it might almost be thought they were describing all these things after they had happened, if it were not known, that these prophecies were confessedly written many hundred years before Christ came into the world, and were, during all that time, in the possession of the Jews, who were the mortal enemies of Christianity, and therefore would never set themselves to forge prophecies, which most evidently prove Him to be what He professed to be, and what they denied Him to be, the Messiah, and the Son of God. It is to this part of Scripture that our Lord particularly directs our attention, when He says, "Search the Scriptures; for they are they which testify of Me." (John 5:39) No testimony can be more satisfactory and convincing than this, to any one that reads them with care and impartiality, and compares their predictions concerning our Saviour, with the history of His life given by those who constantly lived and conversed with Him. *Bp Porteus.*

The language of the Prophets is remarkable for its magnificence. Each writer is distinguished for peculiar beauties, but their style in general may be characterised as strong, animated, and impressive. Its ornaments are derived, not from accumulation of epithet, or laboured harmony, but from the great grandeur of its images, and the majestic force of its expressions. It is varied with striking propriety, and enlivened with quick but easy transitions. Its sudden bursts of eloquence, its earnest warmth, its affecting exhortations and appeals, afford very interesting proofs of that lively impression, and of that inspired conviction, under which the Prophets wrote, and which enabled them among a people, not distinguished for genius, to surpass in every variety of composition the most admired productions of Pagan antiquity. If the imagery employed by the sacred writers appears sometimes to partake of a coarser nature, it must be recollected, that the Eastern manners and languages required the most forcible representations, and that the masculine and virgulent spirit of the Prophets led them to adopt the most energetic and descriptive expressions. No style is perhaps so highly figurative as that of the Prophets. Every object of nature and of art, which could furnish allusions, is explored with industry. Every scene of creation, and every page of sacred history, seems to have unfolded its rich varieties to the sacred writers, who, in the spirit of Eastern poetry, delight in every kind of metaphorical embellishment.

It remains to be observed, that the greatest part of the prophetical books, as well as those more especially styled poetical, were written in some kind of measure of verse. This is evident, not only from the peculiar selection of unusual expressions and phrases, but also from the artificial arrangement and regular distribution of many sentences, which run in parallel divisions, and correspond, as it were, in equal periods; but whether this resulted from the observance of certain definite numerical measures, or was regulated by the ear and the harmony of lines of similar cadence, is uncertain. The sedulous modulation however, which in consequence obtained, was so strong, as to be transmitted, and to predominate, in our translation.

The Prophets probably collected their own prophecies into their present form indisputably the prophecies were composed and published by those prophets whose names they severally bear. As their genuine productions, they were received into the Jewish canon, and were read in the Jewish synagogues after the persecution of Antiochus Epiphanes, when the reading of the law was interdicted, and they continued so to be read to the days of our Saviour, from whose time they have formed a part of the service in the Christian churches. They are, with great propriety received into our churches as illustrating the grand scheme of prophecy, and as replete with the most excellent instruction of every kind. The predictions which they contain were principally accomplished in the ap-

GENERAL INTRODUCTION TO THE PROPHETS

pearance of Christ. Some however, which referred to the dispersion and subsequent state of the Jews, as well as to the condition of other nations still continue under our own eyes to be fulfilled, and will gradually receive their final and consummate ratification in the restoration of the Jews, in the universal establishment of Christ's kingdom, and in the second advent of our Lord, to "judge the world in righteousness." *Dr. Gray*

Concerning the order in which all the Prophets are supposed to have flourished, see the following Table, taken from *Dr. Gray's Key to the Old Testament*

The Prophets in their supposed order of time, arranged according to Blair's Tables, with but little variation

	BEFORE CHRIST	KINGS OF JUDAH	KINGS OF ISRAEL
{ Jonah	Between 856 and 781		{ Jehu and Jehoahaz, according to Bp Lloyd, but Joash and Jeroboam the second, according to Blair
Amos,	810 and 785	Uzziah, chap 1 1	Jeroboam the second, chap. 1. 1
Hosca,	810 and 725	{ Uzziah, Jotham, Ahaz, the third year } of Hezekiah	Jeroboam the second, chap 1 1
Isaiah,	810 and 698	{ Uzziah, Jotham, Ahaz, and Hezekiah, chap 1 1 and perhaps Manasseh.	
Isa.	{ 810 and 660, } or probably later	Uzziah, or possibly Manasseh.	
Micah,	758 and 699	Jotham, Ahaz, and Hezekiah, ch 1 1	Pekah and Hosca.
Nehum.	720 and 698	{ Probably towards the close of Hezekiah's reign	
Zephaniah,	640 and 602	In the reign of Jomah, chap 1 1	
Jeremiah,	628 and 586	In the thirteenth year of Josiah	
Habakkuk,	612 and 598.	Probably in the reign of Jehoiakim	
Daniel,	606 and 534	During all the captivity	
Obadiah,	588 and 583	{ Between the taking of Jerusalem by Nebuchadnezzar, and the destruction of the Edomites by him	
Ezekiel,	595 and 536	During part of the captivity	
Haggai,	About 520 to 518	After the return from Babylon.	
Zechariah,	From 520 to 518, or longer		
Malachi,	Between 436 and 397		

THE BOOK OF THE PROPHET ISAIAH.

INTRODUCTION

ISAIAH was of the tribe of Judah, and it is supposed that he was descended from a branch of the royal family. He was the eldest of the four great prophets, and entered upon his prophetic office in the 1st year of Uzziah's reign, about 758 years before Christ. It is uncertain how long he continued to prophesy; some have thought that he died in the fifteenth or sixteenth year of Hezekiah's reign; and in that case he prophesied about forty-five years. But it appears more probable that he was put to death by command of Manasseh in the first year of his reign, in which case he prophesied more than sixty-one years. It is said that he was sawn under with a wooden saw; and that mode of his death is supposed to be alluded to in the Epistle to the Hebrews chap. xi. 7. *Bp Tomline*

The name of Isaiah is, as Vitrings has remarked, in some measure descriptive of his character, since it signifies "the salvation of Jehovah." He has always been considered as a prophet of the highest eminence, and looked up to as the brightest luminary of the Jewish church. He has been emphatically styled, "the Evangelical Prophet," so copiously and clearly does he describe the Messiah, and characterize His kingdom, favoured, as it were, with an intimate view of the Gospel state, from the very birth of our Saviour to be "conceived of a virgin, to that glorious and triumphant period, when every Gentile nation shall bring a clean offering to the Lord, and 'all flesh shall come to worship before Him, chap. lvi. 20, 23. The author of Ecclesiasticus, in his fine and discriminating encomium on the Prophets, says of Isaiah, that "he was great and faithful in his vision," and that "in his time the spirit went backward, and he lengthened the king's life." He saw by an excellent spirit what should come to pass at the last, Eccles. xlviii. 22, 25. It is certain that Isaiah, in addition to his other prophetic privileges, was invested on some particular occasions with the power of performing miracles, 2 Kings xx. 11. 2 Chron. xxxii. 31. It is remarkable, that his wife is styled a prophetess, chap. viii. 3. He himself appears to have been raised up, as a striking object of veneration among the Jews, and to have regulated his whole conduct in subserviency to his sacred appointment. His sons likewise were for types and figurative pledges of God's assurances, chap. viii. 18, and their names and actions were intended to awaken a religious attention in the persons, whom they were commissioned to address, and to instruct. See chap. vii. 3, viii. 1. *Dr Gray*

Though Isaiah gives so copious and circumstantial an account of the promised Messiah, and His kingdom, that he has been emphatically called 'the Evangelical Prophet,' his Book is not confined to prophecies relative to our Saviour: it contains many other predictions, and likewise several historical relations. It may be considered under six general divisions. The first division consists of the first five chapters, containing a general description of the state and condition of the Jews in the several periods of their history, the promulgation of the Gospel, and the coming of Christ to judgment. The second division consists of the seven next chapters, containing in the seventh the promise to Ahaz, which was predictive of Christ, whose nature, birth, and kingdom, are distinctly described in the ninth chapter: the denunciations of punishment upon the Assyrians, in the tenth chapter: (an interruption to this glorious subject, which is resumed in the eleventh, where the Prophet breaks out into a hymn of praise, celebrating the future triumphant state of the Church.) The third division, which reaches from the thirteenth to the twenty-seventh chapter inclusive, begins with a very remarkable prophecy of the destruction of Babylon, which is considered as a type of Antichrist: it then describes the fate of the Jews, Egyptians, Moabites, Philistines, Arabians, Syrians, and Egyptians, and concludes in a manner similar to the last. The fourth division, which extends from the twenty-eighth to the thirty-fifth chapter inclusive, contains predictions relative to the then approaching invasion of Sennacherib: but it is interspersed with severe reproofs and threats against the Jews for disobedience and wilful blindness, and also with consolatory promises to those who should remain faithful in the service of God, alluding frequently to the times of the Gospel. The thirty-sixth and two following chapters, which constitute the fifth division, give an historical account of the invasion of Sennacherib, and of the prolongation of Hezekiah's life. The sixth division reaches from the thirty-ninth chapter to the end of the Book: here the Prophet generally addresses his countrymen as being actually in the captivity which he had previously foretold; he predicts the total destruction of the empire of Babylon, and the restoration of the Jews to their own land by their great deliverer (Christ), whom he represents the Almighty as calling upon by name to execute His will, about 200 years before he was born. In this latter part of the Book are principally contained the numerous prophecies already noticed, concerning the birth, ministry, death, and religion of Christ, together with a variety of circumstances, which were to precede and follow His incarnation. *Bp Tomline*

In some of his prophecies concerning Christ and the Christian church, Isaiah is so particular, that his discourse in certain parts looks more like a history of things past, than a prediction of that which was to come. St Jerome, who had often read him, and considered him very carefully, says, 'he deserves the name of an Evangelist rather than of a Prophet' and indeed he is more frequently quoted through the New Testament than any other of the Prophets. For this reason it is, that this Book, by ancient and immemorial custom, is appointed to be read in our churches at a particular season of the year, as being the best preparative for the advent of our Lord, the founder of our Faith, and the apostles, the portraiture of the nature, person, and offices of the Messiah, and of the great things which He hath done and suffered for us. *Reading*

The style of Isaiah has been universally admired as the most perfect model of the sublime: it is distinguished for all the magnificent and for all the sweetness, of the Hebrew language. The variety of his images, and the animated warmth of his expressions characterize him as unequalled in point of eloquence: and if we were desirous of producing a specimen of the dignity and beauty of the Scripture language, we should immediately think of having recourse to Isaiah. St Jerome speaks of him as conversant with

exultation in the first chapter, up to the concluding description in the thirty-fifth, where there is one continued play of inspired wisdom, revealing its oracles and precepts for the instruction of mankind. *Dr Gray*

Before
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CHAP. I.

Isaiah complaineth of Judah for her rebellion 5 He lamenteth her judgments 10 He upbraideth their whole service 16 He exhorteth to repentance, with promises and threatenings 21 Reminding their wickedness, he denounceth God's judgments 25 He promiseth grace, 28 and threateneth destruction to the wicked

THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah

2 Hear, O heavens, and give ear, O earth for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me

3 The ox knoweth his owner, and the ass his master's crib but Israel doth not know, my people doth not consider

4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward

5 Why should ye be stricken any more? ye will revolt more and more the whole head is sick, and the whole heart faint

6 From the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrifying sores they have not been closed, neither bound up, neither mollified with ointment

7 Your country is desolate, your cities are burned with fire your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city

9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah

10 Hear the word of the LORD, ye rulers of Sodom, give ear unto the law of our God, ye people of Gomorrah

11 To what purpose is the multitude of your sacrifices unto me? saith the LORD I am full of the burnt offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he goats

12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more vain oblations, incense is an abomination unto me, the new moons and sabbaths, the calling of assemblies, I cannot away with, it is iniquity, even the solemn meeting

14 Your new moons and your appointed feasts my soul hateth they are a trouble unto me, I am weary to bear them

15 And when ye spread forth your hands, I will hide mine eyes from you

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Chap 5, 5.
Deut 28
51 52

† Heb. as the overthrown strong city

† I am

Rom 9 29

Gen 19 24

—

—

Prov 15

8 & 1 27

chap 66 3

Jer 6 20

Amos 5 21

† Heb. great he goats

† Heb. to be seen.

† Or grief

—

Prov 1

28

Jer 14 12

Mic 4 4

Chap I ver 1 *The vision of Isaiah &c*] The vision or revelation of the will of God made known to Isaiah by the Holy Spirit of prophecy, related chiefly to the kingdom of Judah, and the spiritual circumstances of the Jewish church but he does incidentally also speak of the ten tribes of the Moabites, Egyptians, &c the kingdom of Judah being a good deal concerned in the good or ill that befall their neighbours and the vision does not only pertain to the Jewish church but extends to the Christian also, the New Jerusalem *H Lomth, Wogan*

The prophecy contained in this first chapter stands single and unconnected making an entire piece of itself It contains a severe remonstrance against the corruptions prevailing among the Jews of that time, powerful exhortations to repentance, grievous threatenings to the impenitent and gracious promises of better times when the nation shall have been reformed by the just judgments of God *Bp Lowth*

2 *Hear O heavens &c*] God is introduced as entering upon a solemn pleading, before the whole world, against His disobedient people The same scene is more fully displayed in the opening of the fiftieth Psalm *Bp Lowth* See Deut xxxii, 1, and the note there

3 *Why should ye be stricken any more?*] God complains here that His judgments (as he had before done, ver. 2, respecting His mercy) had no effect upon His people Israel, and that nothing that He could do would bring them to consideration and make the better *Abp Tillotson*

6 *From the sole of the foot even unto the head there is no soundness*] The whole frame of the Jewish church is corrupted. *H Lomth*

7, 8, 9. *Your country is desolate, &c*] The Prophet speaks (as

prophets often do) of things future as present. See the note from Bp Lowth on Deut. xxxii 15 The passage may relate immediately to the times of Ahaz and Hezekiah but it must have a farther reference to the devastations made by the Chaldeans and by the Romans *Bp Newton*

8 — *as a cottage in a vineyard as a lodge &c*] Little temporary huts, covered with boughs, straw, turf, or the like materials for a shelter for the watchman who guarded the fruit against foxes, jackalls, &c See Cant ii 15 Fruits of the gourd kind are in great request in the Levant for their cooling quality *Bp Lowth* See note from Hasselquist on Num. xi 5

10 — *ye rulers of Sodom, — ye people of Gomorrah*] The incidental mention of these places in the preceding verse suggested to the Prophet this spirited address to the rulers and inhabitants of Jerusalem, under the character of princes of Sodom, and people of Gomorrah *Bp Lowth*

11 *To what purpose is the multitude of your sacrifices &c*] Those hypocritical services which had no godliness, no sincerity, no true love of God in them, were not the services which God required, (ver 12,) or took delight in God would not accept of vain compliments, nor be bribed with pretended gifts, offered only to excuse from duty, to compound for sin, and to palliate unjust dealing *Dr Waterland*

15 — *I will hide mine eyes from you* — *I will not hear*] *Why* is the reason of all this? Because they were defective in the moral duties of religion, as it follows, "your hands are full of blood, &c. No unatoned service, no positive part of religion whatsoever was ever acceptable, when moral duties were neglected nay, so far from this are they, that God rejects them with abhorrence and disdain. We see from this what was acceptable to God for itself

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† Heb
multiply
prayer
2 Chap 59
2
† Heb
blood
11 1st 3
11
10
10

yea, when ye † make many prayers, I will not hear your hands are full of † blood.

16 ¶ Wash you, make you clean, put away the evil of your doings from before mine eyes, † cease to do evil,

17 Learn to do well, seek judgment, † relieve the oppressed, judge the fatherless, plead for the widow

18 Come now, and let us reason together, saith the Lord though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land

20 But if ye refuse and rebel, ye shall be devoured with the sword for the mouth of the Lord hath spoken it.

21 ¶ How is the faithful city become an harlot! it was full of judgment, righteousness lodged in it, but now murderers

22 Thy silver is become dross, thy wine mixed with water

23 Thy princes are rebellious, and companions of thieves every one loveth gifts, and followeth after rewards they judge

† Jer 5 28
Zech 7 10

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† Heb
according
to purities

† Or
the that
turn of her
1 Tob 1 3
1 al 1 1
2 6 & 7
27 8 92 9
† Heb
breakin

not the fatherless, neither doth the cause of the widow come unto them

24 Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies

25 ¶ And I will turn my hand upon thee, and † purely, purge away thy dross, and take away all thy tin

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning afterward thou shalt be called, The city of righteousness, the faithful city

27 Zion shall be redeemed with judgment, and † her converts with righteousness

28 ¶ And the † destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed

29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water

and its own sake in the Jewish religion and under the Gospel our Saviour prefers a moral duty before any gift, Matt v 23, 24
Abp Tillotson

What Crail says here to the Jews for their overmultiplied fasts, and uncommanded sacrifices, He will say to all, who do anything that agrees not with His laws, however specious and plausible, however good and acceptable, it may seem to them God "cannot away with" anything but the performance of His own will
Bp Kennicott

16 Wash you, make you clean. This refers to the preceding verse, "your hands are full of blood," and alludes to the legal washing, commanded on several occasions Bp Lenth The pardon of sin upon repentance is expressed in Scripture by cleansing and purifying, to denote that the outward cleansing of the flesh was designed to put men in mind of the inward purification from sin and unrighteousness Dr Jenkin

16 17 — cease to do evil, Learn to do well. The order, in which these words are placed, was evidently designed to teach us that the foundation of acting right is the avoiding of every thing wrong several parts of Scripture lay down the same rule in almost the same terms, (see Amos v 15, and places there quoted in the margin,) and many express or imply the same doctrine Scarce any words are strong enough to express how much good there cessation from doing evil would produce, and how great is the importance of the plain humble duty of an inoffensive life, in proportion as we root out hurtful inclinations, right ones will not fail to shoot up, and bring forth fruit, if in less quantity, yet such as will be accepted, but probably in plenty Abp Serker

How is the faithful city become an harlot? See the note on xxxiv 16

22 Thy silver is become dross. Those good graces, which thou didst once profess to have, are now utterly corrupted and depraved, thine obedience, which was once sincere and pure, is now adulterated with abominable wickedness Bp Hall

thy wine mixed with water. An image used for the adulteration of wine, with more propriety than may at first appear, if what Thevenot says of the people of the Levant of late times was true of them formerly he says, & they never mingle wa-

ter with their wine to drink, but drink by itself what water they think proper for abating the strength of the wine Whereas the Greeks and Latins by mixed wine understood wine diluted and lowered with water the Hebrews generally mean by it, wine made stronger by the addition of higher and more powerful ingredients Drunkards are accordingly described, Prov xxiii 30, as "seeking mixed wine," and Isa v 22, as "mighty to mingle strong drink Such was the "spiced wine" mentioned Cant viii 2 And hence the Psalmist took that highly poetical and sublime idea of the cup of God's wrath, (see Ps lxxv 8,) called by Isaiah, "the cup of trembling, chap li 17 Bp Iow

24 — Ah, I will ease me of mine adversaries, See the notes on Gen vi 6

25 — take away all thy tin. A very small quantity of tin makes silver extremely brittle, and it is difficult to separate these two metals this gives peculiar force to the expression of the Prophet in this passage, as he had employed an allusion to silver at ver 22 Parkhurst

26 — I will restore thy judges as at the first &c. This relates, at least in its primary sense, to the restoration of the Jews after the seventy years of captivity The promise contained in the latter part of this verse, taken in its full extent, relates to more flourishing times of the Church than the world has yet seen W Lenth

29 For they shall be ashamed of the oaks &c. The sacrificing in groves and shady places was an ancient rite of idolatry This kind of worship is expressly forbidden in the law, Deut xii 2, 3, xvi 21 and yet practised so much in the times of idolatrous kings, that the practice was not quite laid aside under religious princes See 1 King xxi 14 xxii 43 W Lenth

30 — as a garden that hath no water. To enter into the energy of this comparison, we must consider, that in the hotter parts of the Eastern countries a constant supply of water is necessary for the cultivation and even to the existence of a garden There are none therefore without such a certain supply, either from some neighbouring river, or reservoirs collected from springs, or filled with rain-water in the proper season The immense works made by the ancient kings of Egypt for receiving the waters of the Nile,

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about 760.
Or,
and his
work

31 And the strong shall be as tow, || and
he maketh of it as a spark, and they shall
both burn together, and none shall quench
them

CHAR. II.

1 *Isaiah prophesieth the coming of Christ's kingdom* 6
Wickedness is the cause of God's forsaking 10 *He*
exhorteth to fear, because of the powerful effects of
God's majesty

THE word that Isaiah the son of Amoz
saw concerning Judah and Jerusalem

2 And it shall come to pass in the last
days, that the mountain of the LORD's
house shall be || established in the top of
the mountains, and shall be exalted above
the hills, and all nations shall flow unto
it

3 And many people shall go and say,

when it overflowed for such uses, are well known. Solomon men-
tions his own works of the kind, Eccles. ii. 5, 6. All the gardens
of Aleppo, according to Dr. Russell, are on the banks of the river
that runs by that city, or on the sides of the hill that supplies their
aqueducts. and Maundrell informs us, that at Damascus there is
not a garden that has not a fine quick stream running through it.
Hæmmer, Bp. Lenth

31 — and the maker of it] The marginal reading, "and his
work" expresses the sense better, namely, that the idolaters and
their devices shall perish together, however supported by secular
power, or recommended by worldly grandeur. *W. Lenth*

The same sense is conveyed by understanding the text in the
following manner. And that mighty idol, whereto ye trust, shall
be as tow, and the maker and worshipper of that idol shall be as
a spark, and both of them shall burn together with unquench-
able fire. *Bp. Hall*

Chap. II. The prophecy, contained in the second, third, and
fourth chapters, makes one continued discourse. The first five
verses of this chapter foretell the kingdom of Messiah, the conver-
sion of the Gentiles, and their admission into the Church. From
the sixth verse to the end is foretold the punishment of the unbe-
lieving Jews for their idolatrous practices, their confidence in
their own strength, and distrust of God's protection: and more-
over the destruction of idolatry in consequence of the establish-
ment of Messiah's kingdom. The whole of the third chapter,
with the first verse of the fourth, is a prophecy of the calamities
of the Babylonian invasion and captivity, with a particular
amplification of the distress of the proud and luxurious daugh-
ters of Zion. Chap. IV. 2—6, promises to the remnant, which
shall have escaped this severe purgation, a future restoration to
the favour and protection of God. This prophecy was probably
delivered in the time of Iotham, or perhaps in that of Uzziah.
Bp. Lenth

Ver. 1 *The word that Isaiah — saw*] That is, the vision
W. Lenth

2 *And it shall come to pass in the last days*] "The last days"
signify in the Prophets, the times of the Messiah. This phrase
by no means necessarily imports the speedy end of this material
world: but only that, how long soever God shall suffer it to en-
dure. He hath no subsequent dispensation in reserve, but hath
fixed the Christian for that doctrine, and service, and trial, by
which mankind are to express their obedience to Him, so long as
there shall continue to be any state of discipline or obedience at
all. *W. Lenth. Dean Stanhope*

— the mountain of the Lord's house &c.] From the situation
of the Jewish temple on mount Moriah, a mountain is made to
stand for the Christian Church, at the exaltation of which, and
its wonderful prosperity and enlargement, this passage is a pro-
phetical promise. *Bp. Hurd, Jos. Mede* As we see the glorious

Come ye, and let us go up to the mountain
of the Lord, to the house of the God of
Jacob, and he will teach us of his ways,
and we will walk in his paths: for out of
Zion shall go forth the law, and the word
of the LORD from Jerusalem.

4 And he shall judge among the nations,
and shall rebuke many people: and they
shall beat their swords into plowshares,
and their spears into pruninghooks: na-
tion shall not lift up sword against nation,
neither shall they learn war any more.

5 O house of Jacob, come ye, and let us
walk in the light of the LORD.

6 ¶ Therefore thou hast forsaken thy
people the house of Jacob, because they
be replenished || from the east, and are || Or
soothsayers like the Philistines, and they || more than
the east

characters here set forth in part brought to pass long ago, by the
enlarging of the Messiah's dominion over the many and distant
countries where His doctrine hath been received, so have we
reason to embrace those gradual advances of His kingdom in
men's hearts, as so many earnest and undoubted pledges of that
absolute and unbounded conquest, which He shall make over ig-
norance and error, when the season of exerting His grace more
plentifully shall come, and effectually prepare, as well as proclaim
the nearer approaches of His kingdom of glory. *Deqn. Stanhope*

3 — Come ye, and let us go up to the mountain of the Lord.]
That is, Let us join ourselves to the Christian Church. The
phrase alludes to the Jews going up in companies to Jerusalem at
the three solemn feasts of the year. *W. Lenth*

4 — nation shall not lift up sword against nation, &c.] Through-
out the Prophets, the time of the Messiah is represented as a time
of universal peace and godliness, in which the natures of men
should be changed, and all malice and ill-nature rooted out. He
Himself is called "the Prince of Peace," chap. ix. 6. The spiritual
sense implies Christ's being the Great Peace-maker, who should
reconcile both Jews and Gentiles to God, and to each other. But
if we look upon this and the like prophecies, as foretelling the
outward peacefulness of the kingdom or Church of Christ, they
seem to relate to some future flourishing state of the Church,
when, after having subdued all His enemies, He shall give rest
unto His faithful servants. 2 Thess. i. 7. *Dr. I. Burnett, W. Lenth*. See notes on chap. ix. 6.

6 — Therefore thou hast forsaken thy people — because &c.] This
might more clearly be translated, "For this reason Thou hast for-
saken Thy people, because," &c. *W. Lenth*

— they be replenished from the east, and are soothsayers &c.]
Chaldea and Syria, situated to the east of Judea, were famous for
pretenders to divination, &c. (see chap. xlvii. 13, Num. xxiii. 7,) as
were the Philistines, who lay to the west, 1 Sam. vi. 2. The
Jews invited and encouraged these. *W. Lenth*. Now the consult-
ing of wizards and diviners, as was practised by the nations of Ca-
naan, paying any regard to those pretenders to Divine knowledge
or suffering such to live among them, is prohibited, Deut. xviii.
10—14, as also filling the land with horses, gold and silver,
(ver. 7,) is in direct contradiction to God's command in the law,
Deut. xvii. 16, 17. *Dr. Bertram, Bp. Lenth*. God therefore forbids
His people the use of horses and chariots, Deut. xx. 1, 4. He
promises that He will be to them instead. This law, therefore, was
to be a standing trial of princes and people, whether they had con-
fidence in God their Deliverer. He had taken the defence of
Israel upon Himself, and, whenever the people took it off of His
hands, they were sure to be undone. There was no moral evil in
having a country full of horses: but the kings of Israel were ex-
alted to the throne on condition that they should renounce such
assistance, and depend on God for rulers: in the day of battle
Joshua, the Judges, and David, observed His law, and Solomon,

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Or
land with
children

¶ please themselves in the children of strangers.

7 Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots.

8 Then land also is full of idols; they worship the work of their own hands, that which their own fingers have made.

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

10 ¶ Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.

12 For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low.

13 And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan,

for a time but in his reign things quickly changed, and his successors followed his example. *Bp Sherlock.* See the notes on Deut xvii 16, Josh xi 6, 1 Kings x 28, 2 Kings xxiii 29.

9 — *forgive them not*] That is, Thou wilt not forgive them. The imperative is here taken for the future. See the like instances, chap. vi 10, xxiii 16, Zech xiii 7. God's judgments are sometimes foretold as imprecations: many of those in the Psalms may be understood as so many predictions. *W Louth.* See notes at Ps v 10 Ps cix.

10 — *Enter into the rock, &c.*] The remainder of the chapter is a prediction of some general judgment, ending in the utter destruction of the Jewish land and government. Such was that of the captivity: many of the expressions, however, are such as relate to the last judgment, for, all God's particular judgments being earnest of the last and general, the same expressions are common to both. Compare chap. xiii 10, xxiv 1, Joel iii 15, Matt xxiv 29, 2 Pet iii 10. *W Louth.*

11 — *upon all the cedars of Lebanon, &c.*] In many other places cedars of Lebanon, and oaks of Bashan, are used, in the way of metaphor and allegory, for kings, princes, potentates, mountains and lofty hills, for kingdoms, states, cities; towers and fortresses, for defenders and protectors, whether by strength or counsel, ships of Tarshish, and works of art and invention employed in adorning them, for merchants, men enriched by commerce and surrounding in all the luxuries and elegancies of life, such as those of Tyre and Sidon. *Bp Louth.* For ships of Tarshish, see notes at 1 Kings x 22, xxii 18.

13 — *the idols he shall utterly abolish*] The captivity of the Jews had that good effect, that they scarce ever afterwards relapsed into idolatry; this prophecy was fulfilled in the Gentiles also upon their conversion to Christianity. Christianity is the reverse and direct opposite to idolatry; and we may observe, that whenever the Prophets speak of an entire reformation in the state of the Church, they mention the utter extirpation of idolatry out of it, as if that were one of the last enemies of God and His truth, that was to be destroyed, (see chap. xxvii 9, xxx 22, xxxi 7, xlv 16;) and the accomplishment of the prophecy accordingly will universally take place in that day, that terrible day of Christ's second advent, when He shall come to judge the world. *W Louth, Wogan.*

14 And upon all the high mountains, and upon all the hills that are lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all pleasant pictures.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the LORD alone shall be exalted in that day.

18 And the idols he shall utterly abolish.

19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

20 In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats,

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 Cease ye from man, whose breath is

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† Heb
pictures of
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† Or
the idols
shall not
be

† Heb
the idols
shall not
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† Heb
the idols
shall not
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† Heb
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† Or
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made for
him

Idolatry is the reverse and direct opposite of Christianity. To destroy this was the great end of Christ's coming into the world. But, except He were God, the very and eternal God, of one substance with the Father, His religion would be so far from destroying idolatry, that it would be only a more refined and dangerous species of it. The Prophet, therefore, after describing the humbling effects it would have upon the hearts of all sincere converts, concludes all (that so he might acquit the worship of Christ from all charges of idolatry) with this positive assertion, that it would prove the most effectual means of putting an end to all false and idolatrous worship. "The idols He shall utterly abolish." The like conclusion we meet with in the first Epistle of St. John, where having affirmed that Jesus Christ is 'the true God and eternal life, he immediately subjoins, and closes all with this advice, "Little children, keep yourselves from idols." 1 John v 21. *Wogan.*

19 — *And they shall go into the holes of the rocks, &c.*] The country of Judea being mountainous and rocky is full of caverns, some natural, and some artificial and made for the sake of security. See Judg vi 2, 1 Sam xiii 6, xxii 3, Jer xli 9. Strabo, Josephus, and modern travellers, give accounts of the caverns which are to be found in the neighbouring countries. Therefore, "to enter into the rock, &c." is to the Jews a very proper and familiar image to express terror and consternation. *Bp Louth.*

20 — *to the moles and to the bats,*] They shall carry their idols with them into the dark caverns, old ruins, or desolate places, to which they shall flee for refuge, and so shall give them up and relinquish them to the filthy animals that frequent such places, and have taken possession of them as their proper habitation. Many travellers speak of bats of an enormous size as inhabiting the Great Pyramid. *Bp Louth, Harmer.* "Casting the idols to the moles and bats" denotes the utmost detestation and abhorrence. *Wogan.*

22 — *Cease ye from man,*] That is, from valuing man. Compare Prov xiii 4. *W Louth.* This verse is a very apt and most proper conclusion to what is said before of the effect of Christ's coming, namely, that "the lofty looks of man shall be humbled." Happy indeed will be this effect of His first coming if our pride be thereby humbled, and our lofty looks be brought down.

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in his nostrils for wherein is he to be accounted of?

CHAP III.

The great confusion which cometh by sin 9 The impudency of the people 12 The oppression and covetousness of the rulers 16 The judgments which shall be for the pride of the women

FOR, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and † the honourable man, and the counsellor, and the cunning artificer, and the † eloquent orator

4 And I will give † children to be their princes, and babes shall rule over them

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable

6 When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand

7 In that day shall he † sweat, saying, I will not be an † healer, for in my house is neither bread nor clothing, make me not a ruler of the people

8 For Jerusalem is ruined, and Judah is

† Heb
a man eminent in
counsellor
Or
skilful of
speech
† I call to
16

† Heb
lift up the
hand
† Heb
bender up

happy, I mean, if it precede but fruitless, miserable, and vain, if it follow His second coming, when the day of grace shall be past, and judgment be begun. Let us conclude, therefore, as the Prophet warns us, to "cease from man, whose breath is in his nostrils," that is, from trusting in mere man, "for wherein is he to be accounted of?" But let us hold fast the profession of our faith in Christ, who is not a mere man, having breath in his nostrils only, but hath life in Himself, yea is Life itself, and therefore God as well as Man. Hogan

Chap III ver 1 — the whole stay of bread, &c.] Bread is commonly called the "staff of life," Levit. xxi 6, Ezek. xiv 13. This judgment seems to relate to the siege of Jerusalem by the Chaldeans. See Jer. xxxvii 21. Ezek. iv 16. The following verses 2-3, are very clearly explained by the sacred historian's account of the captivity of Jehoiachin by Nebuchadnezzar, 2 Kings. xix 14. W. Lowth, Bp. Lowth.

4 — I will give children to be their princes.] This also was fully accomplished in the succession of weak and wicked princes, from the death of Josiah to the destruction of the city and temple, and the taking of Zedekiah, the last of them. Bp. Lowth.

5 — the people shall be oppressed, &c.] The character of a weak government where faction gets the better of authority, and every one does what is right in his own eyes. Bp. Wilson.

7 — I will not be an healer.] The expression seems to apply to a kingdom what is destroyed in a kingdom or state. Parkhurst — in my house is neither bread nor clothing, &c.] He alleges that he has not wherewithal to support the dignity of the station, by such liberality and hospitality as the custom required of persons of superior rank. See 1 Kings iv 22, 23, Neh. v 17, 18. The

fallen: because their tongue and their doings are against the Lord, to provoke the eyes of his glory. Before CHRIST about 760

9 ¶ The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.

10 Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings.

11 Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be † given him.

12 ¶ As for my people, children are their oppressors, and women rule over them. O my people, † they which lead thee cause thee to err, and † destroy the way of thy paths.

13 The Lord standeth up to plead, and standeth to judge the people.

14 The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have † eaten up the vineyard, the spoil of the poor is in your houses.

15 What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.

16 ¶ Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks, and † wanton eyes, walking and † mincing as they go, and making a tinkling with their feet.

† Heb
done to him

Or,
they which
call thee
blessed

† Heb
swd' up

Or,
burnt

† Heb
deceiving
with their
eyes
Or
tinkling
noisy

Eastern treasures anciently consisted very much in large quantities of clothing, and princes and great men now are obliged to have a large stock in readiness, for presents on all occasions. Bp. Lowth, Sir J. Chardin.

10, 11 Say ye to the righteous, &c.] Thus do the Scriptures represent to us the different condition of good and bad men, which is often true in the world, and, however that happen, will most certainly and remarkably be made good in the next. Bp. Tillotson.

12 — they which lead thee] Thy weak governors, called metaphorically, (as before, ver. 4,) "children, and women." The margin reads, "they which call thee blessed, which may mean, the false prophets, who soothe thee in thy sins, and for tell nothing but peace and prosperity." Compare chap. ix 15, 16. W. Lowth.

15 — grind the faces] The expression and the image is strong, to denote grievous oppression, but is exceeded by the proph. Micah, iii 1—3. Bp. Lowth.

16 — wanton eyes.] The original gives, as the margin reads, "deceiving with their eyes," or falsifying their eyes. Though the colouring of the eyes with stibium, or al-cabul, the mineral commonly used for that purpose, be not particularly here expressed, yet I suppose it to be implied. See 2 Kings ix 30, Jer. iv 30. Ezek. xlii 40. The Chaldee paraphrase explains it so. This fashion seems to have prevailed very generally among the Eastern people in ancient times, and they retain it still. Bp. Tindal. See the note on Jer. iv 30.

— making a tinkling.] Dr. Hui explains the word thus translated to mean, "skipping, bounding, dancing along" and the same word used as a noun, (which occurs at ver. 18,) to signify those ornaments of the feet, chains or rings, which the Eastern

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make naked

17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts

18 In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon,

19 The chains, and the bracelets, and the mufflers,

20 The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,

21 The rings, and nose jewels,

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,

23 The glasses, and the fine linen, and the hoods, and the vails.

24 And it shall come to pass, that instead of sweet smell there shall be stink, and instead of a girdle a rent, and instead of a stomacher a girding of sackcloth, and burning instead of beauty.

25 Thy men shall fall by the sword, and thy mighty in the war.

Hob
might

ladies wore, and which made a tinkling sound as they moved nimbly in walking. Eugene Roger, and other travellers, speaking of Arabian women, mention them *Bp Louth* Rauwolf tells us that the Arab women, whom he saw in going down the Liphatis, wore rings about their legs and hands, and sometimes a good many together, which in their stepping slipped up and down, and so made a great noise. Sir J Chardin says, that in Persia and Arabia they wear rings about their ankles, which are full of little bells. Children and young girls take pleasure in giving them motion, and with this view walk quick. *Harmer*

17 — [the Lord will discover] It was the barbarous custom of the conquerors of those times, to strip their captives naked, and to make them travel in that condition, exposed to the inclemency of the weather, and to the intolerable heat of the sun. This to the women was the height of cruelty and indignity, especially to such as are here described, who had indulged themselves in all manner of delicacies of living, and all the superfluities of ornamental dress. This is always mentioned as the hardest part of the lot of the captives. Compare chap xxi. v. 3, Jer xiii. 22, Nah iii. 5. The words which describe the ornaments in the following inventory, as one may call it, of the wardrobe of a Hebrew lady, must, from its antiquity, and from the nature of the subject, be very obscure. *W Louth, Bp Louth*

20. — [tablets,] In the original, as the margin gives it, "houses of the soul," mean perfume boxes. *Bp Louth* Which refresh the spirits, and restore life to the languid *Vitranga* "Houses of smell," smelling or perfume boxes, appended by the ladies, either to the necklace or girdle. *Bp Stoch*

21 — [nose jewels,] See Sir J Chardin's note on Gen xxiv. 22. His account is confirmed by other oriental travellers.

24 — [instead of sweet smell] Or "perfume." A principal part of the delicacy of the Asiatic ladies consists in the use of baths, and of the richest oils and perfumes, an attention to which is in some degree necessary in these hot countries. See Cant iv. 10.

11 Lath ii. 12. *Bp Louth*

— [instead of a girdle a rent,] "Instead of well-girt raiment, and burning." The old English translation reads, "sun by way of application, namely, they shall be exposed

26 And her gates shall lament and mourn, and she being desolate shall sit upon the ground

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Or
emph
Hob
cleansed

CHAP IV

In the extremity of evil, Christ's kingdom shall be a sanctuary

AND in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

2 In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

5 And the Lord will create upon every

Hob
let thy name
be called
upon us
Or
take thou
anv
Hob
cleanly and
glory
Hob
for the
escaping of
Israel
Or
to his

to the heat of the sun, in slavery or transportation into foreign parts. *W Louth* "A sun-burnt skin. *Bp Louth*

26 — [shall sit upon the ground] This was a posture that denoted the deepest mourning and lamentation, chap xlvii. 1, Job ii. 13, Lam ii. 10. The passage seems to relate, in its most immediate view, to the destruction of the city by Nebuchadnezzar; however, Judea is thus represented on a medal coined by Vespasian after the destruction by the Romans. They might have an eye to the customs of the Jewish nation. The Psalmist describes the Jews lamenting their fortune in the same pensive posture, Ps cxxxvii. 1. *Bp Louth, W Louth Addison*

[chap IV] The division of the chapters has broken off the Prophet's discourse almost in the middle of the sentence. The meaning is, "The numbers slain in battle shall be so great, that seven women shall be left to one man." The Prophet has described the greatness of this distress by images and adjuncts the most expressive and forcible. *Bp Louth*

2 — [in that day] This phrase often denotes, not the same time which was last mentioned, but an extraordinary season, remarkable for some signal events of Providence called elsewhere by way of excellency, "the day of the Lord." Compare chap ii. 11, 12, x. 20, xvi. 7, xix. 18, and cc. 2 Thes. i. 10. 2 Tim. i. 12. 18, iv. 8. *W Louth* "In that day the day of the blessed restoration of the Church. *Bp Hall*

— [the branch of the Lord] The Messiah of Jehovah, says the Chaldee paraphrase. The branch is an appropriated title of the Messiah, and the fruit of the earth means the same great personage to spring from the land of Judah, or perhaps the blessings consequent upon the redemption procured by Him. *Bp Louth*

3 — [that is written among the living] The phrase alludes to the registers which were kept of the Jewish tribes and families. See Exa. ii. 59, 62. *W Louth* See the note on Exod. xxxi. 5.

4 — [by the spirit of judgment, &c.] The phrase denotes the severe discrimination which God will make between the good and the bad, the pure silver and the dross, (see chap. i. 22. 2.) the better being purged, the worse consumed, in the furnace. See 1 zek. xlii. 21, Mal. iii. 2, 3. *W Louth*

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* Exod 17
21
† Heb
a col. 1711

dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night. for upon all the glory shall be a defence

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain

CHAP V

1 Under the parable of a vineyard God excuseth his severe judgment. 8 His judgments upon contemners 11 upon lawlessness, 13 upon impiety, 20 and upon injustice 26 The executioners of God's judgments

NOW will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein, and he looked that it should bring forth grapes, and it brought forth wild grapes

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard

* Jer 2 21
Matth 21
33
Mark 1 1
Luke 20 9
† Heb
the horn
the son of
oil
† Or
in side
quail about
† Heb
hewed

5 — a cloud and smoke by day, &c.] This is a manifest allusion to the pillar of a cloud, and of fire, which attended the Jews in their passage out of Egypt, and to the glory that rested on the tabernacle, Exod 21 38. See Zech 11 5. Both passages mean, The visible presence of God shall protect the Church. Bp Lowth

6 And there shall be a tabernacle, &c.] And whereas the Church shall be still subject to the scorching heats and tempestuous storms of persecution, God shall erect a safe tabernacle for her, to shade her from the heat, and shelter her from those violent tempests. Bp Hall

Chap V This chapter stands single and alone, unconnected with the preceding or following. The subject of it is nearly the same with that of the first chapter. It is a general reproof of the Jews for their wickedness, but it exceeds that chapter in force, in severity in variety, in elegance, and it adds a more express declaration of vengeance, by the Babylonian invasion. Bp Lowth

Ver 1 Now will I sing to my wellbeloved.] The Prophet here speaking in the person of God the Father, directs this hymn, or parable poetically expressed, to His "wellbeloved" that is, Christ. See Matt 17, xvii 5, Col 1 13. IV Lowth, Dr Wells. Our Lord Christ in the evangelical style is called "the beloved Son of God in whom He is well pleased." The Church of those times is called here the vineyard of the Son, because, as the Father created all things by Him, so by Him He has always governed all things, and more especially His church. To this agrees that saying of St Paul that "Christ accompanied the Israelites in the wilderness" and that of St Peter that "the Spirit of Christ spake by the prophets." Indeed as the eternal Son of the Father He presides over all things, "God ble sed for ever" as St Paul speaks, Rom 16 and has always had the peculiar care and conduct of the patriarchs and chosen people of God. Reading

2 — built a tower in the midst of it &c.] To contain all the implements necessary to the culture of the vineyard and making of the wine. To this image in the allegory the situation, the manner of building, the use and the whole service of the temple, exactly answered. Our Saviour in His parable, Matt xxi 39, Mark xii 1, has inserted the "tower, and the winepress," on

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4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to, I will tell you what I will do to my vineyard. I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down.

6 And I will lay it waste: it shall not be pruned, nor digged, but there shall come up briars and thorns. I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression, for righteousness, but behold a cry.

8 ¶ Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth.

9 ¶ In mine ears said the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.

† Heb
for
ing

† Heb
plant of his
plea
† Heb
a scrub
Mic 2

† Or
This is
mine ears,
saith the
LORD, &c
† Heb
if not, &c

vit, as the word should perhaps be translated here, and as St Mark has it. It means the large open place, or vessel, which by a conduit or spout, received the must from the winepress. In very hot countries it was very convenient to have this place under ground or in a cave "hewed out of the side of the rock for coolness (see the margin,) that the heat might not cause too great a fermentation, and sour the must. Bp Lowth

— wild grapes.] Not merely unprofitable grapes, but noxious, as, in the explication, (ver 7,) to judgment is opposed tyranny, and to righteousness oppression. Some of these were of a poisonous quality, as appears from 2 Kings 19 39—41. Bp Lowth. The Prophet may here mean the hoary nightshade, which is common in Egypt, Palestine, and the East, the Arabs call it "wolf's grapes," it grows much in the vineyards, and is very pernicious to them; it likewise resembles a vine by its shrubby stalk. Hasselquist

3 Here the scope of the parable is altered from the third person (ver 2,) to the first: a variation very common in Scripture, and the sense is the same, whether the words are spoken by God or by Christ, who is "one with the Father." W Lowth

3, 4 — judge, I pray you, &c.] The case was so plain, that God might refer it to themselves, although they were partly concerned. IV Lowth

Let every sinner thoroughly examine his own state and condition, what his natural powers and faculties are: what they are originally capable of, what additional means and opportunities he has had put into his hands to employ and improve them, and then let him shew where the fault lay, and who is to be charged with the evil of sin, and with the consequences of it. Dr John Clarke

8 Woe unto them &c.] From hence to the twenty-fifth verse sundry vices are enumerated, which, as they brought temporal judgments upon the Jews, so at the bar of Christ shall condemn them from happiness, and consign all that are found guilty of them to the woes and punishments here denounced, namely, the covetous and unjust; the drunkard and voluptuary, all that wilfully neglect, or impiously despise, the knowledge of God, the slothful ignorant, the proudly wise, all that will confound the distinctions of moral good and evil. W of

His judgments upon luxury.

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Prov 23
29, 30

Or
pursue
him

† Heb
then glory
are men of
famine

Chap 2
9, 11, 17

Or
the holy
God
† Heb
the God the
holy

10 Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

11 ¶ Woe unto them that rise up early in the morning, that they may follow strong drink, that continue until night, till wine inflame them!

12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands.

13 ¶ Therefore my people are gone into captivity, because they have no knowledge; and their honourable men are famished, and their multitude dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled.

16 But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope.

10 — one bath, — an homer — an ephah] “A bath and “an homer” are the same measure, about seven gallons and a half, they contain but a tenth of an “homer, Ezek xlv. 11. W Lenth

11 — strong drink,] See the note on chap xxiv 9

12 — the harp, and the viol, &c] Musick universally attends Eastern feasts. Harmer. Wine, and musick, and delicate fare, are such things as God in His goodness hath given to the children of men for their comfort, and they may use them lawfully, and take comfort in them as their portion. But he that uses any of them intemperately, unseasonably, vainly, or wastefully, abuses both them and himself: therefore we are warned in Scripture, both the things themselves condemned, and those that use them blamed. Bp Sanderson

13, 14 — then honourable men are famished, &c] As verses 9, 10, have evidently reference to ver 8, so have these verses to the two preceding. As the houses of the covetous are to be left uninhabited, and the fields to become desolate, so they that indulged in feasting and drinking are to perish with hunger and thirst. Bp Lenth

14 — Therefore hell hath enlarged herself, &c] Habakkuk uses the same image with great force, in a comparison of the ambitious and avaricious conqueror, Hab ii 5. But hell, or the grave, is here introduced to much greater advantage in person, and placed before our eyes in the form of a ravenous monster, opening wide his insatiable jaws, and swallowing his prey altogether. Bp Lenth

17 — Then shall the lambs feed, &c] Their luxurious habitations shall become pasture for flocks. Bp Lenth

18 — that draw iniquity with cords of vanity, &c] That are not only drawn to sin by the allurements of the world, but are active and industrious in drawing sin to themselves, or themselves to

19 That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

20 ¶ Woe unto them that call evil good, and good evil, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter!

21 Woe unto them that are wise in their own eyes, and prudent in their own sight!

22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.

23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.

25 Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them, and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

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† Heb
that say
certainly
evil is
good, &c

Prov 3
7
Rom 12
16

† Heb
reth ir

Prov 1
17

† Heb
th t n, ue
if pr

Or,
as dung
Chap 9
12, 17, 21
& 10 4

sin “with cords of vanity, that is, with vain and deceitful arguments and pretences, which sinners generally draw themselves to sin “with a cart rope, that is, with all their might, as beasts commonly do, that draw carts with ropes. Poole, Bp Hall. The cause is here put for the effect, “iniquity” and “sin” for the punishment which they provoke. The meaning then is, “Woe unto them who foolishly draw upon themselves the reward of iniquity: may, set their shoulders to pull it forward as a beast of burden does a cart rope! Rosenmuller, Bp Stock

20 Woe unto them that call evil good, &c] The Prophet compares the difference of moral “good and evil” presented to human understanding with that of “light and darkness” discerned by the eye, of “bitter and sweet” tasted by the palate: that is, as a plain and undeniable truth which forceth its evidence upon a rational mind to transgress God’s commandments, His laws and statutes, delivered by His prophets, and confirmed by series of miracles, was a heinous crime, but to “call evil good and good evil,” was to advance a step further in impiety, to the profane act to the root of righteousness, to destroy all religion, natural as well as revealed, and to sink into mere atheism. Dr Jortin

22 — to mingle strong drink] See notes on chap 1: xxiv 9

24 — so their root shall be as rottenness, &c] So they shall utterly be destroyed, and shall be as a tree, whose root is rotten, whose blossom flies away like dust. Bp Hall

25 — the hills did tremble,] The Prophet refers probably to the great earthquake in the days of Uzziah, Amos i 1. Bp Hall. But the mountains and the earth itself are said to tremble at God’s judgments, (see Jer iv 21 Mic Nah i, 5, Hab iii 10, Ps lxxviii 18, cxvii 7) which expresses

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26 And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly

27 None shall be weary nor stumble among them, none shall slumber nor sleep, neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken.

28 Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind

29 Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it

30 And in that day they shall roar

may allude to the thunder which accompanies them to the trembling of mount Sinai when God came down upon it, Exod xix 18 or to the last general judgment. See note on chap ii 10. He says "did tremble," but the representing of a thing future, as if already accomplished, is very common with the Prophets. *Bp Louth*

26 And he will lift up an ensign to the nations from far, &c.] The Prophets call distant countries in the popular language, as here "the end of the earth," the Babylonians may be primarily meant here (chap xxxix 1, Jer v 15) and as the Medes, with respect to Babylon, are said (chap xiii 17) "to come from a far country, from the end of heaven" but the Prophet may also look further, and the threat is probably to be extended to the desolation of Judea by the Romans, to whom the phrases used here will apply better than to the Chaldees. *Lithing*

Though the Babylonians lived at no great distance from Judea, yet many that composed their army did indeed all foreigners were looked upon as living a great way off by the Jews because they maintained but little commerce with their neighbours. *Bp Louth*

— and will hiss unto them.] "The metaphor is taken from the practice of those who keep bees, who draw them out of their hives into the fields, and lead them back again, by a hiss or whistle," say Cyril and Theodoret. At chap vii 18, the metaphor is more apparent by being carried further, there the hostile armies are expressed by "the fly," and "the bee." *Bp Louth*

27 — neither shall the girdle of their loins be loosed,] The Eastern people, wearing long and loose garments, were unfit for action, or business of any kind without girding their clothes about them: when their business was finished, they took off their girdles. A girdle therefore denotes strength and activity to undoose the girdle, to deprive of strength, to render unfit for action: it was of course an essential part of a soldier's accoutrement. See, beside the passage quoted in the margin, 1 Kings xx 11, Is xlv 1, 5. *Bp Louth* See the note on Job xii 21

28 — their horses' hoofs shall be counted like flint,] The shoeing of horses with iron plates nailed to the hoof is quite a modern practice, unknown to the ancients, as appears from the silence of Greek and Roman writers especially those who treat of horse medicine: for this reason, the strength, firmness, and solidity of a horse's hoof was of much greater importance with them than with us: and was esteemed one of the first prizes of a fine horse. Xenophon, in his treatise on horsemanship gives particular directions for hardening a horse's hoof. For want of the artificial defence which we use, Ainos (chap vi 12,) speaks of it as a thing impracticable to make horses run upon a hard rock, as to plough up the same rock with oxen. *Bp Louth*

30 — they shall roar against them like the roaring of the sea

against them like the roaring of the sea and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof

Before
CHRIST
about 760

Or,
distress
Or,
when it is
light it shall
be dark in
the darkness
as there

CHAP VI.

1 Isaiah, in a vision of the Lord in his glory, being terrified, is confirmed for his message. 9 He sheweth the obstinacy of the people unto their destruction. 13 A remnant shall be saved

IN the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple

about 759
John 12
41

Or
the skirts
thereof

2 Above it stood the seraphims: each one had six wings, with twain he covered his face, and with twain he covered his feet, and with twain he did fly

3 And one cried unto another, and

† Heb. this
cried to this

&c.] What speak I of the roaring of a lion? yea, these Chaldeans, which I will bring upon them, shall come roaring in like a mighty sea in a tempest, with such terror, that all shall be filled with confusion, the earth shall be darkened with sorrow, and the heavens shall yield no glimpse of comfort to the distressed. *Bp Hall* See notes on chap xiii 10, 13

I from this chapter we perceive in what a special manner God blessed His people Israel, how they abused His gifts, and turned His grace into wantonness, and how He threatened to visit them with His judgments: the issue and execution of His threatenings we well know. The proper application of all this to ourselves is briefly hinted by St Paul, "If God spared not the natural branches, take heed lest He also spare not thee." Rom xi 21. We, who succeed them in the spiritual vineyard the Church of the true God, have no reason to flatter ourselves that our bad fruits shall be more indulged than theirs. But rather the judgments, which have befallen them, will make our disobedience the more inexcusable: if we commit the same sins, and are not afraid of the same punishments. *Reading*

[chap VI ver 1 In the year that king Uzziah died I saw &c.] As this vision seems to contain a solemn designation of Isaiah to the prophetic office, it is by most interpreters thought to be the first in order of the prophecies. But Isaiah is said (chap i 1,) to have prophesied in the time of Uzziah, and the phrase in the year when Uzziah died, probably means after the death of Uzziah: as the same phrase (chap vi 28) means after the death of Ahas. This might be a solemn designation, to introduce more solemnly a general declaration of the whole course of God's dispensations in regard to His people, and the fates of the nation, which are even now still depending, and will not be fully accomplished till the final restoration of Israel. *Bp Louth*

— I saw — the Lord.] The Lord, whom Isaiah saw, was the Jehovah and Lord of Hosts, ver 3, 5, and St John testifies in the passage given in the margin, that it was Christ and Christ's glory, that Isaiah saw, it follows, that, in St John's account (Christ is Jehovah) Dr Waterland

— sitting upon a throne, high and lifted up, and his train filled the temple.] The ideas are taken from Eastern royalty: the Prophet could not represent the ineffable presence of God by any other than sensible and earthly images. The particular scenery of it is taken from the temple. God is represented as seated on His throne above the ark in the most holy place: where the glory appeared above the cherubim, surrounded by His attendant ministers. See Jer xvii 12, Ezek xlii 7. *Bp Louth*

2 — he covered his feet.] By the "feet" the Hebrews mean all the lower parts of the body. *Bp Louth*

3 — one cried unto another,] The one singing responsively to

Before
CHRIST
about 700
said, ^b Holy, holy, holy, is the Lord of
hosts † the whole earth is full of his
glory

Rev 4 8

† Heb

his glory is

the fulness

of the whole

earth

† Heb

thresholds

† Heb

in

4 And the posts of the † door moved at
the voice of him that cried, and the house
was filled with smoke

5 ¶ Then said I, Woe as me! for I am
undone, because I am a man of unclean
lips, and I dwell in the midst of a people
of unclean lips: for mine eyes have seen
the King, the Lord of hosts

6 Then flew one of the seraphims unto
me, † having a live coal in his hand, which
he had taken with the tongs from off the
altar

7 And he † laid it upon my mouth, and
said, Lo, this hath touched thy lips, and

† Heb

and in his

hand a live

coal

† Heb

caused it to

touch

the other *Bp Ionth* After some such manner was the Divine
anthem of Moses sung, Exod xv 1, 20, 21 So we read, *Lxxxi*
in 11, at the building of the second temple did the Priests and
Levites sing together by course in praising and giving thanks to
the Lord and this hath been the practice of the Christian church
all along, and is still continued among us, as being the most easy
and proper way for all sorts of people to join together in setting
forth the praises of God, and the best means of keeping our minds
intent upon the great work we are about, and to excite one another
in the performance of it. *Bp Beveridge*

— *Holy, holy, holy, is the Lord of hosts*] The Christian
church hath always thought that the doctrine of the blessed
Trinity is implied in this repetition, it is intimated in several
other parts of the Old Testament, particularly in the form of
blessing, which God commanded the priests to use, Numb vi 24,
25, 26 *Bp Ionth* See notes on that passage

They are not content, says Origen, "to say it once or twice
but take the perfect number of the Trinity, thereby to declare the
 manifold holiness of God, which is a repeated intercommunion
of a three fold holiness, the holiness of the Father, the holiness of
the † begotten Son, and of the Holy Ghost And that the Sera-
phim did really celebrate all the three Persons of the Godhead
upon this occasion, is no conjecture, but a point capable of the
clearest demonstration The Prophet tells us, ver 1, he "saw
the Lord sitting upon a throne, and at ver 5, that "his eyes
had seen the King the Lord of hosts Now if there be any
phrase in the Bible to distinguish the true God, as thus of "the
Lord of hosts That in the 2^d of hosts, sitting upon His
throne, there was the presence of God the FATHER, no one will
deny That there was also the presence of God the SON, appears
from John xii 41 "These things said Jesus when he saw His
(Christ's) glory and spake of Him And that there was the
presence of God the HOLY GHOST, is determined by Acts xviii
25, "Well spake the Holy Ghost by Isaiah the prophet unto our
fathers, saying, &c then follow the words which the prophet
affirms to have been spoken by "the Lord of hosts" *Jones of*
Weyland

The former part of that noble and sublime hymn, called the
Te Deum, which is commonly used after the first lesson at morn-
ing service is an act of adoration to the ever blessed Trinity,
being a paraphrase on the song of the heavenly host, recorded
here by Isaiah, and by St John in the Revelation, chap iv 8
The same is likewise adopted by our Church into her office for the
Communion *Waldp*

— *and the house was filled with smoke*] Or, a thick cloud,
the sign of God's presence, which filled the temple on extraor-
dinary occasions, *Waldp* vii 10 *Bp Ionth*

— *the King the Lord of hosts*] The same Spirit, which dis-
played this glorious vision to Isaiah, has given the interpretation
of it by the Evangelist St John St John tells us, that Christ was
that Jehovah, whom the entranced prophet saw upon His throne,

thine iniquity is taken away, and thy sin
purged

Before
CHRIST
about 8

8 Also I heard the voice of the Lord,
saying, Whom shall I send, and who will
go for us? Then said I, Here am I,
send me

9 ¶ And he said, Go, and tell this peo-
ple, Hear ye indeed, but understand
not, and see ye indeed, but perceive
not

10 Make the heart of this people fat, and
make their ears heavy, and shut their eyes,
lest they see with their eyes, and hear with
their ears, and understand with their heart,
and convert, and be healed

11 Then said I, Lord, how long? And
he answered, Until the cities be wasted

Can 1 6
† Heb
Behold me

Matthew
1 11

Mark 4 12

Luke 8 10

John 1 40

Acts 28 26

Rom 11 8

Or

without

cause &c

† Heb

hence in

hence

whose train filled the temple, whose praises were the theme of
the seraphic song, whose glory fills the universe According to
the Evangelist, it was Christ's glory that Isaiah saw and to Him
whose glory he saw the Prophet gives the name of Jehovah and
the worshipping angels gave the name of Jehovah God of Sabaoth
Bp Horsley

6 — *having a live coal in his hand — from off the altar*] Sig-
nifying the gift of utterance represented by fiery tongues (Acts
ii 3), and the efficacy of God's word in the mouth of the prophets,
compared to fire Jer v 14, xxiii 29 The use of fire likewise
is to cleanse and purify see the following verse *Bp Ionth*

8 — *who will go for us?*] God speaks here in the plural num-
ber, as in the passage from Genesis referred to in the margin,
which is justly thought to imply a plurality of Divine persons
Bp Ionth See notes on Gen i 26

9 *And he said, Go, and tell this people &c*] St Paul (Acts
xxviii 26) saith expressly, that it was the Holy Ghost who
said this which shews the personality of the Holy Ghost, in
words as plain as can be expressed *Bp Wilson*

10 *Make the heart of this people fat &c*] The Prophet speaks
of the event, the fact as it would actually happen, not of God's
purpose and act by his ministry The Prophets are in other
places said to perform the thing which they only foretell Jer i
10 Ezek xliii 3 *Bp Ionth* Every blessing foretold is said
to come from the foreteller *Rosenmuller, Bp Steel* All the ex-
pressions here used signify no more than that God for former
provocations and unpenitency of this people did leave them to
their own hardness and blindness, so that they did not desire to
understand, and make use of the means of their recovery

Thus God often punishes great and notorious offenders, by per-
mitting them to fall into temptations, which meeting with a
vicious disposition, are likely to be too hard for them, considering
how by a long habit of wickedness, and wilful commission of sin
they have made themselves an easy prey to every temptation and
have driven the Spirit of God from them and deprived themselves
of those aids and restraints of His grace which He ordinarily af-
fords, not only to good men, but likewise to those who are not
very bad *Abp Tillotson*

• This prophecy might relate in some measure to the state of the
Jews before the Babylonish captivity, but it did not receive its
full completion till the days of our Saviour and in this sense it is
understood and applied by the writers of the New Testament
(John xii 40 Acts xxviii 27) and by our Saviour Himself
Matt xiii 14 15 *Bp Newton*

11 *Then said I, Lord, how long?*] Namely How long shall
this obstinacy and the punishment it will bring upon this people
continue? *Bp Ionth*

— *And he answered, Until the cities be wasted without inha-
bitant &c*] And hath not the world seen all the particulars here
set down exactly fulfilled? Have not the Jews laboured under a
spiritual blindness and infatuation, in "hearing but not under-

Before
CHRIST
about 758

† Heb d
solat with
desolation

|| Or
it
turn
and hath
leaves us
ed
|| Or stock
cr stem

without inhabitant, and the houses without man, and the land be utterly desolate,
12 And the Lord have removed men far away, and there be a great forsaking in the midst of the land,

13 But yet in it shall be a tenth, and it shall return, and shall be eaten as a tall tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof

CHAP VII

1 Ahaz, being troubled with fear of Rezin and Pekah, is comforted by Isaiah 10 Ahaz having liberty to choose a sign, and refusing it hath for a sign, Christ promised 17 His judgment is prophesied to come by Assyria

about 742
2 Kings
16 5

AND it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem

standing in seeing, but not perceiving the Messiah, after the accomplishment of so many prophecies, after the performance of so many miracles? And in consequence of their refusing to convert and be healed, have not their cities been wasted without inhabitant? And have they not been removed far away into the most distant parts of the earth? and hath not their removal or banishment been of now 1700 years duration? and do they not still continue deaf and blind, obstinate and unbelieving? oppressed by men and forsaken by God? *Bp Newton*

1 But yet in it shall be a tenth, and it shall return, and shall be eaten &c.] The Hebrew may be translated thus, "But yet in it shall be left a tenth, after it is (or although it is) again eaten and devoured &c, implying that, notwithstanding the repeated judgments God should bring upon the Jews, still a remnant should be preserved and the nation, as a tree, sprout out and flourish again from the old stock. The Holy seed is called here a tenth in allusion probably to the tithe under the law, set apart for, and consecrated to, God's service. *W Louth, Bp Louth.*

— a tall tree.] Is the same with the linden or lime tree. *Dr Johnson's Dictionary*

— so the holy seed shall be the substance thereof.] So shall the remnant of the holy seed, which for the time seemed to be dead sprout forth into an abundant increase. *Bp Hall* This verse, though somewhat obscure, has been made clear by the accomplishment of the prophecy. When Nebuchadnezzar had carried away the greater and better part of the people into captivity, there was yet a tenth remaining in the land, the poorer sort, left to be vinedressers and husbandmen under Gedaliah, 2 Kings xxv 12, 22, and the dispersed Jews gathered themselves together and returned to him, Jer xl 12 yet even these, fleeing into Egypt after the death of Gedaliah, contrary to the warning of God given by the prophet Jeremiah, miserably perished there. And in the subsequent and more remarkable completion of the prophecy in the destruction of Jerusalem, and the dissolution of the commonwealth by the Romans, when the Jews after the loss of above a million of men, had increased from the scanty residue that was left of them and had become very numerous again in their country. Hadrian provoked by their rebellious behaviour, slew above half a million more of them, and a second time almost extirpated the nation. Yet after these signal and almost universal destructions of that nation, and after so many other repeated calamities and massacres of them in different times and various occasions since we see with astonishment, that the stock still remains from which God, according to His promise frequently given by His prophets will cause the people to shoot

to war against it, but could not prevail against it.

Before
CHRIST
about 742

2 And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind

† Heb
resteth on
Ephraim

3 Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field,

|| That is, the
conduit
shew
turn
2 Kings
18 17

4 And say unto him, Take heed, and be quiet, fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah

|| Or,
causing
† Heb
let not thy
heart be
troubled

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and vex

|| Or
waken

forth again and to flourish. *Bp Louth* See the notes on Deut xxx 1

Chap VII The king and royal family being in the utmost consternation on receiving intelligence of the designs of Rezin and Pekah Isaiah is sent to comfort them by assuring them, that God would make good His promises to the house of David. This makes the subject of this, the following and the beginning of the ninth chapter. Chapter vii begins with an account of the occasion of the prophecy, then follows, ver 1—16, a prediction of the ill success of the designs of the Israelites and Syrians against Judah and from thence to the end of the chapter a denunciation of the calamities to be brought upon the king and people of Judah by the Assyrians, whom they had now hired to assist them. Chapter viii has a pretty close connexion with the foregoing. It contains a confirmation of the prophecy before given of the approaching destruction of the kingdoms of Israel and Syria by the Assyrians, of the denunciation of the invasion of Judah by the same Assyrians, ver 9 10 give a repeated general assurance that all the designs of the enemies of God's people shall be in the end disappointed, and brought to nought ver 11, &c contain admonitions and threatnings, concluding with an illustrious prophecy (chap ix 1—6) of the manifestation of Messiah, the transcendent dignity of His character and the universality and eternal duration of His kingdom. *Bp Louth*

Ver 1 — could not prevail against it.] Yet they slew many of the people and carried away many captives out of Judea, 2 Chron xxxv 11 5. *W Louth*

2 — I phiziah.] This being the chief of the ten tribes, is often put for the whole of them. *Bp Newton*

— his heart was moved.] The word translated his relates to the house of David. *W Louth*

3 — Shear-jashub.] His name, signifying as it is explained in the margin, may allude to the promise made, chap vi 13, it imports that God will never wholly cut off His people. *W Louth*

The captives taken by the king of Israel (see note on ver 1) were accordingly very speedily sent home from policy indeed more than compassion, to make friends among the Jews. *Bp Chandler*

— of the conduit of the upper pool.] There were two pools which supplied Jerusalem with water, the upper pool, mentioned here and chap xxxv 2, and the lower pool, chap xxii 9. *W Louth*

4 — for the two tails of these smoking firebrands.] Which allude so far from being able to consume any thing else, that they are almost extinguished themselves. *W Louth*



Before
CHRIST
about 742

it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal

7 Thus saith the Lord God, It shall not stand, neither shall it come to pass

8 For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, † that it be not a people

† Heb
from a peo
ple

Or

Do ye not believe? it is because ye are not able

† Heb And the LORD said to

9 And the head of Ephraim is Samaria, and the head of Samaria is Reimiah's son † If ye will not believe, surely ye shall not be established

10 ¶ Moreover the Lord spake again unto Ahaz, saying,

11 Ask thee a sign of the Lord thy

6 — the son of Tabeal] Who this person was is no where said in Scripture he may have been some potent and factious Jew, who had revolted from his master, the king of Judah, and stirred up this war against him Dean Prideaux

Some have thought a Syrian, set up by Rezin, whose interest and authority was chief in this matter Vitranga

8 9 For the head of Syria is Damascus, &c] The purport of this prophecy was to assure Ahaz and the house of David, that the kings of Syria and Israel should remain only the heads of their respective cities they should not prevail against Jerusalem, and within sixty and five years Israel should be broken so as to be no more a people This prophecy, respecting the utter ruin of the ten tribes, was completed not in the first deportation by Sennacherib (2 Kings xviii 6) when the kingdom was abolished, but when the small remnant were overpowered by the numbers brought by Sennacherib from Cush, &c 2 Kings xviii 24, compared with Isaiah 2 and Ephraim, who had been broken from being a kingdom before, was then broken from being a people Abp Usher, Bp Newton

9 — If ye will not believe, surely ye shall not be established] This is Unless ye believe this prophecy of the destruction of Israel ye, Jews also, as well as the people of Israel, shall not remain established as a kingdom and people, ye also shall be visited with punishment at the same time This clause is much illustrated by considering the captivity of Manasseh as happening at the same time with this predicted final ruin of Ephraim as a people The near connexion of the two facts makes the prediction of the one naturally coherent with the prediction of the other The views of the Prophet might also extend to the destruction of the Jews by the Romans, according to that saying of our Saviour, I except ye repent, ye shall all likewise perish, Luke xiii 3 Dr Jubb

12 But Ahaz still I will not ask, neither will I tempt the Lord] The words of Ahaz though they have a shew of piety, (see Deut vi 16 Mat iv 7) proceeded really from despair and unbelief, as appears from the Prophet's answer, ver 13 W Lenth He refused to make trial of the indulgence proffered, not because he believed without it but because he had no confidence in it, nor value for it Dean Stanhope Perhaps the solemn offer (ver 11,) staggered the doubting king, and even the presumptuous incredulity of Ahaz shrunk back at the thought of requiring from God Himself that extreme test of His veracity Dr Postlethwaite To do what God commands is not to tempt Him but Ahaz was tampering with the Assyrian for help, and depended on him and not on the Lord, and for that reason declines doing what he is bid Bp Wilson

13 Is it a small thing for you to reject and contemn me, that am a man like yourselves, but will ye, with your hypocrisy and disobedience, provoke and abuse my God also, whose message I bear? Are ye

God, ask it either in the depth, or in the height above

Before
CHRIST
about 741

12 But Ahaz said, I will not ask, neither will I tempt the Lord

13 And he said, Heave now, O house of David, Is it a small thing for you to weary men, but will ye weary my God also?

14 Therefore the Lord himself shall give you a sign, Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel

Matthew
1 23
I ke 1 1
Or thou,
O Virgin
shalt call

15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good

16 For before the child shall know to refuse the evil, and choose the good, the land

not ashamed and afraid, under a pretence of piety to refuse the gracious offer and command of God that sent me Bp Hall

14 Therefore the Lord himself shall give you a sign &c] Upon occasion of the terrible fear of the house of David, and the perverseness of Ahaz, refusing to ask a sign, though invited it pleased God to afford the greatest and most comfortable sign of His mercy to the house of David in particular and to all mankind in general a sign, (not indeed exactly in the sense of that which was offered and refused, ver 11 an emblem or proof of something to follow,) but, as the word is taken to signify in both Old and New Testaments, (Dean Stanhope,) a wonder, namely the miraculous birth of Him, in whom all God's mercies were to be summed up The ancient promise made on the fall of man is here repeated, the Messiah is promised to come in due time of the house of David, and it is here added, that He should be born of a pure virgin, and called "Immanuel," that is, "God with us, God and Man in one person, or, a Divine Being made flesh, and dwelling among mankind The word translated "virgin" is so rendered by the Seventy, and admits of no other signification Bp Chandler, Dr Lightfoot

The whole passage, ver 14—16, seems to consist of two distinct parts, the fourteenth and fifteenth verses appear to contain an express and literal prediction of the birth and character of Christ, "Butter and honey shall he eat, &c, signifying that His infancy should require the same tender care as that of the frail offspring of man The sixteenth to hold out a prophetick sign, the completion of which, so soon to take place should give full assurance to Ahaz, and the house of David that the preceding prophecy concerning the Messiah should in due time be punctually fulfilled The Prophet plainly expresses himself in this order, Immanuel shall be born of a virgin for the consideration of kings shall be speedily destroyed Dr Postlethwaite

15 Butter and honey shall he eat, &c] He shall have a true human body, and shall be sustained with that ordinary nourishment wherewith children are wont to be fed and shall grow up in experimental knowledge, as well as in stature and shall thus enable Himself, like us, to refuse the evil and choose the good Bp Hall See the note from fragments to Calmet on Job xx 17 — that he may know to refuse] Rather, till He know W Lenth

16 For before the child shall know &c] Some suppose the Prophet here to point to Shear-jashub, whom he is directed, ver 1 to take with him some think the child refers to Maher-shalhash-baz, (chap viii 18) others to any child of that age To express the shortness of the time, in which destruction should come upon the two kings is Isaiah's object here and, as he has in the preceding verses been mentioning Immanuel, and has Him in a manner before his eyes, he may be understood to say In so short a time as it shall take Him to reach years of distinguishing shall the kings be overthrown Vitranga

Before CHRIST about 742 that thou abhorrest shall be forsaken of both her kings

17 ¶ The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria.

18 And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes

20 In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet and it shall also consume the beard

21 And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep,

22 And it shall come to pass, for the abundance of milk that they shall give that

he shall eat butter: for butter and honey shall every one eat that is left in the land.

23 And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briars and thorns

24 With arrows and with bows shall men come thither, because all the land shall become briars and thorns.

25 And on all hills that shall be digged with the mattock, there shall not come thither the fear of briars and thorns but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

CHAP VIII

1 In Maher-shalal-hash-baz, he prophesieth that Syria and Israel shall be subdued by Assyria 5 Judah likewise for their infidelity 9 God's judgments shall be irresistible 11 Comfort shall be to them that fear God 19 Great afflictions to idolaters

MOREOVER the Lord said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz

honey, the gifts of nature, and the whole land given up to the wild beasts, so that the miserable inhabitants are forced to go out armed with bows and arrows, either to defend themselves against the wild beasts, or to supply themselves with necessary food by hunting *Bp Lenth*

23 — a thousand silverlings,] Or shekels, as the word is translated in *Jer xxxii 9*, and elsewhere

25 — on all hills that shall be digged &c] The sense will run better if we translate here, "All the hills that are (or used to be) digged with a mattock, that the fear of briars and thorns may not come thither, (that is, to clear them from briars and thorns) — shall be for the sending forth of oxen, &c Ground untilled naturally turns to pasture, therefore these and similar descriptions signify great desolation Compare chap xvii 2, xxvii 10, xxxii 14 *Bp Lenth*

— the mattock,] Hasselquist observes, that the inhabitants of Nuzareth in Chulee had no spades, but a kind of hoe or ground-ir And Niebuhr says that instead of a spade the Arabs of Yemen make use of an iron mattock to cultivate their gardens and the lands in the mountains, which are too narrow to admit the plough *Parkhurst*

Chap VIII ver 1 — Take thee a great roll] The Eastern people roll their papers, and do not fold them because their paper is apt to fret *Sir J Chardin* The Egyptian papyrus was formerly much used the brittle nature of it made it proper to roll what they wrote, and the practice may have been continued even with materials, which might safely have been treated in another manner *Hammer* It is directed to be a great roll probably that the writing of the prophecy might be in large characters, obvious to all, and so most interpreters have understood the term, "a man's pen," to imply such characters as are in ordinary use *Vatrin*

— and write &c] The Prophet is commanded to record the prophecy of the destruction of Damascus and Samaria by the Assyrians, the subject and sum of which is here expressed with great brevity in four words, (explained in the margin,) which afterwards applied as the name of the Prophet's son who was made a sign of the speedy completion of it And, that it might be done with the greater solemnity, and to preclude all doubt of

Or comment on ble trees a 2 Kings 19 35

18 — the Lord shall hiss for the fly &c] See note from *Bp Lenth*, ch 26 Armies are often compared to flies, bees, and other insects, (*Deut 1 44*, *Judg 1 5*, *Ps cxviii 12*, *Joel ii 25*.) both for their number, and the destruction they make The Prophet joins here Egypt and Assyria, the two great oppressors of God's people *W Lenth* Sennacherib, Esar-haddon, Pharaoh-necho, and Nebuchadnezzar, one after another, desolated Judah *Bp Lenth* As the conquest of Egypt by Sennacherib, foretold chap xx, took place before his siege of Jerusalem, a great many Egyptians might be his auxiliaries *Ibp Usher*

19 And they shall come, and shall rest &c] The Prophet pursues the same metaphor and represents the foreign army as so many flies that he inhales in lower grounds, and as bees whose custom is to get into rocks, see *Deut xxxii 13*, *Ps lxxxii 16*, implying that no place should be free from the enemy *W Lenth*

20 — shall — shave with a razor that is hired,] The Assyrian is called a "hired rascal, because God often rewards those whom He makes instruments of His vengeance upon sinners, which is expressed by giving them their wages, *Lzek xxix 18—20*, see also *2 Kings x 30* And Ahaz had hired the king of Assyria to assist him, *2 Kings xvi 7, 8* *2 Chron xxviii 21* *W Lenth*

— by them beyond the river,] By way of eminence, the 10 plagues, see chap xxvii 12, *Jer ii 18* *W Lenth*

— the head and the hair of the feet and it shall also consume the beard] The hairs of the head are those of the highest order in the state those of the feet, or lower parts, are the common people the beard the king the high priest, the very supreme in dignity and majesty The Eastern people have always held the beard in the highest veneration, and have been extremely jealous of its honour to pluck a man's beard is an instance of the greatest indignity that can be offered. See *2 Sam x 4, 5* Modern travellers give instances to the same purpose. *Bp Lenth*

1 — a man shall nourish a young cow, and two sheep &c] The remainder of the chapter is an elegant and expressive description of a country depopulated and left to run wild, the vineyards and cornfields before well cultivated now overrun with briars and thorns much grass so that the few cattle that are left have their full range and abundant pasture, so as to yield milk in plenty to the scanty family of the owner, the thinly scattered people living, not on corn, wine, oil, the produce of cultivation but on milk and

Before CHRIST about 742
† Heb in the muds of the land

† Heb in making speed to the spoil he hasteneth the prey or make speed, &c

Before
CHRIST
about 742

† Heb
approached
unto

† Heb
he that is
before the
king of As-
syria shall
take away
the riches,
&c
about 741

† Heb
the fulness
of the
breadth of
thy land
shall be the
stretchings
out of his
wings

2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah

3 And I † went unto the prophetess; and she conceived, and bare a son. Then said the Lord to me, Call his name Maher-shalal hash-baz.

4 For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

5 ¶ The Lord spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son,

7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks.

8 And he shall pass through Judah, he shall overflow and go over, he shall reach even to the neck, and † the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

9 ¶ Associate yourselves, O ye people,

Before
CHRIST
about 741
Or
yet
11 And ye shall be broken in pieces, and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to nought, speak the word, and it shall not stand: for God is with us.

11 ¶ For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,

12 Say ye not, A confederacy, to all them to whom this people shall say, A confederacy, neither fear ye their fear, nor be afraid.

13 Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread.

14 And he shall be for a sanctuary, but for a stone of stumbling, and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

the real delivery of the prophecy before the event, he calls witnesses to attest the recording of it ver 2 *Bp Lomth*

3 — *the prophetess*,] The wife of Isaiah is styled a prophetess, and the Rabbies maintain that she had the gift of prophecy *D. Gray*

4 — *the riches of Damascus &c*] The completion of what is prophesied here, and above, chap vii 16, is recorded, 2 Kings xv 29, 30, xvi 9 *W Lomth*

6 — *this people &c*] Though some refer this to Judah, it may be better understood of Israel. The gentle waters of Shiloah, or Shiloah, as in the text, a small fountain and brook just without Jerusalem, which supplied a pool within the city, for the use of the inhabitants, is an apt emblem of the state of the kingdom and house of David, much reduced in its apparent strength, yet supported by the blessing of God: and is finely contrasted with the waters of the Euphrates, great, rapid, and impetuous, the image of the vast and mighty empire, which God threatens to bring down upon all the apostates of both kingdoms, to overwhelm Israel, and to bring Judah into such imminent danger, as is represented (ver 8,) by that of a man who can but just keep his head above water. The Chaldee renders "reaching to the neck," by reaching to Jerusalem. *Bp Lomth*

8 — *of thy land, O Immanuel*] That is, even over that holy land, which is consecrated to thy name, O thou Saviour of Thy Church, God and Man. *Bp Hall* A nobler difference could not have been put between Israel and Judah, than at the time that final and speedy ruin is denounced against the one, to give the other a solemn assurance of the birth of Immanuel. *Dian Stanhope*

9 Associate yourselves, O ye people, — give ear, all ye of far countries.] The Prophet insults over the confederacy of Israel and Judah against Judah: he addresses perhaps all the enemies of God's people, assuring them that their attempts shall be fruitless, on account of the defence of the promised Immanuel, to whom he alludes by using His name to express the signification of it (ver 10,) "for God is with us" — the most distant times and countries

may be fitly said to be concerned in the admonitions here given: the import of which is, that the kingdom of the Messiah will prosper, though all nations combine against it. *W Lomth, Bp Lomth*

11 *For the Lord spake thus to me with a strong hand,*] The spirit of prophecy is expressed by the hand of the Lord being upon the Prophet, 2 Kings iii 15, Ezek iii 14, viii 1 *W Lomth*

— *that I should not walk in the way of this people, &c*] The Prophet is commanded to arm those that heard him against the prevalent fears of the confederacy of Syria and Israel, and exhorts them not to join in the popular cry in that matter, which was full of despondency and distrust of God. The twelfth verse should rather be rendered, "Say ye not, A confederacy, of or concerning all them of whom this people, &c" *Vitrunga*

14 *And he shall be for a sanctuary, but for a stone of stumbling &c*] God and His promises, which should be men's refuge and security, become the occasion of mischief and hurt to unbelievers. *W Lomth*

It is the Lord of Hosts who is meant here: but the prophecy is interpreted of Christ by the concurrent testimony of St Peter and St Paul (see the margin.) Christ therefore is one with the Lord of Hosts. *Dian Stanhope, Bp Wilson*

— *to both the houses of Israel,*] This expression is sufficient to shew, that the Prophet enlarges his views beyond Rezin and Pekah's association, the immediate object of this prophecy, for then Judah and Israel were in different interests, but this verse speaks of them as involved in the same sin and punishment. *W Lomth*

16 *Bind up the testimony, seal the law among my disciples*] The Prophets sometimes declare concerning their prophetic discourses and actions that they were dark and as yet unintelligible and should be more clearly understood about the latter times in which they were to find their completion, chap xxix 11 Dan xii 1. It would be part of the Great Prophet's office to explain the sense of the Scriptures, and to remove the obscurity that was to remain on many prophecies till His coming. *Bp Chandler*

Before
CHRIST
about 711

17 And I will wait upon the LORD, that
hideth his face from the house of Jacob,
and I will look for him

Hebr 1

18 Behold, I and the children whom
the LORD hath given me are for signs and
for wonders in Israel from the LORD of
hosts, which dwelleth in mount Zion.

about 11

19 ¶ And when they shall say unto you,
Seek unto them that have familiar spirits,
and unto wizards that peep, and that mut-
ter should not a people seek unto their
God for the living to the dead?

1 Luke 16
29

20 To the law and to the testimony if
they speak not according to this word, it is
because there is no light in them

† Heb
in morning

21 And they shall pass through it, hardly
bestead and hungry and it shall come to
pass, that when they shall be hungry, they
shall fret themselves, and curse their king
and then God, and look upward

22 And they shall look unto the earth,
and behold trouble and darkness, dimness
of anguish, and they shall be driven to
darkness

CHAP. IX

1 What joy shall be in the midst of afflictions, by the

God's faithful servants however, who depended on His word,
would lay them up carefully in their memories of this number
Isaiah professes himself to be, ver 17 *W Lomth*, *Dr Wells*

18 Behold, I and the children &c.] See the Introduction

Isaiah speaks here in the person of Christ as well as his own, as
appears from the passage referred to in the margin *Dr Wells*

19 — that peep, and that mutter &c.] To "peep" signifies to
cry as young birds, (*Dr Johnson*.) see chap x 14, to chirp or
whisper Those who pretended to familiar spirits spoke inwardly
and imperfectly, as if their voice proceeded out of the caverns of
the earth *W Lomth* See note on chap xlv 19

— for the living to the dead? That is, Should they seek
for the living to the dead? By this may be meant idols, (see Ps
cxv 5—8,) opposed (1 Thes 1 9) to the living God, or allu-
sion may be made to the heathen practice of deifying their heroes,
inquiring after oracles &c., see chap lxx 4 *W Lomth*

20 To the law and to the testimony &c.] If we would really
do good, such as God Himself will accept of, we must not look to
our roving fancies, nor to our carnal reason, but to the precepts
of God Himself This is the rule to square our actions by, this
the test, whatever is suggested to us, from without or from within,
to try the spirits whether they be of God or not, if any thing ex-
alts itself against the obedience of this rule, it is no sweet impulse
of the Holy Spirit of God, but a strong delusion of the lying spirit
of Satan *Bp Beveridge and Sanderson*

Chap IX ver 1 Nevertheless the dimness shall not be such as was
in her vexation &c.] Yet, though this calamity shall be exceed-
ing great it shall not be utterly so extreme and disconsolate, as
that corner which the land of Israel shall endure, when Tiglath-
pileser shall have miserably afflicted it, 2 Kings xv 29, and when
it shall have been conquered and wasted by Sennacherib *Bp Hall*

The people that dwell in darkness have seen a great light
There is a comfortable promise of deliverance in this miserable cap-
tivity for behold the Messiah shall certainly come, and by His
doctrine and Spirit shall enlighten those that sit in darkness and
the shadow of death, beginning His blessed Gospel in those ut-

kingdom and birth of Christ 8 The judgments upon
Israel for their pride, 13 for their hypocrisy, 18
and for their impenitency

Before
CHRIST
about 940

NEVERTHELESS the dimness shall
not be such as was in her vexation,
when at the first he lightly afflicted the
land of Zebulun and the land of Naphthali,
and afterwards did more grievously afflict
her by the way of the sea, beyond Jordan,
in Galilee of the nations

at Jul 771
about 7

2 The people that walked in darkness
have seen a great light they that dwell in
the land of the shadow of death, upon them
hath the light shined

Or
pop. about
Matth 4
Eph 5 14
279

3 Thou hast multiplied the nation, and
not increased the joy they joy before
thee according to the joy in harvest, and
as men rejoice when they divide the spoil

Or
to m
or
in them
breakst
Judges 7
23

4 For thou hast broken the yoke of his
burden, and the staff of his shoulder, the
rod of his oppressor, as in the day of
Midian

chap 10 26
Or
When the
whole battle
of the
warrior
was &c
Or and
it was &c
† Heb
meat

5 For every battle of the warrior is
with confused noise, and garments rolled
in blood, but this shall be with burning
and fuel of fire

6 For unto us a child is born, unto us a

most skirts of Galilee *Bp Hall* The event is true and evident
as these lands had the first share in the calamity from Assyrian
invasion, 2 Kings xv 29, so had they a prerogative in enjoying
the presence of the Messiah *For Med* The Prophet is particu-
lar in naming Zebulun, to which tribe Nazareth belonged and
Naphthali, in which was Capernaum, situated on the sea of Tiberias,
both which places were beyond Jordan *Bp Kidder*

3 Thou hast multiplied the nation,] Namely, the true Israel,
which God shall enlarge by adding daily to the Church such as
believe the Gospel *Dr Wells*

— and not increased the joy] The marginal reading: Thou
hast increased the joy to him, or to it, seems most agreeable to
the context if we keep the reading of the text, it may be trans-
lated by way of interrogation, "Wilt thou not increase the joy?"
then follows the answer, "they joy before thee, &c" This various
reading originates in the Hebrew, where the participle signifi-
ing not is very like, and often mistaken for, the word signifying
to have *W Lomth*

— joy in harvest, — when they divide the spoil] These ex-
pressions signify great rejoicing, see chap xvi 10, 1 Sam xxx
16 It is said to be before God, which denotes a religious joy
Deut xii 12 *W Lomth*

4 — the staff of his shoulder,] A staff laid across the shoulder
upon the ends of which slaves carried burdens *Parkhurst*

5 — but this shall be with burning and fuel of fire] The word
"this" is not in the original The sense seems to be, that all in-
struments of warfare should be destroyed and become fuel for fire
as in Ps xli 9, where the image is employed to express com-
plete victory and a perfect establishment of peace See also
Ezek xxxix 8—10 *Bp Lomth*

6 For unto us a child is born, &c] The verse may be thus
paraphrased It is not for God's people to rest in their deliv-
erance from their captivity but to erect their thoughts unto
higher hopes, even the happy assurances of salvation by our
Messiah, who is to come into the world For unto us that Child
is born and unto us that Son of God is given, who shall take
upon His shoulder the perpetual government of His Church *Bp Hall*

Before
CHRIST
about 711
John 16
son is given, and the government shall be upon his shoulder and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace

7 Of the increase of his government and peace ^{there shall be no end}, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this

8 ¶ The LORD sent a word into Jacob, and it hath lighted upon Israel

9 And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

— *the government shall be upon his shoulder*] That is, the ensign of government, the sceptre, the sword, the key, or the like borne upon, or hung from, the shoulder See chap xxii 22 Bp Lenth

— *his name shall be called*] That is, He shall be for all this could not be the proper name of any one, the Messiah will be all this it does not infer that he shall be commonly known by such title Bp Kidder This is the prophetick method, by the imposition as it were of a name, to declare the quality *Jos Mede* Thus (chap i 26) it was prophesied that Jerusalem should be "called the city of righteousness" Why? because, as was promised in the words foregoing, "God would restore her judges as at the first, &c," her manners should answer that title See too, Luke i 32, 35, it might be proved by a multitude of instances W Lenth, Dean Stanhope

— *Wonderful*,] In His birth, in His preservation from Herod and His other enemies, in the favour of God, in His mighty works in His resurrection, His ascension, and the sending down of His Spirit upon His apostles, enabling them also to work miracles as He had done Reading

— *Counsellor*,] As knowing the mind of the Lord Bp Chandler Not unlikely called so with Dr Knight, from His being one of that great council when God said, "Let us make man in our image" Bp Wilson See Chrysostom's observations at Gen i 26

— *The mighty God*] Of the same title which is given to the One Supreme God of Israel, chap x. 21 Dr Waterland This is the doctrine which the Evangelists, Apostles and ministers of Christ constantly taught of Him, that He was God from all eternity Reading

— *The everlasting Father*,] Or, "Father of eternity," or "of that which is everlasting," a title very applicable to the Messiah, whether we consider Him as "the Author of eternal salvation unto all them that obey Him," Heb v 9, or as the Founder of the new age, or world to come, the Head and Introducer of a dispensation which is to last for ever agreeably to this last notion, the Septuagint, Vulgate, and others render, "Father of the age to come," *Iuringa* The phrase might also be rendered, "the Father of eternity," that is, the Owner of it, the Everlasting, according to the Eastern custom of calling the possessor of any quality the father of it Bp Stock

— *The Prince of Peace*] This name does in an eminent manner belong to Christ, inasmuch as He is the sole Mediator between God and man, the end of His coming was not to procure for His followers a visible earthly peace, but peace with Heaven, the peace of God Wogan The peace and tranquillity of Christ's government is however set forth by the Prophets in very pompous and magnificent descriptions, as here follows, "of the increase of His government and peace there shall be no end" and as this is partly fulfilled in the inward joy and consolation, which is dispensed at present by the secret influences of the Holy Ghost,

Before
CHRIST
about 33
10 The bricks are fallen down, but we will build with hewn stones the sycomores are cut down, but we will change them into cedars

11 Therefore the LORD shall set up the adversaries of Rezin against him, and shall join his enemies together,

12 The Syrians before, and the Philistines behind, and they shall devour Israel with open mouth For all this his anger is not turned away, but his hand is stretched out still

13 ¶ For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts

14 Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day

and in the conversion of many nations, that had persecuted and opposed it, this may be sufficient to confirm our hopes that it shall hereafter be more perfectly accomplished, and nothing left to disturb the peace and quietness of His reign Dr Berrian Although Christ be indeed "exalted to be a Prince and a Saviour," though He have "all power in heaven and in earth" already vested in the human nature united to His own Divine person and be at present "Lord of all," and of His Church in a more peculiar manner, yet is not that power so visibly and fully exerted as it shall one day be nor all those glorious effects as yet accomplished which the Prophets foretell, when describing the victorious and peaceful, the unlimited and everlasting, dominion of the Messiah He actually reigns in the hearts of men even now and by His grace subdues the enemies of our souls, but this empire is not so absolute as it shall be, when every enemy shall have been utterly destroyed What period is fixed for the perfect and ultimate accomplishment of these things, as it does not seem possible for us to determine, so neither is it material too curiously to inquire Dean Stanhope

7 — *upon the throne of David*] The Messiah is said to sit upon the throne of David, because all the promises concerning the perpetuity of his family and kingdom did chiefly relate to Christ, and were fulfilled in Him Bp Lenth David was the shepherd of the natural Israel Christ is the shepherd of the true Israel, enlarged by the reception of the Gentiles into the fold

8 *The Lord sent a word into Jacob*,] Here begins, and ends with chap x 4, a distinct prophecy, addressed exclusively to the kingdom of Israel, divided into four parts, each the particular punishment of some grievous offence after each is repeated a general denunciation of a further reserve of Divine wrath, used before by the Prophet, on a like occasion (see the margin) and making, as we call it, the burden of the song Bp Douth

10 *The bricks are fallen down but we will build with hewn stones* &c.] The Eastern bricks are only clay well moistened with water, mixed with straw and dried in the sun So I Chardin These bricks are properly opposed to hewn stone, so greatly superior in beauty and durability the sycomores, a number of little worth, are with equal propriety opposed to the cedars "with which," as Dr Shaw remarks on this passage, "they can stand in no competition at all for beauty and ornament" We meet with the same opposition of cedars to sycomores, 1 Kings x 27 By this figurative speech, the people of Israel boast that they easily shall be able to repair their present losses, (sustained perhaps by the first Assyrian invasion by Tiglath-pileser,) and to bring their affairs to a more flourishing state than ever Bp Lenth

11 — *adversaries of Rezin against him*,] When the king of Assyria had subdued the Syrians, he made them join him in invading Israel W Lenth

13 *For the people turneth not unto him that smiteth them*] See note on chap i 5

14 — *head and tail, branch and rush*] Both the noblest and the meanest

**Before
CHRIST
about 738**

15 The ancient and honourable, he is
the head, and the prophet that teacheth
his, he is the tail.

|| Or,
they that
call them
bless'd
|| Or
they that
call it
bless'd if
thou
† Heb
will need
|| Or
will any

16 For || the leaders of this people cause
them to en, and || *they that are led of*
 them *are* † destroyed

17 Therefore the LORD shall have no
mercy in their young men, neither shall have
mercy on their fatherless and widows for
every one is an hypocrite and an evildoer,
and every mouth speaketh || folly For all
this his anger is not turned away, but his
hand is stretched out still

18 ¶ For wickedness burneth is the fire
it shall devour the briars and thorns, and
shall kindle in the thickets of the forest,
and they shall mount up *like* the lifting up
of smoke

† Heb
me ul

- 19 Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.

† Heb
all

20 And he shall snatch on the right hand, and be hungry, and he shall eat on the left hand, and they shall not be satisfied they shall eat every man the flesh of his own arm.

21 Manasseh, Ephraim, and Ephraim,
Manasseh *and they together shall be* a-
gainst Judah. For all this his anger is not
turned away, but his hand *is* stretched out
still.

CHAP X

1 *The woe of tyrants* 5 *Assyria, the rod of hypocrites,*

hastest of the people, the strongest, and the weakest, and most contemptible, of that nation *Bp Hall*

15. — and the prophet that teacheth lies, he is the tail] He is
the most vile and despicable of all the people Bp Hall

18 — it shall devour the brurs and thorns, &c] Briers and thorns are often put generally for the wicked, as useless and unprofitable proper objects of God's wrath, to be burnt up. See chap xxxix, 12, and the note on chap, xxvii 4. *Bp Lowth, W Louth.*

20 — *they shall eat every man the flesh of his own arm*] Thus, and what goes before, signify that they should plunder and devour those of their own country and blood. Compare chap xlix 26 Deut xxviii 53, 2 Kings vi 28 Jeremiah in a similar passage, chap xix 9, has 'Every one shall eat the flesh of his friend.' W Louth, Bp Louth

chap. V. ver. 3 — in the devolution which shall come from sur?
From Assyria. The Assyrians were a distant people compared
with the Philistines, Syrians, &c, with whom Israel was principally
concerned. *Idringa*. But see W. L. wirth's note on chap
v. 26.

Without me they shall bow down under &c.] That is, Without me and they shall be taken captive (even by the captives, and subdued by the vanquished) *Bp Lomth* See the note on chap ix 11, others render simply among the prisoners, &c.

5 O I vizian the rod of mine anger.] Come hither then, O thou Assyrian, come and execute My just judgment upon My people for thou art the rod of Mine anger and the weapons, which are in thy hand whereby thou fightest against Judah, are

for his pride shall be broken 20 A remnant of Israel
shall be saved 24 Israel is comforted with promise
of deliverance from Assyria

**Before
CHRIST
about 713**

WOE unto them that decree unrighteous decrees, and || that write grievousness *which* they have prescribed ,

¶ Or to the
writers that
write your
ouress

2 To turn aside the needy from judgment, and to take away the light from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless!

3 And what will ye do in the day of visitation, and in the desolation *which* shall come from far? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain * For all this his anger is not turned away, but his hand is stretched out still

^a Chap 5
75 & 9 12

5 ¶ || O † Assyrian, the rod of mine anger, || and the staff in their hand is mine indignation

|| Or
Not to the
Assyrian
† Heb
Asshur
|| Or
though

6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and † to tread them down like the mire of the streets

† Heb
to lay them
a trading

7 Howbeit he meaneth not so, neither doth his heart think so, but *it is* in his heart to destroy and cut off nations not a few.

8 ^b For he saith, *Are* not my princes altogether kings?

2 Kings
18 21 23
& 19 18

9) Is not Calno as Carchemish? is not

del
a

wielded by Mine indignation *Bp Hall* Concerning the change in this verse from the second to the third person see *Bp. Lowth's* note on Deut xxxii 5

Here begins a denunciation of the judgments of God against the Assyrians in general, and against Sennacherib in particular
See ver 12 *Bp Newton*

7 *Humble he meaneth not so,*] The Assyrians design was purely to extend his conquests and gratify his own ambition but God who bringeth good out of evil, makes the wickedness of some nations the means of correcting that of others, and the worst of men, in the worst of their crimes, the undesigned instruments of His righteous purposes *W Lenth, Abp Secker*

What a fine instance does the Assyrian afford us of the manner, in which Providence, using the instrumentality of man's free choice foreseen, causes all the schemes of worldly politicians to work together for the accomplishment of His designs while they are only attending to their own interests! *Bp Hoare*

Who can sufficiently admire the wisdom of Almighty God, who so ordered events, that the various instruments of Satan who combined to bring about the death of our Blessed Saviour did in fact each contribute to finish the great work of man's redemption, which some of them knew not of, others opposed, and none in the least intended! *Dean Stanhope*

9 Is not Calno as (archemish? &c] Have not I been certainly successful against all these places? "Calno" lay upon the Euphrates, as did "Charchemish," 2 Chron xxxv 20. I push upon the confines of the Jewish territory towards Syria, Amos vi 14, where it is spelt Hemath *W Louth* That Hamath and Arpad were cities of Syria, should appear from Jer xlix 28 *4 strings*.

Before
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about 713

Hamath as Arpad? is not Samaria as Damascus?

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria,

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks

13 For he saith, By the strength of my hand I have done it, and by my wisdom, for I am prudent and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man

14 And my hand hath found as a nest the riches of the people and as one gathereth eggs that are left, have I gathered all the earth, and there was none that moved the wing, or opened the mouth, or peeped

15 Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood

2 Kings

1 Heb

visit upon

1 Heb

shall great

ness of the

heart

1 Or

like many

people

1 Or

as if a rod

should shake

them that

lift it up

1 Or

that which

is not wood

Hamath was the capital of a part of Syria, bearing the same name. It was situated on the northern frontier of the land of Israel, whence we find frequent mention of "the entrance of Hamath," Numb. xxxiv. 8, &c. Arpad is with good reason held to be the island of Aradus, in the Mediterranean sea, which is not far from the shore, and nearly opposite to Hamath. Dr. Wells, Dr. Blayney. See the note on 2 Sam. viii. 9

12 — when the Lord hath performed his whole work. When the wicked whom God makes instrumental in carrying on His designs have served the purposes of Divine providence, they are justly punished for their pride and ambition, their cruelty and injury to their neighbours, the wickedness of those acts being altogether their own, and the good ends served being beside the intention of the agents. v. 7, and ascribable only to God. W. Lowth. See note on ver. 7 of this chapter, and on chap. xlvii. 6

11 — opened the mouth, or peeped. See note on chap. viii. 19. 13 — Shall the ax boast itself? Is not the Assyrian as My ax to hew down Judah? My saw to divide it, My rod to scourge it, My staff to beat it? and shall this ax, this saw, this rod, this staff magnify itself against the hand that useth and wieldeth it? as if the instrument were to do aught without or against the arm that moves it. Bp. Hall

as if it were no wood. Rather render, (as the margin does, part,) "against that which is not wood," or, to keep still closer to the expression of the original, "against the no-wood." The Hebrew have a peculiar way of thus joining the negative particle to a noun, to signify in a strong manner a total negation of the thing expressed by the noun. So here it means Him who is far from being in any piece of wood, is an animated and ac-

16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness, and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a fire, and his Holy One for a flame, and it shall burn and devour his thorns and his briers in one day,

18 And shall consume the glory of his forest, and of his fruitful field, both soul and body, and they shall be as when a standard-bearer fainteth

19 And the rest of the trees of his forest shall be few, that a child may write them

20 ¶ And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth

21 The remnant shall return, even the remnant of Jacob, unto the mighty God

22 For though thy people Israel be as the sand of the sea, yet a remnant of them shall return, the consumption decreed shall overflow with righteousness

23 For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land

24 ¶ Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian, he shall smite thee with a rod, and shall lift

Before
CHRIST
about 713

1 Heb from
the soul and
to the
flesh

1 Heb
man

1 Rom 9
27
1 Heb
in or
amongst
1 Chap 18

12
1 Or in
1 Ch 28 22

1 Or
but he shall
lift up his
staff for
thee

tive being, not an instrument, but an agent. Other instances of this form occur at chap. xxxi. 8. lv. 2. See also Job. xxi. 2, 3, Amos. vi. 13. Bp. Lowth

16 — under his glory he shall kindle a burning. This expression denotes the stroke by which Sennacherib's army was to be destroyed. W. Lowth. See note at 2 Kings. xix. 35

20 And it shall come to pass in that day, that &c. That is, A day shall come, when, &c. Bp. Wilson. See note on chap. iv. 2

shall no more again stay upon him that smote them. As Ahaz did upon the king of Assyria, (2 Kings. xvi. 7, compared with 2 Chron. xxviii. 20,) who afterward proved the worst enemy the Jews had. W. Lowth. To purchase his powerful ally's forbearance, as he had before bought his assistance. Ahaz was forced to strip himself and his people of all the wealth he could possibly raise. Bp. Lowth

23 — the Lord God of hosts shall make a consumption, even determined &c. Such a consumption determined in the counsels of God, with the preservation of a small remnant will apply to several periods of the history of the people of God. To the subversion of the kingdom of Israel, with the destruction of a great number of Judah, (see note on chap. viii. 6) to the Babylonian captivity, to the oppression of Antiochus Epiphanes. In the prophecy received their ultimate completion and its fulfilment was then answered, when the bulk of the Jewish nation was rejected after their rejection of their true Messiah and given up to the just judgment of God, exhibited in the desolation which the Romans brought upon them, with the preservation of the chosen and holy few, who had embraced the Gospel of Christ. T. Wright

^{Before CHRIST about 719} up his staff against thee, after the manner of ^{Egypt}

^{1 rod 14} 25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction

26 And the LORD of hosts shall stir up a scourge for him according to the slaughter of ^{Midian} at the rock of Oreb and as his rod was upon the sea, so shall he lift it up after the manner of Egypt

27 And it shall come to pass in that day, that his burden ^{† shall be taken away from} off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing

28 He is come to Aiath, he is passed to Migron, at Michmash he hath laid up his carriages

29 They are gone over the passage they have taken up their lodging at Geba, Ramah is afraid, Gibeah of Saul is fled

30 ^{† Lift up} thy voice, O daughter of Gallim cause it to be heard unto Laish, O pool Anathoth

31 Madmenah is removed, the inhabitants of Gebim gather themselves to flee

32 As yet shall he remain at Nob that day he shall shake his hand against the

mount of the daughter of Zion, the hill of Jerusalem ^{Before CHRIST about 718}

33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror and the high ones of stature shall be hewn down, and the haughty shall be humbled

34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

CHAP. XI

¹ The peaceable kingdom of the Branch out of the root of Jesse ¹⁰ The victorious restoration of Israel, and vocation of the Gentiles

AND there shall come forth a rod out of the stem of ^{Jesse}, and a Branch shall grow out of his roots ^{Acts 13}

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD,

3 And shall make him of ^{† quick under-} standing in the fear of the LORD and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears

4 But with righteousness shall he judge

21, 26 — after the manner of Egypt] As Sennacherib invested Jerusalem upon his return from his Egyptian expedition, and imitated Pharaoh and the Egyptians in threatening the people of God, so does God promise here to act over again the part He had formerly taken, and to overthrow Sennacherib in as signal a manner as He had done Pharaoh and his host in the Red sea. So both the attack and the deliverance are to be “in the way,” or, “after the manner, of Egypt” Bp Lenth

The twenty-sixth verse may be thus paraphrased The Assyrian is My rod to thee, but I will have a scourge for him, that shall plague him as the Midianites were destroyed by Gideon at the rock of Oreb, (see Judg vii 25,) and as I plagued the Egyptians, whom I overthrew and destroyed at the Red sea Bp Hall

27 — because of the anointing] For the sake of God's chosen people, who are called “His anointed,” Ps cix 15, and especially for the sake of Christ, or the Anointed, emphatically so called, who was to descend from the tribe of Judah. Dr Wals, R^r Lenth See note on chap xlv 1

28 He is come to Aiath, &c] Here follows a description of the march of Sennacherib's army, and of the serious and confusion spreading through the several places in the neighbourhood of Jerusalem from Ai northward to Nob westward of it, expressed with great brevity, but finely diversified Bp Lenth

32 As yet shall he remain at Nob] Hence probably he ought to have a part of mount Zion, and thus literally shake his hand against it, and stand in a threatening posture, as just ready to assault Bp Lenth, W Lenth

Chap XI The Prophet had described, in the last chapter, the destruction of the Assyrian army under the image of a mighty forest consisting of flourishing trees growing thick together and of a great height of Lebanon itself, crowned with lofty cedar but cut down, and laid level with the ground, by the ax, wielded by the hand of some powerful and illustrious agent in opposition to the image he represents the great Person, who makes the subject of this chapter, as a slender twig, shooting out from the trunk

of an old tree cut down, lopped to the very root and decayed which tender plant so weak in appearance, should nevertheless become fruitful and prosper This contrast shews a connexion between this and the foregoing chapter Here we have a remarkable instance of that method so common with the Prophets, and particularly with Isaiah, of taking occasion, from the display of some great temporal deliverance, to launch out into the display of the spiritual deliverance of God's people by the Messiah Thus in the latter part of Isaiah's prophecies, the subject of the great redemption, and of the glories of Messiah's kingdom, arises out of the restoration of Judah by the deliverance from the captivity of Babylon, and is all along connected and intermixed with it Bp Lenth

Ver 1 — of Jesse,] By mentioning Jesse, who was not a king but a private person, Isaiah seems to hint at the obscure and weak condition in which Christ should appear, His birth too was fixed to be, not at Zion, which was the place and seat of government in Judah but at Bethlehem, a town where the family of David lived while they were private persons Dean Alar

2 And the spirit of the Lord shall rest upon him] That is, man He shall be endued with the gifts and graces of the Holy Spirit, without measure, and at all times Dr Wells The characters here given to the Spirit which was to rest on the Messiah are the same which we find in the Old Testament applied to the Prophets Dean Alar He being the Great Prophet, foretold Deut. xviii 15, is described as most plentifully endued with these gifts than any other ever was, chap xlii 1, lxi 1, Ps xlv 7, Joh iii 34, Acts x 38 W Lenth

3 — of quick understanding in the fear of the Lord] In things pertaining unto holiness He shall lay hold of all the mortifications of promoting true piety, and advancing God's honour He answers Christ's character of Himself, Joh iv 34 W Lenth — he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears] He shall not judge after the appearance, but shall judge righteous judgment, as our Saviour speaks, Joh. vii 24 W Lenth

Before CHRIST about 713
Or argue Job 4 9
2 Lucas
the poor, and he shall reprove with equity for the meek of the earth. and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fating together, and a little child shall lead them.

7 And the cow and the bear shall feed, their young ones shall lie down together and the lion shall eat straw like the ox.

8 And the sucking child shall play on

4 — *reprove with equity for the meek of the earth*] To afford protection to the poor and humble, is the constant character of Christ's kingdom, (chap xxix 19, lxi 1, Ps lxxii 2, 12,) to them the blessings of the Gospel are peculiarly promised, Matt v 1, James ii 5. *W Louth*

— *he shall smite the earth with the rod of his mouth,*] The earth here signifies the ungodly, called by St John, chap vii xvii 9, the "world," who make the greatest part of it, and have the greatest share in it. The "rod of His mouth" signifies the word of God, containing threats and judgments against sinners which is said to be sharper than any two-edged sword, Heb iv 12 and as such is described, Rev i 16, as proceeding "out of the mouth of Christ." St Paul, in the passage given in the margin applies this particularly to the destruction of Antichrist. See also Rev xix 2. *W Louth*

5 — *righteousness shall be the girdle &c*] The meaning is, that a zeal for justice and truth shall make Him active and strong in executing the great work which He shall undertake. *Bp Louth* See note on chap v 27

— *The wolf also shall dwell with the lamb, &c*] The expressions here used are plainly designed to shew, in a figurative way, that there should be as great a change wrought upon the world as there would be, if the natures of the creatures here mentioned were so changed, as the figures represent them. *Dr T Burnell*

Men's former antipathies shall cease and they who had used to be the most fierce and ravenous shall yield to the gentle discipline of Christ and put on the humble spirit of His followers. The persecutions of the heathen world were broken off, when the princes of the earth gave in their names to Christ, and laid those sceptres at His feet, which had been formerly held out with rage and virulence against Him and if some parts of the Church have since been overrun by barbarous crews of Saracens and other infidels, and if the world be not yet brought to the peaceable temper here foretold, or the Church yet at unity with itself, we must remember that divisions and the temporary success of Christ's enemies have been foretold, as well as His final conquest and complete tranquillity, and, being confirmed by what we see accomplished, look the more steadfastly to the accomplishment of those prophecies which are still to be fulfilled. *Dr Berriman*

Profane writers describe the renewal of the golden age, as it is called, much in the same metaphorical language as is here used by the Prophet: wild beasts grow tame, serpents and poisonous herbs become harmless, all is peace and harmony, plenty and justice, but the most elegant of the ancient poets fall very short of that beauty, and elegance, and variety of imagery, with which Isaiah has set forth the same ideas. Here the wolf and the leopard not only forbear to destroy the lamb and the kid but they take their abode and lie down together with them. The calf, and the young lion, and the fating, not only come together,

the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. Before CHRIST about 11

9 They shall not hurt nor destroy in all my holy mountain for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people, to it shall the Gentiles seek and his rest shall be glorious. Rom 15 12 Heb

11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

but are led quietly in the same band, and that by a little child. The heifer and the she-bear not only feed together but even lodge their young ones, for whom they used to be most jealously fearful, in the same place. All the serpent kind is so perfectly harmless, that the sucking infant, and the newly weaned child, puts his hand on the basilisk's den, and plays upon the hole of the asp. The lion not only abstains from preying on the weaker animals, but becomes tame and domestick, and feeds on straw like the ox. These are all beautiful circumstances, not one of which has been touched upon by the ancient poets. *Bp Louth*

10. — *a root of Jesse*] Christ is here called the "Root of Jesse," as being the real ground or foundation of all the favours bestowed upon the family, the ultimate end and aim to which they were referred. The "Branch growing out of the root," vii 1 because actually descended from that royal line which may explain the twofold character He gives of Himself, Rev xii 16. *Dr Berriman*

— *which shall stand for an ensign of the people, to it shall the Gentiles seek*] This alludes to the Jewish custom of repairing to the temple at festivals, see Deut xii 5, and the note on chap ii 3. *W Louth* It may be remarked here, that when the descent of the Messiah was limited to the tribe of Judah, it was still foretold that to Him should the "gathering of the people (or nations) be," Gen xlix 10, and now, where it is yet more precisely limited to the house of David, His kingdom is represented to be universal. *Dr Berriman*

— *his rest shall be glorious*] This is most commonly understood of His Church, where, as between the cherubim heretofore, God has His resting-place. *Bp Wilson*

What remains of this chapter foretells those glorious times of the Church, which shall be ushered in by the restoration of the Jewish nation, when they shall embrace the Gospel, and return from the several dispersions where they were scattered. This remarkable scene of Providence is plainly foretold by most of the Prophets of the Old Testament, and by St Paul, Rom xi 25, 26, 2 Cor iii 16. *W Louth*

11 — *the Lord shall set his hand again the second time &c*] These words imply, that this shall be as great a deliverance as that out of Egypt compare Ps lxxviii 22, Mic vii 15, *W Louth*

— *from Pathros, &c*] Pathros is a country in Egypt, Jer xlv 1, Ezek xxxix 11. Elam, Persia, Shinar, Babylon, Gen xi 2. *W Louth*

Respecting Cush, see notes on chap xviii 1, Numb xii 1 Hamath, note on chap x 9. Elam, note on chap xxi 2.

— *islands of the sea*] By this expression are to be understood, in the Scriptural style not only islanders properly so called, but all who dwell on the seacoast, primarily, perhaps, those on the shores of the Mediterranean, all distant nations which may best appear from chap xlix 1, Jer xxxi 10 all to the west of Canaan. These last were the isles of the Gentiles, to be peopled

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12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four † corners of the earth.

† Hel
wings

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west, they shall spoil [†] them of the east together [†] they shall lay their hand upon Edom and Moab, [†] and the children of Ammon shall obey them

† Heb
the children
of the east
† Heb
Edom and
Moab shall
be the lay
ing on of
their hand
† Heb
the children
of Ammon
their of the
east
† Heb
in shoes

15 And the Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over † dry-shod

* Fred. 11
29*

16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt.

by the posterity of Japhet, Gen x 5, under this title of islands they are mentioned in all passages, where the extension of the Gospel to the Gentiles is prophesied of, with a view, no doubt, to the flourishing condition of Christianity in aftertimes in Europe

The fact is notorious, that the Gospel, from the beginning to the present times hath made the greatest progress in Europe, and in those parts of Asia which were first peopled by the posterity of Japheth. Among the uncivilized descendants of Ham, and the degenerate sons of Shem, it hath not been so generally spread or hath not so deeply taken root. *Bp Horsley*

13 — the adversaries of Judah shall be cut off.] The Hebrew might be rendered the "enmity" of Judah and what follows, "Judah shall not vex Ephraim," seems to require that it should *Abp. Becker*

11 But they shall fly upon the shoulders of the Philistines &c.] The people mentioned in this verse were all of them borderers upon the territory of the Jews and took all occasions of shewing their spite and ill-will against them on which account in the prophetic dialect they are often used in a general name for the enemies of Gods truth and people Compare chap xxi 10, xxiv 5, 6, Joel iii 19 Amos ix 12 Wth North

It is the style and genius of the prophetic books, to set whole countries and kingdoms, and societies of men, to signify, not those places, and persons, and powers only, but others also who should be in after ages like them, in the same sins and circumstance. Dean Stanhom

415 — the Lord shall utterly destroy the tongue of the Egyptian sea] The word tongue when applied to the sea signifies a bay and is so translated, Josh xv 2, and xxviii 19. *W. Louth* Most interpreters apply the expression here to that bay of the Red Sea over which the Israelites passed. *Turanca*

Perhaps the tongue of the Egyptian sea may mean that part of the land of Egypt which was enclosed among the mouths of the Nile, the Nile being understood to be the Egyptian sea. This has at times been described under the semblance of a pear, and an heart, and also a tongue, all these objects having some analogy in their shape. Bryant

with his mighty wind shall he shake his hand over the river.

CHAP XII.

**Before
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about 713.**

*A joyful thanksgiving of the faithful for the mercies of
God.*

AND in that day thou shalt say, O Lord, I will praise thee, though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God *is* my salvation, I will
trust, and not be afraid for the LORD
JEHOVAH *is* my strength and *my* song,
he also *is* become my salvation

3 Therefore with joy shall ye draw water
out of the wells of salvation

4 And in that day shall ye say, ^b Praise the LORD, || call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the Lord, for he hath done
excellent things: this is known in all the
earth.

6 Cry out and shout, thou † inhabitant of Zion for great is the Holy One of Israel in the midst of thee.

21
 12
 14

b 1 Chm
16 8
1s 10
|| Ad
25 proclaim his
name

† Heb
inhabitant

CHAP XIII

1 *God mustereth the armies of his wrath* **6** *He threat-*

&c.] This plainly alludes to the passage of the Red sea and refers to the particular circumstance mentioned Exod xiv 21 *Bp Lenth* Whether we understand the river here of the Nile famous for its seven mouths, or the Euphrates (see note on chap vii 20,) and suppose allusion made to Cyrus draining that river when he took Babylon, chap xlv 27 Jer l 38, the sense is the same, and imports the removing of all impediments that might hinder the return of God's people. See Rev xvi 12 *W Lenth*

Chap. XII This chapter is an hymn of praise, proper to be used in the triumphant state of the Church, described in the foregoing chapter. Of the same use are chapters xxv, xxvi, and several of the Psalms. *H. Lenth*

Ver. 1. Therefore with joy shall ye draw water out of the wells of salvation.] That is, from God's inexhaustible bounty, which is the fountain of all blessings in Jesus Christ see Ps xxxvi 9 Jer ii 13 By Hylson W Lomth

On the last day of the feast of tabernacles, the Jews fetched water in a golden pitcher from the fountain of Siloah, brought it through the water-gate into the temple, and poured it, mixed with wine on the sacrifice as it lay upon the altar, with great rejoicing. This custom is not ordained in the law of Moses; and seems to have been taken up in allusion to this passage of Isaiah. Our Saviour applied the ceremony, and the intention of it, to Himself, and to the effusion of the Holy Ghost, promised, and to be given, by Him, John vii 37, 39. *Bp Lenth*

Chap XIII This chapter and the next (striking off a few of the last verses of it, which belong to a different subject) contain one entire prophecy, foretelling the destruction of Babel by the Medes and Persians, delivered probably in the reign of Ahaz, about 200 years before the completion of it. The captivity itself of the Jews at Babel, (which the Prophet does not expressly foretell, but supposes, in the spirit of prophecy, as what was, in fact, actually effected,) did not fully take place till about 130 years after the delivery of this prophecy, and the Medes, who are expressly mentioned, ver 17 of this chapter, as principal agents in the overthrow of the Babylonian monarchy, by which the Jews were released from that captivity, were at this time an inconsiderable

Before
CHRIST
about 712

enth to destroy Babylon by the Medes 19 The desolation of Babylon

THE burden of Babylon, which Isaiah the son of Amoz did see

Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hind, that they may go into the gates of the nobles

I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness

The noise of a multitude in the mountains, like as of a great people, a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle

They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land

Howl ye, for the day of the Lord is at hand, it shall come as a destruction from the Almighty

Therefore shall all hands be faint, and every man's heart shall melt

And they shall be afraid: pangs and sorrows shall take hold of them, they shall be in pain as a woman that travaileth: they shall be amazed one at another, their faces shall be as flames

On full of Heb
at his Heb
not in Heb
flame

people having been in a state of anarchy ever since the fall of the great Assyrian empire of which they had made a part and did not become a kingdom till about the seventeenth year of Hezekiah Bp Tenth

The former part of this prophecy is one of the most beautiful examples that can be given of elegance of composition variety of imagery and sublimity of sentiment and diction in the prophetic style and the latter part consists of an ode of singular excellence Bp Tenth Our margin sets the date of this prophecy a little later than the reign of Ahaz namely, about the fifteenth year of Hezekiah

Ver 1 The burden of Babylon] A prophecy threatening ruin, or some severe punishment Bp Wilson

The word in the original is of more general import and signification it sometimes signifies a prophecy of good as well as evil Bps Newton and Chandler

Lift ye up a banner &c] The prophecy opens with the command of God to gather the forces which He had destined to His service against Babylon upon which the Prophet immediately lets the tumultuous noise of the different nations crowding to either to the standard he sees them advancing prepared to execute the Divine wrath ver 1-5 and proceeds to describe the dreadful consequences of this visitation, and the consternation which will seize those that are objects of it Bp Tenth

— into the gates of the nobles] To enlist under their several commanders Bp Tenth

I have commanded my sanctified ones] This signifies those whom God has set apart for His purpose So He calls Cyrus His anointed Isai xlv 1 and Nebuchadnezzar His servant Jer xxv 9 Bp Tenth

— their faces shall be as flames] Black and ghastly like smoke and flames See Joel ii 6 Nahum ii 10 Bp Wilson

— I will shake the stars of heaven and the constellations thereof shall not be seen

9 Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate and he shall destroy the sinners thereof out of it

For the stars of heaven and the constellations thereof shall not give their light the sun shall be darkened in his going forth, and the moon shall not cause her light to shine

11 And I will punish the world for their evil, and the wicked for their iniquity, and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible

12 I will make a man more precious than fine gold, even a man than the golden wedge of Ophir

13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger

14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land

15 Every one that is found shall be thrust through, and every one that is joined unto them shall fall by the sword

16 Then children also shall be dashed to pieces before their eyes, then houses shall be spoiled, and their wives ravished

give their light] When the Hebrew poets represent the destruction and overthrow of kingdom the stars are obscured the moon withdraws her light, the sun shines no more the earth quakes the heavens tremble, and all things seem tending to the original chaos See Joel ii 10, iii 1, 16, Amos viii 9 Matt xxiv 29 Bp Tenth

All these high expressions are the peculiar and even natural language of the Eastern nations, no more even at this day, would be understood to be meant by them than that Babylon should be utterly destroyed, the government ruined and the people severely treated Bp Wilson

11 And I will punish the world] The Prophet suddenly transfers the speech from himself to God, and sets forth, under a variety of the most striking images the dreadful destruction of the inhabitants of Babylon which will follow ver 11—16 and the everlasting desolation to which that great city is doomed ver 17—21 See chap xxi 10 and notes there The world here signifies the Babylonish empire as it does the Roman empire, or Judea in Luke ii 1 Acts xi 28 Bp Tenth

I will make a man more precious than fine gold] Such shall be the destruction of man fit to be a man see the like calamity described chap ix 1 Or the words may import, that the Medes should spare no man's life though he could purchase it with gold See ver 17 Bp Tenth

— of Ophir] See notes on 1 Kings ix 28

I will shake the heavens and the earth shall remove &c] The figurative language of the Prophets is taken from the analogy between the world natural and an empire or kingdom considered as a world political The heavens and the things therein signify thrones and dignities, and those who enjoy them the earth with the things thereon, the inferior people Great earth quakes and the shaking of heaven and earth, are put for the shaking of kingdoms so as to distract and overthrow them So I Newton

Before CHAP. I about 12 17 Behold, I will stir up the Medes against them, which shall not regard silver, and as for gold, they shall not delight in it.

18 Their bows also shall dash the young men to pieces, and they shall have no pity on the fruit of the womb, their eye shall not spare children.

19 ¶ And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

17 — which shall not regard silver.] That is shall not be induced by large offers of ransom to spare. It is remarkable that Xenophon makes Cyrus open a speech to his army with praising them for a similar disregard of riches. "Ye Medes, and others who now hear me I well know that you have not accompanied me in this expedition with a view of acquiring wealth." Bp Lenth.

18 Their bows also.] The Persians were celebrated for their archery chap xxii 6 Jerem xlix 35 (see note on chap xxi 2) Profane writers mention the magnitude of their bows. Probably their neighbours and allies the Medes too dealt much in the same sort of arms. Bp Lenth.

The Medes is a general name for both nations, and so used and applied by Greek historians, as well as sacred writers. Bp Newton.

19 — Babylon, the glory of kingdoms, the beauty of the Chaldees excellency.] After Nineveh was destroyed, Babylon became the queen of the East. Semiramis is said by some, and Belus, who is probably the same as Nimrod, (see note on Gen x 9) by others, to have founded this city. It was Nebuchadnezzar however that made it one of the wonders of the world. He enlarged and beautified it to such a degree, that he may in a manner be said to have built it as he boasts, Dan iv 30. Dean Prideaux. Bp Newton. It was, according to the lowest account given of it by ancient historians a regular square forty-five miles in compass enclosed by a wall two hundred feet high, and fifty broad in which there were one hundred gates of brass. Its principal ornaments were, the temple of Belus in the middle of which was a tower of eight stories of building, upon a base of a quarter of a mile square, a most magnificent palace, and the famous hanging gardens, which were an artificial mountain raised upon arches and planted with trees of the largest as well as the most beautiful sorts. The old palace was four miles in compass, the new, built by Nebuchadnezzar was four times as large. Two canals were made by Nebuchadnezzar a hundred miles above the city one on the eastern side of the Euphrates called Naharmalcha, or the royal river, by which the Euphrates was let into the Tigris, the other on the western side called Pallucopas, or Naharagi, (the river of the pool) by which the redundant waters of the Euphrate were carried into a vast lake forty miles square, contrived not only to lessen the inundation, but for a reservoir, with sluices to water the barren country on the Arabian side. There were also prodigious banks of brick and bitumen carried a long way on each side of the river, to keep it within its channel. Bp Lenth, Dean Prideaux.

20 — It shall never be inhabited &c.] Babylon never recovered its ancient splendour after it was taken by Cyrus, but upon the removal of the seat of empire from thence by the Persians by degrees decayed till it was at last reduced to an utter solitude. Berosus in Josephus says that Cyrus ordered the outer walls to be pulled down the Persian kings ever regarded Babylon with a jealous eye Darius Hystaspes, upon a revolt &c. by the populace the place lowered the walls, and demolished

21 But the wild beasts of the desert shall lie there, and then houses shall be full of the doleful creatures, and the owls shall dwell there, and satyrs shall dance there.

22 And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces, and her time is near to come, and her days shall not be prolonged.

CHAP. XIV

1 God's merciful restoration of Israel. 4 Their triumphant insurrection over Babel. 24 God's purpose against Assyria. 29 Palestine is threatened.

FOR the LORD will have mercy on Jacob, and will yet choose Israel, and

the gates, Xerxes destroyed the temple the building of Seleucia on the Tigris exhausted Babylon by its neighbourhood as well as by the immediate loss of inhabitants taken away by Seleucus to people his new city, a king of the Parthians soon after carried away into slavery a great number, and destroyed the most beautiful parts of the city. In more modern times Jerome (who lived in the fourth century) mentions Babylon is nothing more than a chase for wild beasts to feed and breed there for the king of Persia's hunting, exactly agreeing with ver 21 and later travellers who have endeavoured to find the remains of Babylon, give but very unsatisfactory accounts some taking what ruins they saw to be those of Nebuchadnezzar's palace or the tower of Babel others supposing them the remains of some more modern building. The place thereabouts is represented as overrun with serpents, scorpions, and all sorts of venomous and unclean creatures, agreeably to ver 22. Bp Lenth, Bps Lenth and Newton.

20 — neither shall the Arabian pitch tent there: neither shall the shepherds make their fold there.] This is a proper representation of complete and entire desolation for it is common in the East for shepherds to make use of remaining ruins to shelter their flocks in and it implies a great degree of solitude when it is said, that the place where great cities stood should be turned into pasture. chap xvii 2 xxvii 10 but it is predicted that the city of Babylon shall be fit for wild creatures only to resort to. Harnier, Bp Lenth.

It is uncertain what creatures are meant by some Hebrew words in the following verses particularly what the word signifies which our English renders satyrs. It originally means goats, in which shape evil spirits were supposed to appear, on which account our interpreters sometimes render it devils. See note at Levit xvii 7 2 Chron xi 14 but here and chap xxxv 14, it is rendered satyrs. Desolate and forlorn place were supposed to be inhabited by evil spirits. Compare Bauch iv 5. Rev xviii 2. Bp Lenth.

Chap XIV ver 1 For the Lord will have mercy on Jacob and will yet choose Israel.] However He may seem to desert them Judah, whose deliverance from captivity was the immediate consequence of the revolution foretold in the last chapter is sometimes called Israel, see Ezek xiii 16 Mal i 1, ii 11 but the name of Jacob and of Israel used apparently with design in this place, each of which names includes the twelve tribes and the other circumstances mentioned in this and the next verse which did not in any complete sense accompany the return from the captivity of Babylon, seem to intimate that this whole prophecy extends its views beyond that event. Bp Lenth. And generally whenever the Prophets speak of the life to follow upon the return from the captivity it is to be understood that the beginnings of their promises are to take place in that temporary restoration of the Jewish state, but that their full and final completion is to be looked for only in the days of the Messiah. This is the key to open the meaning of all oracles on this subject. This is the true light to guide us to the interpretation of the prophetic word. Fitting.

^{Reform} CH. 14. ^{about 74} set them in their own land and the strangers shall be joined with them, and they shall cleave to the house of Jacob

2 And the people shall take them, and bring them to their place and the house of Israel shall possess them in the land of the Lord for servants and handmaids and they shall take them captives, ^{† Heb} whose captives they were, ^{† Heb} and they shall rule over their oppressors

3 And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 ¶ That thou shalt take up this ^{Or} proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

5 The Lord hath broken the staff of the wicked, and the scepter of the rulers

6 He who smote the people in wrath with ^{† Heb} a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth

The deliverance of Judah from captivity which is here set forth, without being much enlarged upon, or greatly amplified introduces with the greatest ease and the utmost propriety, the triumphant song on the overthrow of the Babylonian monarchy, ver 1—28. *Bp Lowth* This passage (ver 4—28) contains a greater assemblage of sublime ideas, of bold and daring figures, than is perhaps any where else to be met with. *Dr Blair*

— *strangers shall be joined with them &c*] It is probable that many strangers might become proselytes to the Jewish religion during the captivity. *W Lenth*

1. *They indeed bears testimony to a partial completion of even the most literal sense of this prophecy, as the Jews brought back with them from Babylon some thousands of slaves, and afterwards for a time under the prosperous government of the Assyrian princes, held their neighbours and ancient enemies in subjection but we must look farther to the spiritual completion this and similar descriptions do import the conversion of whole nations and all nations to the true religion, and consequently could not be completed in the proselyting only of a few particular persons but must intend a general reduction of all people to the same obedience See notes on chap xlv 14, xlv 23 *Fritzing, Dr Berriman**

4 — *thalt take up this proverb*] The word thus translated signifies not only a proverbial speech, but an acute and excellent saying, drawn up with art and adorned with rhetorical figures. *W Lenth* See *Bp Lowth's* note on Job xxvii 1, and *Abp Newcome's* on Numb xxiii 7

— *and say, How hath the oppressor ceased!* &c] A chorus of Jews is here introduced, expressing their surprise and astonishment at the sudden downfall of Babylon, and the great reverse of fortune that had befallen the tyrant who, like his predecessors, had oppressed his own, and harassed the neighbouring kingdoms. These oppressed kingdoms, or their rulers, are represented under the image of the fir trees and cedars of Libanus frequently used to express any thing in the political or religious world that is superlatively great and majestic. the whole earth shouteth for joy the cedars of Libanus utter a severe taunt over the fallen tyrant and boast their security now he is no more. *Bp Lowth*

4) *Hell from beneath is moved for thee &c*] See notes on Gen xxxvii 35 and Job xxvi 5 6. The scene is here changed, and a new set of persons is introduced: the regions of the dead are laid

7 The whole earth is at rest, and is quiet they break forth into singing

8 Yea, the fir trees rejoice at thee, and the cedars of Libanon, saying, Since thou art laid down, no taller is come up against us

9 ¶ Hell from beneath is moved for thee ^{Or} to meet thee at thy coming it stretcheth up the dead for thee, even all the chief ones of the earth, it hath raised up from their thrones all the kings of the nations

10 All they shall speak and say unto thee, Art thou also become weak as we art thou become like unto us?

11 Thy pomp is brought down to the grave, and the noise of thy viols the worm is spread under thee, and the worms cover thee

12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God I will sit

open, and hades is represented as rousing up the shades of the departed monarchs they rise from their thrones to meet the king of Babylon at his coming, and insult him on his being reduced to the same state of impotence and dissolution with themselves. This is one of the boldest figures that ever was attempted in poetry and is executed with astonishing brevity and perspicuity, and with that peculiar force, which in a great subject naturally results from both. This image of the state of the dead is taken from the Eastern custom of burying those at least of higher rank in large sepulchral vaults hewn in the rock. Maundrell mentions remains of sepulchres of this kind at Jerusalem, and to be the sepulchres of the kings of Judah. Travellers tell us of similar monuments in Persia, mentioned by Diodorus Siculus as sepulchres of the kings of Persia. We must form to ourselves an idea of an immense subterraneous vault, a vast gloomy cavern, all round the sides of which there are cells to receive the dead bodies, here the deceased monarchs lie, in a distinguished sort of state each on his couch with his arms beside him, and his sword at his head, see Ezek xxii 27, on which place Chardin remarks, that this is the custom in Mingrelia. These illustrious shades rise at once from their couches, as from their thrones, and advance to the entrance of the cavern to meet the king of Babylon, and to receive him with insults on his fall. *Bp Lowth*

12 *How art thou fallen from heaven O Lucifer,*] Princes and rulers are figuratively expressed by the host of heaven and the king of Babylon, who outshone others, is here represented by the morning star see notes on chap xiii 13. The expression likewise alludes to the fall of Satan, prince of the apostate angels, Luke x 18. *W Lenth*

The Jews now resume the speech they address the king of Babylon, as the morning star fallen from heaven, as the first in splendour and dignity in the political world fallen from his high state they introduce him as uttering the most extravagant boasts of his power and ambitious designs in his former glory these are strongly contrasted in the close with his present low and abject condition. *Bp Lowth*

13 — *I will sit also upon the mount of the congregation in the sides of the north*] This is mount Sion, or rather mount Moriah on the north side of it, on which the temple was built. It might better be rendered 'mount of the convention, so called not because the people assembled there to perform their religious cere

Before CHRIST also upon the mount of the congregation, in the sides of the north

11 I will ascend above the heights of the clouds, I will be like the most High

12 Yet thou shalt be brought down to hell, to the sides of the pit

16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms,

17 That made the world as a wilderness, and destroyed the cities thereof, that opened not the house of his prisoners?

18 All the kings of the nations, even all of them, lie in glory, every one in his own house

19 But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with sword, that go down to the stones of the pit, as a carcass trodden under feet

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned

21 Prepare slaughter for his children for the iniquity of their fathers, that they

do not rise, nor possess the land, nor fill the face of the world with cities

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD

23 I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts

24 ¶ The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass, and as I have purposed, so shall it stand

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke be put from off them, and his burden be put from off their shoulders

26 This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations

27 For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

28 In the year that king Ahaz died was this burden

|| Or
h t e r l l
h t p r i s
t o s h m
i t

• Job 1: 19
I and 24: 11
• 1: 2
• 10: 13
• Exodus
20: 5
Matthew
23:

none: but because God there manifested Himself as He had before appointed to meet the people in the tabernacle. Exod. xxix. 13. This perhaps only literally explains what was figuratively expressed in the former part of the verse: "heaven and the stars of God standing according to the Eastern manner, for the sanctuary and God's ministers." *Idringa*

16. *They that see thee shall narrowly look upon thee, and consider thee.* Certain persons are introduced here who light upon the corpse of the king of Babylon cut out and lying naked on the bare ground covered with wounds and so disfigured that it is some time before they know him. They recoiled him with the severest taunt and bitterly reproach him with his ambition and cruelty which have deservedly brought on him this ignominious treatment so different from that which those of his rank usually meet with and so full of disgrace to his posterity. *Bp Lenth*

18. *every one in his own house.* That is in his sepulchre. So the grave is called the home, as our translation well expresses it. *Exod. xii. 21. Bp Lenth*

19. *like an abominable branch.* Not for nothing but to rot on the ground. *Bp Lenth* Or we may understand him compared to the tree on which a malefactor had been hanged. The Jews held this an object of abomination and covered it with earth together with the malefactor. *Bp Lenth*

the garment of those that are slain. The touching of such clothes did contravene uncleanness by the Law, Numb. xix. 16. *Bp Lenth*

21. *that they do not rise.* The Persian monarchs took care to prevent Babylon recovering its former greatness: the Jews were first brought to Babylon to people and strengthen it, and the weakening and depopling of it might be one reason for their being cut back. *Bp Lenth. Dean Prideaux*

22. *For I will rise up against them, saith the Lord of hosts, &c.* To complete the whole God is here introduced declaring the fate of Babylon the utter extinction of the royal family and the total dissolution of the city: the deliverance of His people and the destruction of their enemies: confirming the irreversible decree by the awful sanction of His oath. *Bp Lenth*

replen. The same Hebrew word is translated Gen.

xxi. 2. "son's son" and so it should be here. It may mean Evil-merodach (Nebuchadnezzar the great king of Babylon's son) and Belshazzar. See Jer. xxvii. 6, 7. *Dean Prideaux. Bp Lenth*

23. *I will also make it a possession for the bittern and pools of water.* Cyrus took the city of Babylon by diverting the waters of the Euphrates which ran through the midst of it, and entering the place at night by the channel. It was two furlongs wide, but he had made it fordable by means of the lake (see note on chap. xiii. 19) and trenches which he had prepared. The river being thus turned, by the breaking down of dams and banks and no care taken afterwards to repair the breach, all the country was overflowed and drowned, and ultimately a whole province lost. Alexander who intended to have made Babylon the seat of his empire, at about remedying the mischief, but difficulties arising, he soon after dying, and the work being never more thought of, this country has remained bog and marsh ever since. *Bp Lenth, Dean Prideaux*

25. *I will break the Assyrian in my land, and upon my mountains tread him under foot.* The Assyrians and Babylonians are mentioned as the same people by profane authors and see 2 King. xxii. 29, 2 Chron. xxxiii. 11. But the circumstance of this judgment being to be executed on God's mountain is of importance: it may mean the destruction of Sennacherib's army near Jerusalem: but probably has still a further view to some remarkable enemies of God's church, see note on chap. xi. 14. *Bp Lenth, Bp Lenth*

27. *For the Lord of hosts &c.* I believe it may with truth be affirmed that there is no poem of its kind extant in any language, in which the subject is so well laid out and so happily conducted, with such a richness of invention with such variety of images, persons and distinct actions, with such rapidity and ease of transition in so small a compass, as in this ode of Isaiah. For beauty of disposition, strength of colouring, greatness of sentiment, brevity, perspicuity and force of expression it stands among all the monuments of antiquity unrivaled. *Bp Lenth*

28. This verse our translators refer to the former part of the chapter: many commentators suppose it to belong to the burden against Philistia that follows. *Editor*

1 Chron
11: 15
at int 712

2 Chron
0: 6
Job 9: 1
Lev. 1
0
Dm. 1

CHRIST
726

29 ¶ Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent

30 And the firstborn of the poor shall feed, and the needy shall lie down in safety, and I will kill thy root with famine, and he shall slay thy remnant

31 Howl, O gate, city, O city, thou, whole Palestina, art dissolved for there shall come from the north a smoke, and none shall be alone in his appointed times

32 What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of his people shall trust in it

CHAP XV

The lamentable state of Moab

THE burden of Moab Because in the night Ar of Moab is laid waste, and brought to silence, because in the night Kir of Moab is laid waste, and brought to silence,

29 — *whole Palestina*] All the tribe or clans of the Philistines who had five lords or heads over them See Josh xiii 3 1 Sam vi 1, 10 *W Lenth*

— *the rod of him that smote thee is broken*] On either the rod that smote thee is broken It would be most natural and obvious to suppose Ahaz meant here whose death seems to have given rise to the rejoicing of the Philistines But is we learn from 2 Chron xxxiii 15 that during his reign the Philistines rather gained ground upon the Jews, than were smitten by them we may conclude that Uzziah who had won successfully against the Philistines, is meant by the rod that smote them and the serpent from whom should spring the fiery flying serpent This list must mean Hezekiah who was great grandson to Uzziah and is thus described as a more terrible enemy than he had been See 2 Kings xxiii 8 *Idranga Bp Lenth* Hezekiah not only regained all the cities of Judah which the Philistines had seized during the time when Pekah and Rezin distressed the land but also dispossessed them of almost all their own country *Dean Prideaux*

— *a fiery flying serpent*] See notes on chap xxx 6 Numb xxi 6

30 — *the firstborn of the poor shall feed* &c] That is the poorest This speaks of the plenty and security that should ensue under the government of Hezekiah *Dr Wells*

31 — *there shall come from the north a smoke*] Smoke and fire are emblems of God's wrath and of great calamities See Gen xv 17 Ps xxiii 8 *W Lenth*

32 *What shall one then answer the messengers of the nation?*] Namely that sends to congratulate the Jews upon their victories? That the Lord is their protector *Bp H Lenth* See 2 Chron xxxiii 23 The Septuagint and Chaldee give the plural nations *Bp Lenth*

CHAP XV This and the following chapter taken together make an entire prophecy The time of the delivery of it and consequently of the completion, which was to be in three years from that time is uncertain But the most probable account is that it was delivered soon after the foregoing in the first year of Hezekiah and accomplished in his fourth year when Sennacherib invaded the kingdom of Israel he might probably march throu h

2 He is gone to Bapth, and to Dibon, the high places, to weep Moab shall howl over Nebo, and over Medeba on all their heads shall be baldness, and every beard cut off

3 In their streets they shall gird themselves with sackcloth on the tops of their houses, and in their streets, every one shall howl, & weeping abundantly

4 And Heshbon shall cry, and Elealeh their voice shall be heard even unto Jahaz therefore the armed soldiers of Moab shall cry out, his life shall be grievous unto him

5 My heart shall cry out for Moab, his fugitives shall flee unto Zoar, in a heifer of three years old for by the mounting up of Luhith with weeping shall they go it up, for in the way of Horonaim they shall rise up a city of destruction

6 For the waters of Nimrim shall be desolate for the hay is withered away, the grass faileth, there is no green thing

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows

Moab and, to secure every thing behind him possess him all the whole country by taking their principal strong places Ar and Kirharies or Kirhureseth chap xvi 7 *Bp Lenth W Lenth*

Jeremiah has happily introduced much of this prophecy of Isaiah into his own larger prophecy against the same people chap xlviii *Bp Lenth*

Ver 1 — *Because in the night Ar of Moab is laid waste, and brought to silence because* &c] We should rather translate

'Because in the night Ar is destroyed Moab is undone'

'Because in the night Kir is destroyed Moab is undone'

Bp Lenth

2 *He is gone to Bapth and to Dibon*] He is used for the people of Moab Bapth and Dibon are in the Chaldee and Syriack versions made into the name of one place Beth Dibba Both may signify the house or temple of an idol *Bp Lenth W Lenth*

— *on all their heads shall be baldness* &c] Tokens of great mourning see chap xxii 12 Jer vii 20 *Idranga W Lenth*

— *on the tops of their houses*] See the note on Deut xxii 8 All Pagans sacrifice on high places and terraces See *J Chardin* In the temple of Belus the uppermost story of all was the most sacred and where the chiefest devotions were performed *Dean Prideaux*

3 — *his fugitives shall flee unto Zoar*] Zoar his fugitives shall cry unto Zoar an heifer &c The particle as is frequently understood see chap xxi 8 *W Lenth*

— *an heifer of three years old*] The meaning seems to be, that the city of Moab should be continued on from city to city till the whole country resounded is with the lowing of a young cow that runs from place to place in search of her calf; that has been taken from her An image singularly expressive *Dr Blayney*

6 — *the waters of Nimrim*] This place was famous for good pasture and meadows well watered See Numb xxxii 3 6 *W Lenth*

— *for the hay is withered away*] Rather, the herbage for in those countries they make no hay and, if they did it appears from inspection that hay could hardly be the meaning of the only word either here or in Prov xxvii 25 *Earlhairst*

— *carry away to the brook of the willows*] That is, to Babylonia

Before
CHRIST
about 726

8 For the cry is gone round about the borders of Moab, the howling thereof unto Bglaim, and the howling thereof unto Beci chim

† Heb
the sons

9 For the waters of Dimon shall be full of blood for I will bring † more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land

CHAP XVI

1 Moab is exhorted to yield obedience to Christ's kingdom 6 Moab is threatened for her pride 9 The prophet bewaileth her 12 The judgment of Moab

† Or
P' tr
† Heb
a rock

SEND ye the lamb to the ruler of the land from † Sela to the wilderness, unto the mount of the daughter of Zion

† Or
a nest for
taken
† Heb
bring

2 For it shall be, that, as a wandering bird † cast out of the nest, so the daughters of Moab shall be at the fords of Arnon

3 Take counsel, execute judgment, make thy shadow as the night in the midst of the noonday, hide the outcasts, bewray not him that wandereth

† Heb
twice or
† Heb
the treaders
down
† Dan 7
14-7
Mic 4-7
Luke 1-13

4 Let mine outcasts dwell with thee, Moab, be thou a covert to them from the face of the spoiler for the † extortioner is at an end, the spoiler ceaseth, † the oppressors are consumed out of the land

5 And in mercy † shall the throne be

lon see Ps cxxxvii 2 Dean Pridaux, Bp Lenth Or, we may read, as the margin gives it "to the valley of the Arabians, whither the Assyrians might carry the booty they took, it being the direct way from Moab to Assyria" W Lenth

9 — waters of Dimon shall be full of blood] Jerome tells us, that Dimon is the same with Dibon ver 2 Luthinga

— for I will bring more &c] I will bring more and more calamities and they that fly to escape the present evils shall fall into worse as if a man that fled from his enemy should meet a lion to destroy him see Jer xlviii 34, Amos v 19 W Lenth The additional calamities threatened here to fall upon Moab may perhaps relate to that which Nebuchadnezzar was to bring upon them, of which Jeremiah prophesies Luthinga

[Chap XVI ver 1 Send ye the lamb &c] The Moabites were subdued by David and became his tributaries, 2 Sam viii 2 The king of Moab is said to send 100,000 lambs, 2 Kings 17 4 To something of this kind the Prophet may allude here, and exhort the Moabites to renew to the heir of David's family an acknowledgment which probably had been discontinued "Sela to the wilderness should rather be translated, Sela in the wilderness" see 2 Kings xiv 7 W Lenth

It is a custom of the East for the poor people to make presents of lamb and sheep to their lords, as an offering or tribute See I Chardin

— the daughters of Moab shall be at the fords of Arnon] In denouncing to seek their lodging in foreign parts Bp Hall

— make thy shadow as the night &c] The Prophet speaks by way of advice to the Moabites, to shew kindness to their brethren the Jews as in reason and justice they ought in the time of their distress adding however that there should be no great occasion for their help, as God Himself would preserve them W Lenth, D Wells

4 — for the extortioner is at an end &c] This applies perhaps to the Israelites who in Ahaz's time invaded Judah 2 Chron xxxiii 5, 6 With those former times of distress is contrasted the security and flourishing state of the kingdom under Hezekiah,

established and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness

† Heb
CHRIST
about 726
† Or
prepared

6 ¶ We have heard of the † pride of Moab, he is very proud even of his haughtiness, and his pride, and his wrath but his lies shall not be so

† Heb
29

7 Therefore shall Moab howl for Moab, every one shall howl for the foundations of Kir hureseth shall ye † mourn, surely they are stricken

† Or
mourn

8 For the fields of Heshbon languish, and the vine of Sibmah the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness her branches are † stretched out, they are gone over the sea

† Or
plucked &c

9 ¶ Therefore I will bewail with the weeping of Jazer the vine of Sibmah I will water thee with my tears, O Heshbon, and Elealeh for † the shouting for thy summer fruits and for thy harvest is fallen

† Or
the alarm
fallen upon
sc

10 And † gladness is taken away, and joy out of the plentiful field, and in the vineyards there shall be no singing, neither shall there be shouting the treaders shall

who should govern with an equal mixture of justice and mercy and therein prefigure the Messiah Bp Lenth W Lenth

6 — but his lies shall not be so] That is, the predictions of such as take upon them to foretell things shall not have events agreeable to their pride and wrath Dr Wells

8 — they are come even unto Jazer &c] The plants of the celebrated "vine of Sibmah" are described as propagated over all the neighbouring country Jazer was in the north border of Moab, the wilderness of Moab lay to the east of that country (Numb xxi 23) and by the sea no other can well be understood but the Dead sea which was southwest Dr Blayney Perhaps the meaning of the words, "are gone over the sea," is that these vines were not only in great request in the country of Moab but had scions of them sent beyond sea, into foreign countries Bp Lenth

Some interpreters suppose, that by the vine of Sibmah is meant the state of Moab and its principal men by the principal plants, but these may better be taken literally The vines and the pastures (chap xv 6) formed the chief excellence of the country, and the Prophet accordingly foretells the destruction of those things, the loss of which would most affect the people Luthinga

9 — I will bewail with the weeping of Jazer &c] That is with a general lamentation such as shall be heard from the uttermost skirts of the land Bp Hall

— for the shouting &c] The word in the original signifies loud shouting, either as of men treading grapes, (ver 10, and Jer xxi 50,) or of soldiers encouraging one another to battle or plunder Jer li 14 And in this latter view the learned Vitringa understands the word in this place "for upon thy summer fruits and upon thy harvest the shout (that is, of plundering and destroying enemies) is fallen" Compare Jer xl iii 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100 See the marginal translation Of the scene may be, according to the translation in the text, The joy and acclamation that were wont to be at the gathering of thy summer fruits and for thy plentiful harvest, are now at an end, and shall be heard no more Bp Hall

¹ ^{CHRIST} tread out no wine in *their* presses, I have made *their* vintage shouting to cease

11 Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-haresh

12 ¶ And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray, but he shall not prevail

13 This is the word that the LORD hath spoken concerning Moab since that time

14 But now the LORD hath spoken, saying, Within three years, as the years of an hurling, and the glory of Moab shall be condemned, with all that great multitude, and the remnant shall be very small and feeble

CHAP. XVII

1 Syria and Israel are threatened 6 A remnant shall forsake idolatry 9 The rest shall be plagued for their impiety 12 The woe of Israel's enemies

^{about 741} **T**HE burden of Damascus Behold, Damascus is taken away from being a city, and it shall be a ruinous heap

2 The cities of Aroer are forsaken they shall be for flocks, which shall lie down, and none shall make them afraid

3 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria they shall be as the glory of the children of Israel, saith the LORD of hosts

4 And in that day it shall come to

11 — shall sound like an harp] Shall in their yearning through the vehemence of my passion make a loud noise Bp Hall

12 — when it is seen that Moab is weary on the high place, &c] meaning no relief in the petty idols of his high place he shall come to his chief sanctuary to implore the aid of Chemosh his god Bp Hall Compare Numb xxiii 1, 13, 27 W Louth

13 — since that time] Rather a good while ago so the same article is rendered, chap xlviii 9 5 This judgment, saith the prophet was denounced against Moab in former time particularly by Amos, chap ii 1, &c It is now confirmed, and the particular time specified when it shall be accomplished, ver 14 W Louth

14 — three years, as the years of an hurling] See Deut xi 18 W Louth

[Chap XVII ver 1 — Damascus is taken away from being a city] This prophecy is probably delivered soon after those of the seventh and eighth chapters in the beginning of the reign of Hazael and was fulfilled by Tiglath-pileser taking Damascus, and carrying the people captives to Kir, 2 Kings xvi 9 Bp Louth

— they shall be for flocks &c] See note on chap vii 25 The fortress also shall cease from Ephraim,] The burden of Damascus naturally brings the Prophet to speak of the subversion of the kingdom of Israel, in those days in alliance with the Syrians, chap vii 1, 2 and to be overthrown by the same enemy at the same time chap viii 4 Bp Horsley This chapter treats indeed more largely of the Israelites than of the Syrians and with regard to them was the prophecy more fully completed, by

pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean

5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm, and it shall be as he that gathereth ears in the valley of Rephaim

6 ¶ Yet gleanings grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel

7 At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel

8 And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images

9 ¶ In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel and there shall be desolation

10 Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish but the harvest

the conquest of the kingdom, and captivity of the people, effected a few years later by Shalmaneser Bp Louth

— the valley of Rephaim] The valley of Rephaim near Jerusalem celebrated for its plentiful harvests, is here used poetically for any fruitful country Bp Louth

6 — as the shaking of an olive tree] The former verse was an illustration of Israel's entire destruction from the ridding of fields in the corn harvest compare Jer li 33, Hos vi 11 Here the metaphor is taken from the gathering of the summer fruits, and the remnant compared to the few berries left on an olive tree that had been beaten by its owner to be shaken off by the poor See Deut xxiv 20 W Louth Harmer

Agreeably to the promise here made of a remnant we find that some of the ancient inhabitants of the ten tribes were left after Shalmaneser's captivity, and even after that of Sennacherib, and some turned to serve the true God, as predicted ver 7, 8 See 2 Chron xxx 10 11, xxxv 15 W Louth

10, 11 — therefore shalt thou plant pleasant plants, &c] The pleasant plants and shoots from a foreign soil, are allegorical expressions for strange and idolatrous worship, vicious and abominable practices connected with it, reliance on human aid, and on alliances entered into with the neighbouring countries especially Egypt, to all which the Israelites were greatly addicted, and in their expectations from which they should be grievously disappointed Bp Louth

11 — in the morning shalt thou make] When the Hebrews would signify doing a thing speedily, with care and diligence, they often thus express it See chap i 4, and Ps xlvii 5 W Louth

Before
CHRIST
about 741

Or
removed in
the day of
vengeance
and the
hall is
deadly

Or
Or many

Or this
it down

shall be a || heap in the day of grief and of desperate sorrow

12 ¶ Woe to the || multitude of many people, which make a noise like the noise of the seas, and to the rushing of nations, that make a rushing like the rushing of || mighty waters!

13 The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like || a rolling thing before the whirlwind.

14 And behold at eveningtide trouble, and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

— [shall be a heap] "Shall be removed, namely, by the Assyrians. *Psalmist*. See the margin.

12—14 These verses seem to relate to the formidable invasion of the Assyrians upon Judea and their sudden overthrow, ver. 11 fitly representing the condition of Sennacherib's army, which caused great consternation over night, but were all destroyed before the next morning. 2 Kings xix. 35. *W. Louth*

15 — [chaff of the mountains] The Jews used to thresh their corn upon hills and places exposed to the wind. See chap. xli. 15. 2 Chron. iii. 1. *W. Louth*

Chap. XVIII. This is one of the most obscure prophecies of Isaiah: the end and design of it, the people to whom it is addressed, the person who sends the messengers, and the nation to whom the messengers are sent, are all doubtful. *Bp Louth*. It has been considered as such by the whole succession of interpreters. Most have assumed, that the principal matter of the prophecy is a woe or judgment that the object of this woe is Egypt, or some contiguous country: that the time of the execution of the judgment was at hand, when the prophecy was delivered. It appears to me that the principal matter of the prophecy is a promise of the final restoration of the Israelites, that it has no respect to Egypt or any of the contiguous countries, that the time of its completion is yet future, being indeed the seal on of the second advent of our Lord. *Bp Horsley*

Ver. 1. *Woe to the land*. The Hebrew particle here used does not necessarily imply a threat, it is sometimes an exclamation of surprise, and often simply copulative of persons at a distance. It may be rendered 'Ho! ho!', or, 'Ho to the land' &c. *Bp Horsley, Iqtinga Bp Louth*

— [land shadowing with wings which is beyond the rivers of Ethiopia] The mention of the rivers of Ethiopia has led almost all expositors to look to Egypt as the country addressed. Some have understood by the wings of Egypt ridges of mountains running from south to north on either side of the Nile, somewhat resembling a pair of pinions: others take the wings for the sails of numerous vessels overshadowing the surface of the ocean: others, and *Bp Louth* among them, giving a different sense to the doubtful word rendered by our translators 'shadowing' translate 'land of the wind' (cymbal), which they suppose a poetical epithet for the Egyptian drum frequently used in their idolatrous rites. Our translators appear to me very judiciously to have taken the word in the sense of 'shadowing'. The shadow of wings is in usual image in the prophetic language for protection afforded by the stronger to the weak: and in this passage may be intended to denote some great people who should be famous for the aid and protection they should afford their friends and allies. The land of Cush (properly that district of Arabia where the sons of Cush first settled) is in Holy Writ taken largely for a great tract of country, comprehending much more than the proper

CHAP. XVIII.

1 God in care of his people will destroy the Ethiopians
7 An access thereby shall grow unto the church

Before
CHRIST
about 713

WOE to the land shadowing with wings, which is beyond the rivers of Ethiopia

2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation || scattered and peeled, to a people terrible from their beginning hitherto, || to a nation meted out and trodden down, || whose land the rivers have spoiled!

3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains, and when he bloweth a trumpet, he is ye

Or
outspread
and y^e h
ed
Or
a nation
it is t
cut an
traded
down
+ High a
natch of
line of
an l cad
the under
f of
Or
who land
the rivers
d quie

territory of the Cushites, extending east at least as far as the Tigis, and having for its western boundary the Nile: so that accordingly as we understand the Prophet to speak of the African or the Asiatick Cush, the land beyond its rivers is to be looked for in the west or in the east of Palestine. Which of these is meant it must be left for time to shew. *Bp Horsley*

2 — [vessels of bulrushes] It is well known that the Egyptians commonly used on the Nile a light sort of ships or boats made of the reed papyrus. *Bp Louth*. See notes on Exodus ii. 3, and Job ix. 26.

If Egypt is the country spoken to, vessels of bulrushes might be understood of those light skiffs, but if the country spoken to be distant from Egypt, those vessels may only be used as an apt image of quick-sailing vessels of any material. *Bp Horsley*

— [saying Go ye swift messengers] The word saying, not in the original, or old versions. It should seem that the command is God's, issued by His prophet: and that the messenger to whom the command is given, are the very people summoned: the first verse to attend. *Bp Horsley*

— [to a people terrible from their beginning hitherto] If time present in prophetic vision is not the time of the delivery, but that of the fulfilment, of the prophecy. Now the people of Egypt has long ceased to be of any consideration: but the people of the Jews have been from their very beginning, are it this day, and will be to the end of time, a people venerable in religious sense, "awfully remarkable" (so the word might be rendered rather than 'terrible') on account of the special providence visibly attending them: and all the other particulars of the prophecy here given of the people, to whom messengers are sent, are accurately with the character and conduct of the Jews in the present state of dispersion. *Bp Horsley*

— [whose land the rivers have spoiled] This is a name of conquest, which long since have spoiled the land of the Jew. The inundation of rivers is a frequent image for the ravages of foreign invaders.

We have in ver. 1, 2, seen messengers summoned, a command given to them to go swiftly with the message: the people described to whom it was to be carried: it might be expected we should next have the message given to the messengers in proper terms. The scene is suddenly closed with ver. 3, before the messengers set out: before even the message is given: but the objects which are immediately brought in view, evidently represent, under the usual emblems of sacred prophecy, a new part of the same entire action, and declare the purport of the message: the effect of the message. Ver. 3, an ensign or standard is set up on the mountains, a trumpet is blown on the hills: the standard of the cross of Christ: the trumpet of the Gospel. It resort to the standard: the effect of the summons, in the end will be universal. *Bp Horsley*

Before
CHRIST
about 714

On
and my
dwelling
On
rain

1 For so the LORD said unto me, I will take my rest, and I will || consider in my dwelling place like a clear heat || upon herbs, and like a cloud of dew in the heat of harvest

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches

6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them

Or
outward
and polished
ed, &c

7 ¶ In that time shall the present be brought unto the LORD of hosts of a people || scattered and peeled, and from a people terrible from their beginning hitherto, a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion

CHAP XIX

1 The confusion of Egypt 11 The foolishness of their

4 — [I will consider in my dwelling place] Rather read, with the margin, I will regard my set dwelling. The sentiment is, that notwithstanding a long suspension of extraordinary manifestations of God's power which is here described under the image of that stillness and stagnation of the atmosphere which takes place in extreme heats, His providence is not asleep. He is all the while keeping His eye fixed upon His prepared habitation, regarding the conduct and the fortunes of His people, and at all times directing every thing, though often by a silent and secret operation to their ultimate prosperity, and to the universal establishment of the true religion. *Bp Horsley*

— like a clear heat upon herbs,] The marginal reading, "after rain, seems to make better sense. *W Lenth Bp Lenth*

5 — afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower,] Rather, and the blossom is become a swelling grape. *Bp Lenth*

The harvest and gathering of the fruits is the constant image of that season, when God shall gather His elect from the four winds of heaven. This is to be immediately preceded by a pruning of the useless shoots and unfruitful luxurious branches. See John xv 1, 2. God in the later ages will purify His Church by such signal judgments as shall strike all nations with religious awe. *Bp Horsley* See note on chap xxv 1, 5

The interpretation of this confessedly obscure and very difficult chapter has been given above according to the hypothesis of *Bp Horsley*. The explanation of *Bp Lenth* supposes, that the prophecy was delivered before Sennacherib's return from his Egyptian expedition and that it was designed to give to the Jews, and perhaps likewise to the Egyptians, an intimation of God's counsels in regard to the destruction of their great and powerful enemy. He accordingly explains the "people and nation, spoken of in ver 2 to be the Egyptians" by "the scoundrel and the trumpet in ver 3, he understands the meteor, the thunder, the lightning, &c, which accompanied the destruction of Sennacherib's army, as described chap xxix 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17 and he states the subject of the fourth and following verses of the chapter to be, that God would comfort and support His own people, though threatened with immediate destruction by the Assyrians that Sennacherib's great designs and mighty efforts should be frustrated, that the chief part

Vol II

princes. 18 The calling of Egypt to the church 23 Before
The covenant of Egypt Assyria, and Israel CHRIST
about 714

THE burden of Egypt Behold, the LORD rideth upon a swift cloud, and shall come into Egypt and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it

9 And I will † set the Egyptians against † Heb the Egyptians and they shall fight every man against his brother, and every one against his neighbour, city against city, and kingdom against kingdom

3 And the spirit of Egypt I shall fill in † Heb the midst thereof, and I will destroy the counsel thereof and they shall seek to the idols, and to the charmers, and to their wizards that have familiar spirits, and to the wizards

4 And the Egyptians will I give over † Heb into the hand of a cruel lord, and a fierce king shall rule over them, saith the LORD, the LORD of hosts

5 And the waters shall fail from the sea, and the river shall be wasted and dried up

of his army should be made a prey for the beasts of the field and the fowls of the air, ver 5, 6, and that Egypt, being delivered from his oppression, and avenged of the wrongs which she had suffered, should return thanks to God for the wonderful deliverance, both of herself and of the Jews, from this most powerful adversary. This interpretation of *Bp Lenth* corresponds in its outline with that proposed by *Vitranga Edit*

Chap XIX ver 1 The burden of Egypt] This chapter is a detail of the judgments which were to fall upon Egypt in various periods of the history of that country, from the time of the Prophet downwards. *Bp Horsley* After the destruction of Sennacherib's army before Jerusalem, by which the Egyptians were freed from the yoke with which they were threatened by this powerful enemy, who had been carrying on a successful warfare against them, their affairs were again thrown into confusion by intestine broils among themselves, (see ver 2,) perfect anarchy lasted for some years then followed an aristocracy of twelve princes, which ended in the sole dominion of Psammetichus, who reigned fifty-four years. Not long after that came the invasion and conquest of Egypt by Nebuchadnezzar and then that by the Persians under Cambyses, the son of Cyrus. *Bp Lenth*

— the idols of Egypt shall be moved] When God executes His judgments upon a heathen nation He is said to punish the idols of that people. See chap xxi 9, Exod xii 12, Jer li 44. *W Lenth* The same thing is foretold as to be performed by Nebuchadnezzar, Jer xlii 11, &c, Ezek xxx 13. The phrase used here of the LORD "riding upon a swift cloud" implies, that the conquest should be swift and sudden. *Bp Newton* This prophecy of the utter overthrow of heathen superstition is applicable also to the Gospel times, and signifies that after great desolation and confusion the Egyptians should learn to know the LORD: see ver 21. *Dr Berriman*

4 — a cruel lord,] Nebuchadnezzar, and afterwards the whole succession of Persian kings, who in general grievously oppressed the country, especially Cambyses and Ochus, who are branded in history as cruel tyrants, and monsters of men. *Bps Lenth and Newton*

5 And the waters shall fail from the sea, and the river shall be wasted and dried up] By "the sea" here is to be understood the

7 M

Before
CHRIST
about 711

6 And they shall turn the rivers far away, and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more.

† Heb
and shall
not be

8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

|| Or,
white works

9 Moreover they that work in fine flax, and they that weave networks, shall be confounded.

† Heb
faint
towns

10 And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.

† Heb
of him
thing

11 Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?

12 Where are they? where are thy wise

Nile, and the second part of the verse to be taken as no more than the Prophet's interpretation of the first. Jeremiah speaks thus of the Euphrates, chap. li. 36, and Nahum of the Nile, chap. vi. 8. see also Zech. x. 10, 11. Of the Nile so described we have instances in profane authors. *Vitrunga*. See the note on Job vii. 12, from *Scripture Illustrated*.

It is well known that the Nile increased in the summer, and for some months overflowed the whole country. The region about Delta particularly appeared like a vast sea, and the principal towns became so many islands, and all communication was carried on by ships and boats. Hence the river had the name of Oceanus, as Diodorus tells us. *Bryant*.

Some commentators suppose that this prophecy was to be literally fulfilled, and have accordingly seen its accomplishment in the reign of the twelve tyrants, when something of a failure is said to have taken place, or referred the words to a deficiency of water at some other period. History does afford instances of this, but the expression may be also understood more probably in a metaphorical sense, and denote the decay of Egyptian strength by metaphors taken from the decrease of the Nile, upon the overflowing of which all the plenty and prosperity of Egypt depended. *Vitrunga, W. Louth*.

6 And they shall turn the rivers far away,] That is, The rivers shall be driven back, shall fail. *Vitrunga*.

— the brooks of defence shall be emptied and dried up.] This was literally done by Megabyzus, general of a Persian army, sent by Artaxerxes to reduce Egypt to obedience. *Dr Wells*. By making many channels he drained one of the branches of the Nile, and took possession of an island in the midst of it. *Dean Prideaux*.

7 The paper reeds,] The papyrus is the peculiar produce of the Nile: the streams drawn from it, and the lakes of Egypt beside the principal article made from it, paper, and the boats on the Nile (see note on chap. xlviii. 2,) Pliny tells us, that the Egyptians applied it to various purposes, using the root for wood, and making, of the bark sails, ropes, clothes, &c. *Vitrunga*.

— by the brooks by the mouth of the brooks,] What is here translated brooks is in Exod. vii. 19, (where there is a particular representation of the waters of Egypt, as here,) rendered rivers, both may signify the canals drawn from the Nile by Egyptian princes. *Dr Shaw* tells us, that the soil near the banks of the Nile itself is very considerably deeper than at the extremity to which the inundations reach, from whence it should seem, that

men? and let them tell thee now, and let them know what the Lord of hosts hath purposed upon Egypt. *Before CHRIST about 714.*

13 The princes of Zoan are become fools, the princes of Noph are deceived, they have also seduced Egypt, even they that are the stay of the tribes thereof.

|| Or
knows

14 The Lord hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.

† Heb
a spirit of
perversity

15 Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do.

16 In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the Lord of hosts, which he shaketh over it.

17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of hosts, which he hath determined against it.

the land originally lay with a considerable descent to the river. To say then that things sown or cultivated near the mouths of the canals (which must have been in the lowest places, and sufficiently watered, when the higher grounds produced nothing, for want of moisture) should wither is to describe the utmost failure of water. *Hamer*.

8 The fishers also shall mourn, &c.] There was great plenty of fish in Egypt: see Numb. xi. 5. (see the note on Exod. xii. 21.) the lakes abounding even more than the Nile. *Is Egmont, Pococke*, and other travellers, tell us. *Bp Louth*.

As the exhaustion and misery about to take place in Egypt has been already figured out under the emblem of the drying up of the Nile, the grand source of all its wealth, so the grief of the persons who would be the first and greatest sufferers by that calamity, the fishers &c. is put to express the general despondency of all orders. *Vitrunga*.

9 — they that weave networks,] "Networks," or rather, white-works, as in the margin, may mean wicker-work: white from the peeling of the twigs made use of. Fish may be caught by wicker-work, as well as by nets: and something of that kind appears in the Prænestine Mosaic Pavement, which *Dr Shaw* has given us. *Huwar, Parkhurst*.

13 — Zoan — Noph.] Zoan, or Tanis, was one of the most ancient cities of Egypt, see Numb. xiii. 22, Ps. lxxviii. 13. Noph is better known by the name of Memphis. *W. Louth*.

In verses 11—17 are recounted the immediate causes of the above-mentioned evils, the folly of the rulers, who valued themselves on their wisdom, and the cowardice and effeminacy of the people in general. Egypt would not have become a prey to so many foreign enemies, but through the excessive weakness of the Egyptians, both in counsel and in action: they had not the courage even to defend themselves, but trusted chiefly to their mercenaries, who, instead of defending, were often the first to betray them. *Bp Newton*.

14 The Lord hath mingled a perverse spirit, &c.] The Lord in His justice hath given them up to a spirit of giddiness and perverseness, justly punishing their pride with the seduction of their leaders, who have caused Egypt to go wrong in all their ways. *Dr Hall*.

17 And the land of Judah shall be a terror unto Egypt, &c.] The threatening hand of God will be held out and shaken over Egypt, from the side of Judah, through which the Assyrians will march to invade it. *Bp Louth*.

Before
CH 18
about 711
f Heb
's lip
|| Or
of her or
of the sun

18 ¶ In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts, one shall be called, The city of destruction

19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD

20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation, yea, they shall vow a vow unto the LORD, and perform it

22 And the LORD shall smite Egypt he shall smite and heal it and they shall re-

18 In that day] That is, After that time Bp Newton See notes on chap iv 2 x 20

— shall five cities in the land of Egypt speak the language of Canaan] It is a way of speaking in Scripture to use a common definite number for an indefinite See Amos i 3, 6, 9, (and the note on Job i 19) "Shall speak the language of Canaan signifies that they shall worship God with the true Israelites B Lowth

The whole passage to the end of the chapter contains a general intimation of the future propagation of the knowledge of the true God in Egypt and Syria, under the successors of Alexander, and, in consequence of this propagation, of the early reception of the Gospel in the same countries, when it should be published to the world Bp Lowth Many Jews, after Nebuchadnezzar had taken Jerusalem, fled into Egypt and carried along with them Jeremiah, who there uttered most of his prophecies concerning the conquest of Egypt by Nebuchadnezzar From thence some knowledge of God, and some notices of the prophecies, might easily be derived to the Egyptians Alexander transplanted many of the Jews into his new city Alexandria the first Ptolemy carried more, and his successors gave great encouragement to settlers nor were the Jews less favoured by many of the Syrian kings Bp Newton

— one shall be called, The city of destruction] The margin reads, "The city of the sun," and many suppose the city Heliopolis to be meant here and that the other name is substituted for it (as being expressed in the Hebrew by a word which bears near affinity to the true name) by way of reproach and implying withal, that the idol there worshipped should be utterly destroyed Upon much the same principle Beth-el, which signifies the house of God, is called, when become the seat of idolatry, Beth-aven, that is, the house of vanity Ho iv 15 x 5 W Lowth

19 In that day shall there be an altar to the Lord &c] The altar, sacrifice, oblation, and vows, mentioned here and at ver 21, are taken for the worship and service of God in general, it being common in the prophetick style to speak of future times in the language and according to the ideas of the present of the spiritual worship God intended, by the known terms of the worship then used B Lowth Bp Chandler The pillar in the border for a witness, alludes to that erected by Jacob at Beth-el, (Gen xxviii 18) and to the altar built on the border of Jordan, Josh xxii 10 W Lowth

20 — because of the oppressors, and he shall send them a saviour,] The conquest of Persia by Alexander might well be considered as a deliverance to Egypt upon his coming the people all cheer-

turn even to the LORD, and he shall be intreated of them, and shall heal them.

23 ¶ In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians

24 In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land

25 Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance

CHAP XX

A type prefiguring the shameful captivity of Egypt and Ethiopia

IN the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it,

fully submitted to him, out of hatred to the Persians, (see note on ver 4,) so that he became master of the country without opposition Bp Lowth and Newton

The words may also be fitly applied to the tyranny which the devil exercises over the pagan world, who are led captive by him at his will, from whence they can be redeemed only by the great Saviour of the world, Jesus Christ W Lowth

23—25 — a highway out of Egypt to Assyria, &c] It is predicted here that Egypt and Assyria, which used to be at great enmity with each other, shall be united in the same worship by the intermediation of Israel The kingdom of Syria, which was established by Seleucus after the time of Alexander the Great, comprehending nearly the same countries with the ancient empire of Assyria, and in other respects resembling it, may be considered as the representative of Assyria in later times, (see note on Ashur, Numb xxiv 24) now by means of the many Jews and proselytes who were resident in Syria and Egypt, the three countries, Israel, Egypt, and Syria, were in some measure united in the same worship, see Bp Newton's note on ver 18 It was more fully accomplished when these countries became Christian, and we piously hope and believe, that it will still receive its more perfect completion in the latter days, when Mahometism shall be rooted out, and Christianity again flourish in those countries when "the fulness of the Gentiles shall come in, and all Israel be saved, Rom xi 25, 26 Pettinga, Bp Newton

Chap XX The last chapter was a general prophecy against Egypt, this foretells the conquest of it by Sennacherib, who overran Egypt and Ethiopia, which countries were the Jews confederates against him see 2 Kings xviii 21, compared with 2 Kings xix 9 They are often reproved for their vain confidence in Egypt see ver 5, and chap xxx 2 xxxi 1 With regard to the word our translation renders "Ethiopia, properly Cush, it is a great question with the learned whether Ethiopia, properly so called, be meant by it, or Arabia It is joined, chap xliii 3, with Seba W Lowth See note on chap xviii 1, and Dr Hales's note on Numb xii 1

Ver 1 — Sargon the king of Assyria sent him,] Tartan was one of Sennacherib's generals, (2 Kings xviii. 17,) and Tirhakah king of Ethiopia was in alliance with the king of Egypt against Sennacherib These circumstances make it probable that by Sargon is meant Sennacherib Bp Lowth

— fought against Ashdod,] When Sennacherib's army came up against all the fenced cities of Judah, (2 Kings xviii 18) he might send a detachment against this city, belonging probably at

Before
CHRIST
about 714

† Heb
by the hand
of Isaiah

2 At the same time spake the LORD
† by Isaiah the son of Amoz, saying, Go
and loose the sackcloth from off thy
loins, and put off thy shoe from thy foot
And he did so, walking naked and bare-
foot

3 And the LORD said, Like as my ser-
vant Isaiah hath walked naked and bare-
foot three years for a sign and wonder
upon Egypt and upon Ethiopia,

† Heb
the captivity
of Egypt

4 So shall the king of Assyria lead away
† the Egyptians prisoners, and the Ethio-
pians captives, young and old, naked and
barefoot, even with their buttocks unco-
vered, to the † shame of Egypt

† Heb
nakedness

5 And they shall be afraid and ashamed
of Ethiopia their expectation, and of Egypt
their glory

|| Or
country

6 And the inhabitant of this || isle shall
say in that day, Behold, such is our ex-
pectation, whither we flee for help to be
delivered from the king of Assyria and
how shall we escape?

that time to Hezekiah's dominion 2 Kings xvi 8 Ashdod or
Azotus was a strong place and afterwards held out two hundred
years against Psammetichus king of Egypt W Louth, Bp
Louth

2 — loose the sackcloth from off thy loins,] As it was a princi-
pal part of the prophetick office to denounce God's judgments, so
the Prophets commonly wore sackcloth, the habit of mourning, is
suitable to their employment, (see Rev xi 3,) of this kind was
the hairy garment by which Elias and John Baptist are described,
2 Kings i 8, Matt iii 4, see also Zech xiii 4 W Louth

— naked and barefoot] Those are said to be naked in the
Scripture phrase, who go without their upper garment or have
put off the habit proper to their station or quality See John xxi
7, 1 Sam xix 24, and note on Job xxii 6 Going barefoot was
a sign of mourning, 2 Sam xv 30 Dr Waterland, W Louth

Isaiah is described here walking in this manner as a sign of the
distress that awaited the Egyptians, the Prophets foreshewed
things by actions as well as words, Ezek xxiv 18, Hos i 2, 3,
iii 1, 2 this mode of expressing important circumstances by
actions being customary and familiar among all Eastern nations
The conduct of the Prophets on these occasions, considered with
reflexion on the importance of their ministry and with allowance
for difference of manners will appear to have been not only very
striking and impressive but strictly agreeable to the design and
decorum of the prophetick character W Louth Dr Gray See
the note on Gen xxxii 25

3 — three years for a sign and wonder] Perhaps at intervals
during that time Some think we should understand three days a
year being sometimes placed in prophetick language for a day
others apply the three years not to Isaiah's walking, but to the
calamity fore-shown thereby to be to last three years, or to happen
within three years Others consider the account as narrative of a
transaction in vision or as a parable related by Isaiah Dr Gray

6 — the inhabitant of this isle] The margin gives 'country',
and so the word sometimes to be taken W Louth See notes
on chap xi 11, Gen x 5

• Chap XXI ver 1 — desert of the sea] Babylon, which was
seated in a plain and surrounded by water The propriety of the
expression consists in this not only that any large collection of
waters in the oriental style is called a sea but also that the places
about Babylon were said from the beginning to have been over-
flowed with waters, and to have been called the sea Compare

CHAP XXI

Before
CHRIST
about 71

1 The prophet, bewailing the captivity of his people,
saith in a vision the fall of Babylon by the Medes and
Persians 11 Edom, scornng the prophet, is moved
to repentance 13 The set time of Arabia's calamity

THE burden of the desert of the sea
As whirlwinds in the south pass
through, so it cometh from the desert
from a terrible land

2 A † grievous vision is declared unto † Heb
me, the treacherous dealer dealeth trea- hard
cherously, and the spoiler spoileth Go up,
O Elam besiege, O Media, all the sigh-
ing thereof have I made to cease

3 Therefore are my loins filled with
pains pangs have taken hold upon me, is
the pangs of a woman that travaileth I
was bowed down at the hearing of it, I
was dismayed at the seeing of it

4 || My heart panted, fearfulness affright- || Or
ed me the night of my pleasure hath he my mind
† turned into fear unto me † Heb
put

5 Prepare the table, watch in the watch-

ter h 13 Bp Newton It was a great barren norassy dese
originally such it became after the taking of the city by Cyru
(see note on chap xiv 20) and such it continues to this da
Bp Louth

The ten first verses of this chapter contain a prediction of t
taking of Babylon by the Medes and Persians It opens with t
Prophet seeing at a distance the dreadful storm that is gatheri
and ready to burst upon it the event is intimated in gene
terms, God's orders are issued to the Medes and Persians (ver 2
to set forth on the expedition which He had given them in chug
upon this the Prophet enters into the midst of the action, and
the person of Babylon expresses in the strongest terms the
mishment and horroir that awaits her on the sudden surprise of t
city, at the season dedicated to pleasure and festivity, ver 3
Bp Louth

— As whirlwinds in the south] See Job xxxviii 9, Zech
14 The most vehement storms to which Judea was subject ca
from the great desert country to the south of it Bp Louth

2 — the treacherous dealer dealeth treacherously, &c] T
words may be rather rendered passively "The plunderer is plu
ded, and the destroyer is destroyed Bp Louth

— Elam] By this taking the word with some latitude,
may rightly understand Persia Intranga We do not find t
last term (which signifies horsemen) in the early books of Scri
ture Cyrus taught his people the art of managing horses Ezek
is the first who mentions them by the name of Persians bef
that period, it is probable that the names Cush and Elam includ
most of Persia Bochart If however by Elam we understa
here the province strictly so called, it is true that this also, thou
subject to Babylon, rose up against it Bp Newton

— all the sighing thereof have I made to cease] That is, t
sighing caused by it, namely, of those who have been oppress
by the Babylonian tyranny Compare chap xiv 3 Bp Lon
W Louth

4 — the night of my pleasure hath he turned into fear] T
night when I thought to have been a night of pleasure
Job vii 13, 14 Or, some understand it of the night when
night when Babylon was surprised by the Medes and Persians
favours this sense W Louth

5 — Prepare the table, &c] The prophet is here
lessness of the Babylonians, and the sudden alarm of war The
singular manner God orders the Prophet to set a watchman

^{Before} ^{CHRIST} tower, eat, drink arise, ye princes, and ^{about 741} anoint the shield

6 For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth

7 And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels, and he hearkened diligently with much heed

8 And he cried, A lion My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward all whole nights

9 And, behold, here cometh a chariot of men, with a couple of horsemen And he answered and said, ^b Babylon is fallen, is fallen, and all the graven images of her gods he hath broken unto the ground

10 O my threshing, and the corn of my floor that which I have heard of the Lord of hosts, the God of Israel, have I declared unto you

11 ¶ The burden of Dumah He calleth to me out of Scir, Watchman, what of the night? Watchman, what of the night?

out and to report what he sees, and though the passage which relates what he sees, is extremely obscure (owing to the ambiguity of a word which occurs three times and may signify a chariot or the rider in it or a rider on a horse or other animal or a company of chariots or riders) it is pretty clear, that Darius and Cyrus the Medes and the Persians, are intended to be distinguished by the two riders or two sorts of cattle *Bp Lenth*

5 And he cried A lion The marginal reading 'as a lion' gives an easier sense, with a strong voice like a lion the particle *as* is frequently understood see chap xv 5 *Bp Lenth Bp Hall*

9 — answered That is, continued his discourse, for similar use of the word answer see particularly Matt xi 25, and the Gospels elsewhere *Bp Lenth*

— all the graven images of her gods he hath broken unto the ground Xerxes, on his return from Greece passing through Babylon, pillaged the temples, and pulled down all the images thus completing this and other prophecies, see Jer 1 2, 11 14, 17, 52 *Dian Prudeau*

10 O my threshing and the corn of my floor — The application, the end and design of the prophecy are here admirably given in a short expressive address to the Jews O my people, whom I shall make subject for your punishment to the Babylonians, to try and prove you, to separate the chaff from the corn, the bad from the good among you hear this for your consolation, your slavery, and oppression will have an end in the destruction of your oppressors The Prophet abruptly breaks off, and, instead of continuing the speech in the per or of God adds in his own, thus I declare unto you from God *Bp Lenth* It constantly occurs in the prophecies that the persons speaking are changed, and that God's discourse is intermixed with that of the Prophet *Fitting*

The word *threshing* is used here to express the object or matter that is threshed for "corn of my floor, in the original it is, as the margin gives, son It is an idiom of the Hebrew language to call the object, the object, any thing that belongs in almost any way to either, the son of it *Bp Lenth* See chap v 1, and margin there

11 The burden of Dumah That this is to be understood of Edom or Idumea, may be inferred from the mention of Scir, this last being a name by which Edom is commonly denoted in Scripture *Dr Wells*

Watchman The Prophets are often compared to watch-

12 The watchman said, The morning cometh, and also the night if ye will enquire, enquire ye return, come ^{Before} ^{CHRIST} ^{about 114}

13 ¶ The burden upon Arabia In the forest in Arabia shall ye lodge, O ye travelling companies of Dedan

14 The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled

15 For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war

16 For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail

17 And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished for the Lord God of Israel hath spoken it

CHAP XXII

1 The prophet laments the invasion of Jewry by the Persians. He reproacheth their human wisdom and

men, as foreseeing evils at a distance and warning the people compare chap 11 8, 12 6, Ezek 11 17 *Bp Lenth*

This prophecy, from the uncertainty of the occasion on which it was uttered, and from the brevity of the expression, is extremely obscure The Idumites as well as the Jews, were subdued by the Babylonians They inquire of the Prophet, how long their subjection is to last he seems to intimate that the Jews should be delivered from their captivity, not so the Idumites (*Bp Lenth*) that a mourning should arise to the one after their night of calamity, and not to the other, see note on chap xxvii 7 We may suppose this night of the Idumeans to have begun the same year that, according to Josephus, Nebuchadnezzar executed the Divine judgments against the Ammonites, Moabites, &c, the fifth after the destruction of Jerusalem *Fitting*

13 The burden upon Arabia This prophecy was to be fulfilled within a year of the time of its delivery, ver 16, and was probably delivered about the same time with the rest in this part of the book, soon after or before the fourteenth of Hezekiah, the year of Sennacherib's invasion In his first march into Judea or in his return from the Egyptian expedition, he might overrun the several clans of Arabians mentioned here then distress on some such occasion is the subject of the prophecy *Bp Lenth*

— travelling companies See the notes on Gen xvi 12, xxxvii 25, Job xli 6 Those of Dedan were the posterity of Dedan, Abraham's grandson, those of Tema and Kedar, descended from two of Ishmael's sons, Gen xxi 3, 13, 15 These people were famous for the use of the bow, (ver 17,) like their ancestor Ishmael, Gen xxi 20 *Bp Lenth*

14 — brought water &c Putting their chased neighbours they brought water to their thirsty companies, and bread to relieve their hunger, in that forced and sudden flight *Bp Hall*

16 — Within a year, according to the years of an hireling A common year *Dr Wells* This description of it seems to be used to distinguish from a prophetic year, (see Numb xiv 34 Ezek 14 6,) or from some remarkable time in general, as we read of the acceptable year of the Lord, chap lxx 2, the year of recompences, chap xxxiv 8 *Bp Lenth*

Chap XXII This prophecy foretells the invasion by the Assyrians under Sennacherib, or by the Chaldeans under Nebuchad-

Before
CHRIST
about 712

worldly joy 15 He prophaneeth Shebna's deprivation,
20 and Eliakim, prefiguring the kingdom of Christ,
his substitution

Before
CHRIST
about 712

THE burden of the valley of vision
What aileth thee now, that thou art
wholly gone up to the housetops?

2 Thou that art full of stirs, a tumultu-
ous city, a joyous city, thy slain *men* are
not slain with the sword, nor dead in
battle

† Heb
of the bow

3 All thy rulers are fled together, they
are bound † by the archers all that are
found in thee are bound together, *which*
have fled from far

* Jer 4 19
& 9 1

† Heb
I will be but
in uccp-
eny

4 Therefore said I, * Look away from
me, † I will weep bitterly, labour not to
comfort me, because of the spoiling of the
daughter of my people

5 For *it is* a day of trouble, and of tread-
ing down, and of perplexity by the Lord
God of hosts in the valley of vision,
breaking down the walls, and of crying to
the mountains.

† Heb
made naked

6 And Elam bare the quiver with cha-
riots of men *and* horsemen, and Kir † un-
covered the shield

† Heb
the choice of
thy valleys

7 And it shall come to pass, *that* † thy
choicest valleys shall be full of chariots,
and the horsemen shall set themselves in
array || at the gate

|| Or
towards

8 ¶ And he discovered the covering of
Judah, and thou didst look in that day to
the armour of the house of the forest

nezzar the Prophet may have had both in view The third verse
seems to relate to the flight of Zedekiah, 2 Kings xxv 4, 5, from
the Chaldeans, ver 6, and ver 9—11, rather to the siege by
Sennacherib *Bp Lowth, Vitringa* See notes on those verses

Ver 1 — *valley of vision* Jerusalem, according to Josephus,
was built on two opposite hills Sion and Acra separated by a
valley, and it is thus called, as being the seat of Divine revela-
tion *Bp Lowth*

— *that thou art wholly gone up* The people's running all
to the top of their houses gives a lively image of a sudden general
alarm *Bp Lowth* See the notes on chap xv 3, and Deut.
xxii 8

2 *Thou that art full of stirs &c* Thou, O Jerusalem, that
art so full of people, and full of noise, a populous and jolly city,
how is it that thy citizens are so bare that they do not stand it
out in fight, neither are they dead by the sword, but with fear
rather? *Bp Hall*

6 — *I am bare the quiver &c* See note on chap xiii 18 The
Kir mentioned here was a city of the Medes *W Lowth*

Both Medes and Elamites were allies or tributaries to the As-
syrians at the time of Sennacherib's expedition that the Medes
and men of Kir were so, is obvious from 2 Kings xvi 9, xvii 6
That these people were so to Nebuchadnezzar at the time of his
besieging Jerusalem is not so apparent from history *Vitringa*

8 *And he uncovered the covering of Judah, &c* The meaning
is When the enemy hath dismantled the fortified cities of Judah,
they you will bethink yourselves of providing arms for your de-
fence The house of the forest was an armoury within the
city of Jerusalem see 1 Kings x 17 It was built by Solomon,
and thus called probably from the great quantity of cedar from
Libanus employed in the building, 1 Kings vii 2, 3 *W Lowth,*
Bp Lowth

9 Ye have seen also the breaches of the
city of David, that they are many and ye
gathered together the waters of the lower
pool

10 And ye have numbered the houses of
Jerusalem, and the houses have ye broken
down to fortify the wall

11 Ye made also a ditch between the
two walls for the water of the old pool but
ye have not looked unto the maker there-
of, neither had respect unto him that fa-
shioned it long ago

12 And in that day did the Lord God
of hosts call to weeping, and to mourning,
and to baldness, and to girding with sack-
cloth

13 And behold joy and gladness, slaying
oxen, and killing sheep, eating flesh, and
drinking wine *b* let us eat and drink, for
to morrow we shall die

* Chap 11
13
Wisd 2 6
1 Cor 15
32

14 And it was revealed in mine ears by
the Lord of hosts, Surely this iniquity shall
not be purged from you till ye die, saith
the Lord God of hosts

15 ¶ Thus saith the Lord God of hosts,
Go, get thee unto this treasurer, *even* unto
Shebna, which is over the house, and say,

16 What hast thou here? and whom
hast thou here, that thou hast hewed thee
out a sepulchre here, || as he that heweth
him out a sepulchre on high, and that
graveth an habitation for himself in a
rock?

|| Or 0 &c

11 *Ye made also a ditch between the two walls &c* This agrees
with the circumstance of Hezekiah's stopping up all the waters of
the fountains without the city, and bringing them into the city
by a subterraneous passage cut through the rock those of the
old pool to a place where he made a double wall, so that the pool
was between the two walls This great work is particularly men-
tioned by the sacred historians 2 Kings xx 20, 2 Chron xxxii
2 3, 5 30, and celebrated by the Son of Sirach, Ecclesi xlviii
17 *Bp Lowth*

— *neither had respect unto him that fashioned it long ago*
This is, to God, who enabled David at first and his successors,
to increase and fortify this city, chose it to be the place of His
temple, and promised to continue His special protection over it
Dr Wells, W Lowth

15 — *get thee unto this treasurer, even unto Shebna* The re-
lation which the following prophecy concerning Shebna has
to the foregoing seems to be that it might have been delivered
about the same time and Shebna might be a principal person
among those whose luxury and profuteness were severely repre-
hended by the Prophet, ver 11—14 Shebna is a name men-
tioned in the history of Hezekiah, chap xxxix he seems to have
been a different person from this Shebna who was the steward
of the household The Eliakim here mentioned is probably
the person who at the time of Sennacherib's invasion was actu-
ally treasurer, the son of Hilkiah the high priest's son Shebna,
(for we can hardly conceive of any other person) who, as
some interpreters have, with Shebna, had no information,
we may suppose him, from after the deprivation of his office, removed into
and dying there in disgrace and ignominy

16 — *that thou hast hewed thee out a sepulchre* —
note on chap. xiv 9

Before CHRIST
about 712
17 Behold, || the LORD will carry thee away with a mighty captivity, and will surely cover thee

¶ Or
18 He will surely violently turn and toss thee like a ball into a large country there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house

19 And I will drive thee from thy station, and from thy state shall he pull thee down

20 ¶ And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand, and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah

22 And the key of the house of David will I lay upon his shoulder, so he shall open, and none shall shut, and he shall shut, and none shall open

23 And I will fasten him as a nail in a sure place, and he shall be for a glorious throne to his father's house

24 And they shall hang upon him all the glory of his father's house, the offspring, and the issue, all vessels of small quantity,

from the vessels of cups, even to all the vessels of flagons

25 In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall, and the burden that was upon it shall be cut off for the LORD hath spoken it

CHAP. XXIII

1 The miserable overthrow of Tyre 17 The burden of Tyre

THE burden of Tyre Howl, ye ships of Tarshish, for it is laid waste, so that there is no house, no entering in from the land of Chittim it is revealed to them

2 Be still, ye inhabitants of the isle, thou whom the merchants of Zidon, that pass over the sea, have replenished

3 And by great waters the seed of Sihor, the harvest of the river, is her revenue, and she is a mart of nations

4 Be thou ashamed, O Zidon for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins

5 As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre

1. — *will surely cover thee*] Persons under disgrace or condemnation had their heads covered. See Esther vii 8, Jer xiv 3. *W Louth* See also note on Job ix 24

21 — *strengthen him with thy girdle*] See chap v 27, and Job xii 21 and the notes there

22 *And the key of the house of David will I lay upon his shoulder*] A key is an emblem of trust, and the expression alludes to the fashion of keys in old time, which were long and made like a hook (*W Louth*) such a key would lie well on the shoulder and could hardly be commodiously carried otherwise. In allusion to the image of the key is the image of power, the unlimited extent of that power is expressed with great clearness as well as force, by the sole and exclusive authority to open and shut. Our Saviour therefore has upon a similar occasion made use of a like manner of expression, (Matt. xvi 19,) and in the passage from the Revelation referred to in the margin, has applied the very words of the Prophet *W Louth* We must therefore to look farther than the immediate prophecy to represent Eliakim as a type of the

paternal government or ministry (ver 21,) in his glorious kingdom, when all power should be as we may suppose Shebna to represent who were over the Jewish Church, and like him sent into foreign lands, spoiled of their former glory, and with a fate unworthy of themselves their

him as a nail &c.] See Ezra ix 8 Eccles. ix 1. Where the way of life and houses are more to furnish the inside of the several apartments, or large pegs, to dispose of and hang up upon use. They do not drive them into the walls, which are too hard if of brick, if of clay too mouldering, but fix them in as they are building. Eliakim is considered a principal stake of this sort, for the support of all vessels sustained for common or sacred uses, that is, as the principal support of the whole civil and ecclesiastical polity the nail, men-

tioned ver 25, is of course to be understood of Shebna. *W Louth*, *Sir I Chardin*

[Chap XXIII ver 1 *The burden of Tyre*] This prophecy may best be understood of Nebuchadnezzar's laying siege to Tyre, and taking it. The word "isle" is used in other texts for a maritime place, see note on chap xi 11, and ver 4 Tyre is called "the sea, the strength of the sea, because the inhabitants were strong at sea, and looked upon it as their proper element *W Louth*

— *Howl, ye ships of Tarshish for it is laid waste*] See note at 1 Kings xxii 16 The destruction of such a mart as Tyre must have been a great loss to all merchant-adventurers *W Louth* Concerning Chittim, see the note on Numb xxiv 24

3 — *by great waters the seed of Sihor, &c*] An old English translation renders this more clearly, "the seed of Nilus, growing by the abundance of waters &c *W Louth* The Nile is here called Sihor, (as 1 Chron xii 5, Jer ii 18,) from the blackness of its waters charged with the mud, which it brings down from Ethiopia when it overflows, see note on Gen xv 18 Egypt by its extraordinary fertility, caused by this overflowing, supplied the neighbouring nations with corn, by which branch of trade the Tyrians gained great wealth *W Louth* Ezekiel, as it were commenting upon these words of Isaiah, "the mart of nations," recounts (chap xxvii,) the various nations whose commodities were brought to Tyre, and were bought and sold by the Tyrians. It was, as is well known the most celebrated place in the world for its trade and navigation, the seat of commerce, and the centre of riches. *W Louth*

4 — *the sea hath spoken — saying, I travail not, &c*] Tyre is here introduced bemoaning her desolate condition, that she is become as though she never had any children or inhabitants *W Louth* Zidon, is the mother city (see ver 12,) is supposed to be deeply afflicted with the calamity of her daughter *W Louth*

5 *As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre*] The destruction of Tyre here

before
CHRIST
about 715

visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth

15 And her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up, for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing

Heb

CHAP XXIV

1 The doleful judgments of God upon the land 13 1 remnant shall joyfully praise him 16 God in his judgments shall advance his kingdom

about 712

BEHOOLD, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof

Heb

10

11

12

13

14

15

16

2 And it shall be, as with the people, so with the priest, as with the servant, so with his master, as with the maid, so with her mistress, as with the buyer, so with the seller, as with the lender, so with the borrower, as with the taker of usury, so with the giver of usury to him

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word

4 The earth mourneth and fadeth away, the world languisheth and fadeth away,

† the haughty people of the earth do languish

Behold
CHRIST
about 71

5 The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant

Heb
the
the
the

6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left

7 The new wine mourneth, the vine languisheth, all the merry hearted do sigh

8 The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth

10

11

12

13

14

9 They shall not drink wine with a song, strong drink shall be bitter to them that drink it

10 The city of confusion is broken down: every house is shut up, that no man may come in

11 There is a crying for wine in the streets, all joy is darkened, the mirth of the land is gone

12 In the city is left desolation, and the gate is smitten with destruction

13 ¶ When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaming grapes when the vintage is done

14 They shall lift up their voice; they

valuing the East to make a greater stand against him than all the Power empire beside Dean Prideaux

15 And her merchandise and her hire shall be holiness to the Lord &c] The Prophet speaks here not of what the Tyrians would do immediately on their restitution but some time after in the days of the Messiah. So that this is a prophecy concerning the conversion of the Tyrians to the true religion of the accomplishment of which something is said in Acts xxi 3 4, 5, and more in other authors. Prideaux

Tyre after its second destruction by Alexander again recovered its ancient trade and grandeur. It became early Christian with the rest of the neighbouring countries. But in the 7th century it found in many Christians there. It suffered much in Diocletian's persecution. It was an archbishopric under the patronage of Jerusalem who fourteen bishoprics under its jurisdiction. Bp Lenth

CHAP XXIV The subject of this chapter some refer to the desolation caused by the invasion of Shalmaneser others by that of Nebuchadnezzar and others to the destruction of the city and nation by the Romans. Perhaps it may have a view to all of the three great desolations of the country. The Prophet chiefly employs general images, such as set forth the greatness and universality of the ruin to be brought on involving all orders and degrees of men changing entirely the face of things, and destroying the whole polity both religious and civil. Bp Lenth The prophet speaks in many very distant views, no one prior period of time being a bound to the prospect we may extend it to the time of its delivery to the very end of the world. Every nation that is guilty of the same sins with which the Jews are threatened and in the same manner that their prophecies are called the burdens of Moab, Babylon &c. may suppose designed not to exterminate them but to reach to all who should ever after be guilty of the like crimes, a similitude

of manners deriving upon all such sinners a similitude of punishment. Hogan

Ver 1 Behold, the Lord maketh the earth empty,] The same Hebrew word is in this chapter rendered either earth or land and the world, ver 4, means the same thing the Israelitish world. See note on chap xii 11 W Lenth Bp Lenth

5 The earth also is defiled under the inhabitants &c] The contagion of sin infects the very ground, and brings a curse on it, (ver 6) see Gen iii 17 Numb xxxv 33 Ps ciii 34 The everlasting covenant. See Gen xvii 7 where God so calls the covenant between Him and Abraham because it was to endure for a long succession of years, to last till the New Age that of the Messiah, should come. W Lenth See note on chap xi 2

6 — the inhabitants of the earth are burned, and few men left] In the figurative language of the Prophets burning any thing with fire is put for the consuming thereof by war. Sir I Newton

9 — strong drink shall be bitter] The word rendered by us by this general term, is Theodoros and Chrysostom both Syrians, inform us meant properly palm or date wine, which was and is still much in use in the Eastern countries. It is said here that all enjoyment shall cease the sweetest wine become bitter to their taste. Bp Lenth

13 — as the shaking of an olive tree,] See note on chap xvii 6

14 They shall lift up their voice, &c] The great distresses brought upon Israel and Judah drove the people away, and dispersed them over the neighbouring countries, they fled to Egypt Asia Minor, the islands and coasts of Greece. They had synagogues for their worship in many places, and were greatly instrumental in propagating the knowledge of the true God in these heathen nations, and preparing them for the reception of Christianity. This is what the Prophet seems to mean by the celebration of the name of Jehovah in the waters, and in the uttermost parts the term "the sea" is used by the Hebrews for the distant

2 For thou hast made of a city an heap;
of a defenced city a ruin a palace of
strangers to be no city, it shall never be
built

3 Therefore shall the strong people glo-
rify thee, the city of the terrible nations
shall fear thee

4 For thou hast been a strength to the
poor, a strength to the needy in his dis-
tress, a refuge from the storm, a shadow
from the heat, when the blast of the terri-
ble ones is as a storm against the wall

5 Thou shalt bring down the noise of
strangers, as the heat in a dry place, even
the heat with the shadow of a cloud the
branch of the terrible ones shall be brought
low

6 ¶ And in this mountain shall the LORD
of hosts make unto all people a feast of fat
things, a feast of wines on the lees, of fat
things full of marrow, of wines on the lees
well refined

7 And he will destroy in this mountain
the image of the high fort, and all peo-

ple, and the vail that is spread over all na-
tions

8 He will swallow up death in victory;
and the LORD God will wipe away tears
from off all faces, and the rebuke of his
people shall he take away from off all the
earth, for the LORD hath spoken it

9 ¶ And it shall be said in that day, Lo,
this is our God, we have waited for him,
and he will save us this is the LORD, we
have waited for him, we will be glad and
rejoice in his salvation

10 For in this mountain shall the hand
of the LORD rest, and Moab shall be trod-
den down under him, even as straw is
trodden down for the dunghill

11 And he shall spread forth his hands
in the midst of them, as he that swimmeth
spreadeth forth his hands to swim and he
shall bring down their pride together with
the spoils of their hands

12 And the fortress of the high fort of
thy walls shall he bring down, lay low, and
bring to the ground, even to the dust

Before
CHRIST
about 1712

1 Cor 15
54
Rev 7 17
& 21 4

¶ Or
threshed

¶ Or
threshed in
Madmenah

temper the near
the interposition of thy power, using
the proud and the triumph of the formidable

¶ — unto all people a feast] This can be no other than the ce-
lebration of the establishment of Christ's kingdom, frequently re-
presented in the Gospel under the image of a feast, Matt viii 11,
Luke xiv 16, xxii 29, 30 This sense is fully confirmed by what
follows in the next verses, the removing of the veil from the na-
tions, and the abolition of death The first of which is obviously
and clearly explained of the preaching of the Gospel, and the se-
cond must mean the ~~abolition~~ immortality procured for us by
Christ, who hath abolished death, and through death hath de-
stroyed him that had the power of death 2 Tim i 10, Heb ii
14 — Bp Lowth

¶ — kept long on the lees,] That is kept long on the lees, the
word used to express the "lees" in the original signifies the "pre-
servation," because they preserve the strength and flavour of the
wine see Jer xlv 11 Bp Lowth

¶ And he will destroy in this mountain] At Jerusalem shall the
Gospel begin by which God shall bring all nations from the ig-
norance to the knowledge of the true God Dr Wells

¶ — the face of the covering] Compare Job xli 19

¶ He will swallow up death in victory &c] The passages of
New Testament, to which the margin refers, shew how St
Paul and St John apply this place to the general resurrection and
heavenly state, nor will these promises till then be made good

¶ — The sorrows and labours of the present world, and the disso-
lution of the body, do still take place as warnings and chastise-
ments for sinners, but the sorrows are not comfortless, nor the
dissolution final the dominion of death consisted in this, that it
was not final and irreparable, and the devil is
not to have the power of death, because, by seducing man to sin,
he subjected him to that irretrievable dissolution That death
should be destroyed, and men restored to happiness, by the Mes-

siah is confessed by very eminent Jewish writers, who therefore
apply to Him in the most rigorous sense these words of Isaiah
Dean Stanhope

¶ And it shall be said in that day, Lo, this is our God &c] This
is the triumph of Christ's faithful servants, who have con-
stantly maintained His honour and worship in this present life,
against all the opposition of wicked men and devils when they
shall see Him coming in the clouds with power and great glory,
to receive them to Himself, it will transport them, as it justly
may, with an ecstasy of gladness and they shall cry out before
all the gazing spectators, This is our God, whom we have de-
pended on for the salvation which He promised us Reading

10 — Moab shall be trodden down &c] Rather, "Moab shall
be threshed in his place, as the straw is threshed under the wheels
of the car, Bp Lowth, or by the feet of oxen The original verb
does not signify to "be trodden down, but to "be threshed," as
noted in the margin and straw is too valuable in the East to be
trodden down for the dunghill Severe calamities inflicted on
nations and people are in Scripture often compared to the oriental
manner of threshing corn and straw, see 2 Kings xiii 7, Amos
i 3, Hab iii 12 compare Isaiah xxi 10, xli 15, Dan ii 35
Parkhurst

In this name are intended to be included all the neighbouring
states who were enemies of the Jewish nation that is, in a spi-
ritual sense, all people who should oppose the kingdom of the
Messiah Vitranga For as the Gentile world, grafted into the
Church and proselyted to the true religion are comprehended in
the name of "Israel," so those that continue to reject and oppose it
are reasonably coupled under the title of "enemies of Israel," and
what might in some respects have a literal relation to the state
and circumstances of the nations bordering upon Judea, will be
found to have a typical but more important view to the heathen
world in general Dr Burman

11 And he shall spread forth his hands &c] There is great ob-
scurity in this place some understand God as the agent, others
Moab Bp Lowth Some understand the words of Moab doing
all he can to save himself, as swimmers do when in danger of
drowning, yet that "God should bring down his pride others
interpret the whole verse of God, that He should stretch forth
His hands and reach His enemies wherever they might be W
Lowth

Before
CHRIST
about 714

CHAP XXVI

1 A song inciting to confidence in God, 5 for his judgment, 12 and for his favour to his people 20 * In exhortation to wait on God

IN that day shall this song be sung in the
land of Judah, We have a strong city,
salvation will *God* appoint for walls and
bulwarks.

2 Open ye the gates, that the righteous nation which keepeth the † truth may enter in

3 Thou wilt keep *him* in t perfect peace,
whose || mind is stayed on thee because he
trusteth in thee

4 Trust ye in the LORD for ever: for
in the LORD JEHOVAH is [†] everlasting
strength.

5 ¶ For he bringeth down them that dwell on high, the lofty city, he layeth it low, he layeth it low, *even to the ground*: he bringeth it *even to the dust*

6 The foot shall tread at ~~the steps of the~~
the feet of the poor ~~and the steps of the~~
needy

7 The way of the just is upright, thou, most upright, dost weigh the path of the just

8 Yea, in the way of thy judgments, O Lord, have we waited for thee, the desire of *our* soul is to thy name, and to the remembrance of thee

9 With my soul have I desired thee in the night, yea, with my spirit within me will I seek thee early for when thy judgments are in the earth, the inhabitants of the world will learn righteousness

10 Let favour be shewed to the wicked,

Chap XXVI ver 1 — *We have a strong city* } In opposition
to the city of the enemy which God had destroyed, chap. xvi
or to 'the lofty city' ver 5 of this chapter, under which simi-
litude are represented those who pride themselves on worldly
power and greatness and are enemies of God's truth. The
Church is the city of God. Heb. xii. 22. Compare with this
place also chap. lv. 18, Zech. i. 17. *By I or th W I or th*

2. *Open ye the gates, that the righteous nation &c.* The expression denotes the enlarging of the number of believers, and the bringing into the Church duly of such as should be saved (compare chap. lx. 11. Rev. xxi. 2). *H. Lomax*

3 Thou wilt keep him in perfect peace, whose mind is stayed on thee } Peace is then perfect when we have it with God, with our neighbours and with ourselves. This threefold peace of heaven of charity of conscience, is the price and gift of Christ none is perfect and complete but that which He bestows
Wm an

6 — the feet of the poor.] The planting of the Gospel was a remarkable triumph over the power and the wisdom of men, when "God chose the foolish things of the world to confound the things which were wise and the weak things of the world to confound the things which were mighty, and under every advancement of Christ's kingdom the poor and the humble, those that have despised the world and been despised by it are to have a particular share in the glory and success of it." *W. Lenth*

yet will he not learn righteousness in the
land of uprightness will he deal unjustly
and will not behold the majesty of the
LORD

11 LORD, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people: yea, the fire of thine enemies shall devour them.

12 ¶ LORD, thou wilt ordain peace for
us for thou also hast wrought all our
works || in us

13 O LORD our God, *other* lords beside
thee have had dominion over us *but* by
thee only will we make mention of thy
name

11 *They are dead, they shall not live, they are deceased, they shall not rise therefore hast thou visited and destroyed them, and made all their memory to perish.*

15. Thou hast increased the nations; O
 Lebanon thou hast increased the nations thou
 art girded: thou shalt remove it far unto
 all the end of the earth.

16 And, in the evening they visited
there, they poured out a prayer that they
might be chastened by the Lord.

17 The as a woman with child, draweth near, the time of her delivery, is in pain, and crieth out in her pangs, so have we been in thy sight, O LORD

18 We have been with child, we have been in pain, we have as it were brought forth wind, we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen

19 Thy dead *men* shall live, together with

of patients, mostly men, in the
hospitals, and the fact that
more than 100,000 men are
in the military service of the
United States.

... the ...
... which ...
... them ...

1. The first of these is the fact that the Government has not been able to secure the cooperation of the private sector in the development of the country's resources. This is due to a number of factors, including the lack of a clear legal framework for the private sector, the absence of a reliable judicial system, and the lack of a clear policy on foreign investment. The Government has also failed to create a conducive environment for the private sector, which has led to a lack of confidence in the government and its policies. This has resulted in a lack of investment in the country's resources, which has led to a stagnation of the economy.

my dead body shall they arise Awake and
 sin ye that dwell in dust for thy dew is
 as the dew of herbs, and the earth shall
 cast out the dead

O Come, my people, enter thou into
 thy chambers, and shut thy doors about
 thee hide thyself as it were for a little
 until the indignation be over-

21 For, behold, the Lord cometh out
 of his place to punish the inhabitants of
 the earth for their iniquity the earth also
 shall disclose her blood, and shall no
 more cover her slain

CHAP XXVII

1 The care of God over his vineyard 7 His chastise-
 ments differ from judgments 12 The church of Jews
 and Gentiles

IN that day the Lord with his sore and
 great and strong word will punish le-
 viathan the piercing serpent, even levi-
 than that crooked serpent, and he shall
 slay the dragon that is in the sea

2 In that day shall the Lord A vine-
 yard of red wine

3 I the Lord do keep I will watch

it every moment lest any hurt it, I will
 keep it night and day

4 Fury is not in me who would set the
 briers and thorns against me in battle I
 would go through them, I would burn
 them together

5 Or let him take hold of my strength,
 that he may make peace with me, and he
 shall make peace with me

6 He shall cause them that come of Ja-
 cob to take root Israel shall blossom and
 bud, and fill the face of the world with
 fruit

7 Hath he smitten him, as he smote
 those that smote him? or is he slain ac-
 cording to the slaughter of them that are
 slain by him?

8 In measure, when it shooteth forth,
 thou wilt debate with it he stayeth his
 rough wind in the day of the east wind

9 By this therefore shall the iniquity of
 Jacob be purged, and this is all the fruit
 to take away his sin, when he maketh
 all the stones of the altar as chalkstones
 that are broken in sunder, the groves and
 images shall not stand up

10 Yet the defenced city shall be deso-

is here thus expressed, with manifest opposition to what is said
 above (ver 14) of the tyrants under whom they had groaned, that
 they should be utterly destroyed should never be restored to their
 former power and glory It should appear, from the Prophets
 using this metaphor, that the doctrine of the resurrection of the
 dead was at that time a popular and common doctrine Bp
 Lowth The restoration of the Jews whether after the Baby-
 lonish captivity or after their dispersions in following times, is
 represented as a rising again from the dead by Ezekiel, chap
 xxxvii, and this place of Isaiah may in its primary sense mean
 no more but this was undoubtedly one of those texts upon
 which the ancient Jews grounded their belief of the resurrection
 the hope of which was founded on the law and the prophets
 as St Paul tells us 1 Cor xiv 19 W Lowth The ancient
 Jews understood this passage so The Prophet speaks of the figu-
 rative and typical resurrection of the Jewish state and church, but
 the phraseology is taken from the resurrection of the last day, and
 the attention intended to be directed Vitringa

As the dew of herbs,] The force of the compari-
 son seems to be, As the hidden dew of herbs preserves them so
 shall Thy word, O Lord, (compare Hos xiv 5) the power of Thy
 word and blessing Thy vivifying Spirit, call to life Thy dead
 people, that is, those of Thy faithful servants Vitringa

20 Come, my people, enter thou into thy chambers &c] The
 Prophet appears here in the person of God to confirm the hopes
 and expectations contained in the preceding hymn of the faithful
 by an exhortation to patience, and promise of support and deli-
 verance from all the judgments and persecutions which might in
 aftertimes befall the people of God, or Church of Christ to ter-
 minate with those terrible but short calamities, which shall be in
 the days of Antichrist emphatically so called Vitringa, Di-
 Vites

21 — the inhabitants of the earth for their iniquity] See note
 on chap xi 4

chap XXVII ver 1 — leviathan the piercing serpent, even le-
 viathan that crooked serpent] These seem to be distinct animals,
 the former probably the crocodile, the other the common serpent

or dragon to them is joined the ser-monster or whale These
 are used allegorically for great potentates, enemies and persecutors
 of the people of God, instruments and types of Satan so often
 called the serpent in Scripture, this first ver seems connected
 with the two last of the preceding chapter Bp Lowth W Lowth
 2 — I vineyard of red wine] The Church is constantly com-
 pared to a vineyard, see chap v 1 and the passages there re-
 ferred to in the margin W Lowth Red wine is more esteemed
 in the East than white See note at Prov xxiii 31 Harmer

4, 5 Fury is not in me &c] God declares that there is no
 anger with Him against His Church which He had termed (ver
 2) a vineyard of red (that is the most precious) wine and for
 which He testifies (ver 3) His constant care and anxiety, that
 the proper objects of His anger are the thorn and briers which
 grow under the vine, that is, in the culture of His vine these
 should fall in His way, they should be burnt up and destroyed
 By these are represented sinners and hypocrites, unprofitable
 wood, (see note on chap ix 16) who are thus threatened, unless
 by a timely and true repentance they should make their peace
 with God ver 5 Vitringa

7 Hath he smitten him, as he smote those that smote him?] Him
 means Israel God never makes an utter destruction of His
 people (see chap i 9,) whereas He threatens His enemies with
 it and often puts the sentence in execution as in the case of
 Amalek, Exod xvii 14, Numb xxiv 20 The east wind ver
 8 may allude to the shooting forth of the branches, being a dry
 blasting wind, at which time signifies calamities of war and waste,
 judgments W Lowth The moderation and lenity, with which
 the severity of God's judgments has been tempered, are set forth
 and then the end and design of them, to recover the Jews from
 idolatry Bp Lowth

9 — when he maketh all the stones of the altar as chalkstones that
 are beaten in sunder] This shall be done, says the Prophet to the
 abolishing of the very memory of idolatrous worship see note on
 chap ii 18 So Moses ground the golden calf to powder, 1 Cor
 xxxii 20, and Asa stamped his mother's idol to pieces 2 Chron
 xv 16 W Lowth

10 Yet the defenced city shall be desolate, &c] The Prophet

late, and the habitation forsaken, and left
like a wilderness there shall the calf feed,
and there shall he lie down, and consume
the branches thereof

12 ¶ And it shall come to pass in that day, *that* the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel

13 And it shall come to pass in that day, *that* the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem

1 The prophet threateneth Ephraim for their pride and drunkenness 5 The residue shall be advanced in the kingdom of Christ 7 He rebuketh their error 9 Their unthankfulness to learn, 14 and their security 16 Christ the sure foundation is promised 18 Their security shall be tried 23 They are incited to the consideration of God's discreet providence

W^{OE} to the crown of pride, to the
drunkaids of Ephraim, whose glori-

— *there shall the calf feed, &c*] See note on chap vii 25

— a people of no understanding] These calamities are owing
to their own wilful blindness. Compare chap. 18, vi 10, Deut.
xxii 28. *W. Lowth*

12 — the stream of Egypt,] See the note on Gen xv 18. *ye shall be gathered*] We have much the same scene here as in the latter part of chap xi, and elsewhere not unfrequently in the Prophets. See note on xi 11. Assyria and Egypt are mentioned in the next verse, as principal countries from whence the dispersers should return: they are usually joined, as chief oppressors of Israel. *W Lowth*

Chap XXVIII ver 1 *Woe to the crown of pride, to the drunkards of Iphraim,*] Sebaste, the ancient Samaria is situated on a long mount of an oval figure, surrounded with a rich valley, and a circle of other hills beyond it it is probable that this suggested the idea of a chaplet or wreath of flowers worn upon their heads

strong and well-developed. The subject is a well-developed man, about 35 years of age, with a high forehead, deep-set eyes, and a strong jawline. He is wearing a dark suit, white shirt, and dark tie. The background is a plain, light-colored wall.

3 The crown of price, the income of the
Exhibition, shall be treated under foot :

And the glorious beauty, which is on the head of the day after, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

5 ¶ In that day shall the Lord of hosts
be for a crown of glory, and for a diadem
of beauty, unto the residue of the people;

6 And for a spirit of judgment to him
that will live in content, and for strength
to him that will fight to the gate.

But they also have erred through wine, and therefore strong drink are out of the way; the prophets and the prophet have erred through strong drink, they are swallowed up of wine; they are out of the way through strong drink; they err in vision, they stumble in judgment.

• All tables are full of vomit and
filth, so that there is no place clean.

Q 7 Whom shall he teach knowledge?

an epidemic of fevers, supposed by the Jews to have been
sent down from heaven. That the custom of wearing chaplets
in their heads prevailed among the Jews, as well as among the
Gnostics and Manichaeans, appears from Wied. ii. 7. 2. *Manichaei, ap.*

[illegible][illegible]

[REDACTED]

Before
CHRIST
about 725

† Heb.
a treading
down to it

|| Or
when he
shall make
you to un-
derstand
doctrine

7 e 2 Sam 5
 20
 3 1 Chron
 11 11
 d Josh 10
 10 12
 2 Sam ,
 25
 1 Chron 14
 16

25 When he hath made plain the face
thereof, doth he not cast abroad the fitches.

— *the fitches*, } A colloquial corruption of "vetches" a small
kind of pea. Dr. Johnson

17 Judgment also will I lay to the line.

[The following text is extremely faint and largely illegible due to heavy noise and low contrast. It appears to be a multi-paragraph document.]

100-443887-100

Before
CHRIST
about 725

Or
the wheat in
the prime
pal place
and barley
in the
point of
the
Or will
Hob
Hob
Or
And he
but that in
such way as
his God doth
each him

and scatter the cummin, and cast in || the
principal wheat and the appointed barley
and the || in their place?

26 || For his God doth instruct him to
discretion, and doth teach him

27 For the fitches are not threshed with
a threshing instrument, neither is a cart
wheel turned about upon the cummin, but
the fitches are beaten out with a staff, and
the cummin with a rod

28 Bread corn is bruised, because he
will not ever be threshing it, nor break it
with the wheel of his cart, nor bruise it with
his horsemen

29 This also cometh forth from the
LORD of hosts, which is wonderful in counsel,
and excellent in working

CHAP XXIX

1 God's heavy judgment upon Jerusalem 7 The unsat-
isfiable of her enemies 9 The senselessness 13 and
deep hypocrisy of the Jews 18 A promise of sancti-
fication to the godly

about 712

Or
O Lord
that is, the
lion of God
Or
of the city
Hob
cut off the
heads

WOE || to Ariel, to Ariel, || the city
where David dwelt add ye year to
year, let them kill sacrifices

2 Yet I will distress Ariel, and there
shall be heaviness and sorrow and it shall
be unto me as Ariel

3 And I will camp against thee round

26 [For his God doth instruct him] "The most High hath or-
dained husbandry, saith the Son of Snach, Eccles vii 15 All
nations have agreed in attributing agriculture, the most useful of
all sciences to the invention and to the suggestions of their deities
together with all the arts and helps attendant upon them. Passages
to this effect are very frequent in profane writers Bp Ionth,
stringa

27 28 In these verses four methods of threshing are men-
tioned by different instrument the flail, the drag, the wain, and
the treading of the cattle The staff or flail was used for the grain
that was too tender to be treated in the other methods The drag
consisted of a sort of frame of strong planks, made rough at the
bottom with hard stones or iron, it was drawn by horses or oxen
over the corn sheaves spread on the floor, the drag raised them
it The wain was much like the drag, but it had iron teeth or
edges like a saw, and it cut the corn by the roots, and the Sy-

29 [For his God doth instruct him] Since
the Lord hath given this wit and understanding to plain
men, for the management of their affairs, in due times and fit ways
how much more shall He who is infinite in wisdom contrive His
own works both of mercy and judgment, with men? Bp Hall

Chap XXIX Thus and the four following chapters have an
immediate respect to Sennacherib's invasion in the beginning of
this chapter the Prophet describes the distress during the siege
and the sudden disappointment he then proceeds to up-
braid the Jews for their hypocrisy and stupidity in not discern-
ing the signs of the time as our Saviour speaks, Matt xvi
nor observing the hand of Providence evidently shewing itself
both in mercy and judgments which circumstances are very ap-
plicable to the times of our Saviour's preaching he then for tells
better times for those who are proudly disposed, and concludes

Before
CHRIST
about 712

about, and will lay siege against thee with
a mount, and I will raise forts against thee

4 And thou shalt be brought down, and
halt speak out of the ground, and thy
speech shall be low out of the dust, and
thy voice shall be, as of one that hath a fa-
miliar spirit, out of the ground, and thy
speech shall whisper out of the dust

5 Moreover the multitude of thy strang-
ers shall be like small dust, and the multi-
tude of the terrible ones shall be as chaff
that passeth away yea, it shall be as if it
instant suddenly

6 Thou shalt be visited of the LORD of
hosts with thunder, and with earthquake,
and great noise, with storm and tempest,
and the flame of devouring fire

7 And the multitude of all the nations
that fight against Ariel, even all that fight
against her and her munition, and that dis-
tress her, shall be as a dream of a night
vision

8 It shall even be as when an hungry
man dreameth, and, behold, he eateth, but
he awaketh, and his soul is empty or as
when a thirsty man dreameth, and, behold,
he drinketh, but he awaketh, and, behold,
he is faint, and his soul hath appetite so
shall the multitude of all the nations be,
that fight against mount Zion

with such promises of grace and favour to the meek and humble
as plainly relate to the times of the Gospel Bp Ionth

Ver 1 [Hoe to Ariel — the city where David dwelt] "Ariel
signifies 'the lion of God, and was a name given to the altar
(see Ezek xlii 15 and the margin there) because it devour
the sacrifices it is here put for the city of Jerusalem itself
which may be considered as the seat of the fire of God which
should issue from hence to consume His enemies compare chap
xxxix 9 This may be meant by what follows ver 2 it shall be
unto me as Ariel in the heart of the great altar or a
intimation of distant events, may be taken from an obscure passage
and the way and to resemble the man as being all on flame
covered with blood and excruciated as it was to be in after time
when taken by the Gentiles and by the Romans come ac-
cording to the common derivation of the word, 'the lion of God'
or the strong lion suppose it to signify the place
place Bp Ionth

— add ye year to year let them kill sacri-
fices on year after year, keep your solemn feasts
God will punish you for ye shall be a desolate
mere form destitute of true piety This might per-
haps have been the case of some great feast, when they were thus
employed Bp Ionth

4 [And thou shalt be brought down and shalt speak
out of the ground &c] In prophetic language, speaking
out of the ground stands for being in a weak
J I Newton Hezekiah sent ambassadors to
the king of Assyria in very abject terms (2 Kings
and is much humbled by the threat of Rab-
xix 1, Is xxxvii 1 Bp Ionth Bp Wilson

8 — is when an hungry man dreameth, and,
&c] The Assyrians had swallowed up
but God intended to swallow up
them away empty and confounded W. Low

9 ¶ Stay yourselves, and wonder; || cry ye out, and cry they are drunken, but not with wine, they stagger, but not with strong drink

10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes, the prophets and your rulers, the seers hath he covered.

11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee and he saith, I cannot, for it is sealed

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee and he saith, I am not learned

13 ¶ Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men

14 Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid

15 Woe unto them that seek deep to hide their counsel from the LORD, and then work are in the dark, and they say, Who seeth us? and who knoweth us?

16 Surely your turning of things upside down shall be esteemed as the potter's clay for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

17 Is it not yet a very little while, and

9 Stay yourselves, and wonder, cry ye out, and cry they are drunken, but not with wine, &c.] The Prophet upbraids the Jews for their drunkenness and stupidity, and compares them to men who are drunk with wine, which makes them blind to the prophecies relating to the Messiah, and to themselves, and keeps them to this hour in expectation of a different Messiah from Him whom they crucified. Bp Horsley See note on chap li 21

11 And the vision of all is become unto you as the words of a book that is sealed, &c.] Italics of great antiquity and authority have observed from this text, That the knowledge of their prophecies shall be taken from them, and be lost with the Hebrew, their native language but the Messiah shall restore to them the understanding of both, and open the sealed book. Compare ver 18 with what is said ver 10, 11, &c Bp Chandler See note on chap viii 16

14 [the wisdom of their wise men shall perish,] Since this people have trusted to their own wisdom, the very wisest of them shall be blinded, they shall bring down destruction upon themselves by their very wisdom. Bp Wilson

How remarkably was this verified, when the rabbies and elders of the Jews, fatally mistaking, applied to their ceremonies and traditions, and rejected the Gospel! and ever since have the same

Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 ¶ And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness

19 The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel

20 For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off

21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought

22 Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale

23 But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel

24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine

CHAP XXX.

1 The prophet threateneth the people for their confidence in Egypt, 8 and contempt of God's word 18 God's mercies towards his church 27 God's wrath, and the people's joy, in the destruction of Assyria

WOE to the rebellious children, saith the LORD, that take counsel, but not of me, and that cover with a covering

orders minded little else than fabulous stories, and vented trifles for profound mysteries W Louth

17 — Lebanon shall be turned into a fruitful field and the fruitful field shall be esteemed as a forest? A proverbial saying, expressing a great revolution of things, and explained with great probability to have its principal view, beyond the events then near at hand, to the rejection of the Jews, and the calling of the Gentiles. The first were the vineyard of God cultivated and watered by Him in vain, afterwards to be given up and become a wilderness, (see chap v 1—7) the last had been originally barren, but was by the grace of God to become fruitful See Matt. xxi 43, Rom xi 30, 31 Bp Louth.

19 The meek also shall increase their joy.] See notes on chap xi 4, xxvi 6

21 — lay a snare for him that reproveth in the gate,] Who plot mischief against those that sit at the city gates to distribute justice. (W Louth See notes on Gen xxiii 10, Gen ii 19,) who try to bring authority into contempt, that they may have their own ends without control Bp Wilson

Chap XXX See the introductory note to the preceding chapter

Ver 1 — that cover with a covering, &c.] This "covering

Before
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about 712. ing, but not of my spirit, that they may add
sin to sin

2 That walk to go down into Egypt, and have not asked at my mouth, to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion

4 For his princes were at Zoan, and his ambassadors came to Hanes

5 They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach.

6 The burden of the beasts of the south into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them

7 For the Egyptians shall help in vain, and to no purpose therefore have I cried concerning this, Their strength is to sit still

8 ¶ Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever

9 That this is a rebellious people, lying

may mean their seeking refuge and protection from Egypt without any direction from God, (see ver 2,) or, in general, forming schemes to secure themselves, by ungodly methods, called a "covering or "hiding-place of falsehood," see chap xxviii 15, 17, xxix 15 W Lowth

4 For his princes were at Zoan, and his ambassadors came to Hanes] These are principal cities of Egypt "Hanes" is called, Jer ii 16, xiii 7, Ezek xxx 18, "Tahapanes," Tahpanhes, and "Tehaphnehes" "Zoan is mentioned, chap xix 11, 18 W Lowth See the note on the latter place So fond were the Jews of their Egyptian allies, that even the good Hezekiah sent ambassadors to treat with them for succours against Sennacherib Thus the best of men are too apt, on the first appearance of danger or surprise, to have recourse to means not warranted by the laws of God, to seek to other aids than those which the grace of God has provided Wogan.

This confederacy might perhaps be owing to the prevalent sway of the "princes" and great men, a chief of whom was in all likelihood Shebni, against whom is denounced that severe prophecy, chap xiii 15 Dr Wells

5 They were all ashamed of a people that could not profit them, &c] The Egyptians in alliance with the Ethiopians did assist the Jews against Sennacherib, but they were both entirely routed See chap xx 5 W Lowth

6 The burden of the beasts of the south] The word "burden" here seems to be used in its proper sense, the load, not the oracle Dr Lowth

from whence come — the viper and fiery flying serpent,] The wilderness that lies between Egypt and Judea is thus, described by Moses, Deut viii 15 W Lowth This was designed to be a kind of barrier between the Israelites and Egypt, of which the Lord says, Dent xvii 16, "Ye shall henceforth return no more that way" Bp Lowth

children, children that will not hear the law of the LORD.

10 Which say to the seers, See not, and to the prophets, Prophecy not unto us, right things, speak unto us smooth things, prophecy deceits

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant

14 And he shall break it as the breaking of the potters' vessel that is broke in pieces, he shall not spare so that there shall not be found in the bursting of it a shield to take fire from the hearth, or to take water without out of the pit.

15 For thus saith the Lord God, the Holy One of Israel, In returning and rest shall ye be saved, in quietness and in confidence shall be your strength and ye would not

16 But ye said, No, for we will flee upon horses; therefore shall ye flee and, We will ride upon the swift, therefore shall they that pursue you be swift.

Concerning the "fiery flying serpent," see note on Numb xxi 6 Niebuhr mentions a sort of serpents, as does Pliny also, that twirl themselves by the tail to a branch of one date tree, and so spring to the branches of another, hence the modern Arabs call them "flying serpents" Person speaks of flying serpents at the island of Quibo, they "darken" themselves from the boughs of trees upon man and beasts but were without wings. Probably those mentioned by Isaiah here, and chap xiv 29, were of this species. Parkhurst They are called "flying serpents" from their springing up like a dart W Lowth

7 — Therefore have I cried concerning this, Jerusalem shall be said, "I have cried to her, that Jerusalem shall be quiet, and that the Lord will work for them, see ver 15 W Lowth

10 — Prophecy not unto us right things, &c] These were the very words they spake, but this was the true meaning of what they said see their behaviour to Jeremiah, Jer xx, 1, 2, 3, 4, 5, 6, to Amos, Amos vii 10, and to Micah, Micah vi 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100 W Lowth

They conferred all their favours upon such persons, and care to say nothing that was displeasing or contrary to the politics of the times, but represented God as approving their designs, when He was utterly against them but the true preachers, who spoke to them the word of the Lord, were despised or serve or disguise, were the objects of their hatred and contempt Reading

13 — as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant] Buildings in Asia in general consist of little but mud-walls, see Sir J Chardin's note on chap ii 14 not says much the same of the houses in Persia obvious and expressive the image is The same, to imply sudden and utter destruction W Lowth

17 One thousand shall flee at the rebuke of one, at the rebuke of five shall ye flee till ye be left as || a beacon upon the top of a mountain, and as an ensign on an hill.

18 ¶ And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you. for the Lord is a God of judgment. blessed are all they that wait for him..

19 For the people shall dwell in Zion at Jerusalem thou shalt weep no more he will be very gracious unto thee at the voice of thy cry, when he shall hear it, he will answer thee

20 And though the Lord give you the bread of adversity, and the water of || affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers

21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

22 Ye shall defile also the covering of || thy graven images of silver, and the ornament of thy molten images of gold thou shalt || cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

23 Then shall he give the rain of thy seed, that thou shalt sow the ground with-

al, and bread of the increase of the earth, and it shall be fat and plenteous in that day shall thy cattle feed in large pastures.

24 The oxen likewise and the young asses that ear the ground shall eat || clean provender, which hath been winnowed with the shovel and with the fan

25 And there shall be upon every high mountain, and upon every || high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall

26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound

27 ¶ Behold, the name of the Lord cometh from far, burning with his anger, || and the burden thereof is || heavy his lips are full of indignation, and his tongue as a devouring fire

28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity and there shall be a bridle in the jaws of the people, causing them to err

29 Ye shall have a song, as in the night when a holy solemnity is kept, and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the || mighty One of Israel

18 — therefore will the Lord wait &c.] The seeming incoherence of the prophetick style would be avoided in many places by regarding the various sense of the Hebrew particles more carefully than interpreters have generally done. The particle rendered therefore may be more clearly here, and in some other places, translated nevertheless, (W Louth,) or, in this place perhaps, after this Dr Blayney

19. For the people shall dwell in Zion &c.] From this verse to the twenty seventh, "How many gracious promises of safety, several of which cannot with propriety be applied to the prosperous times of Herckiah, others, which succeeded to the great deliverance, but we are rather to suppose the Prophet, taking a hint from them and carried on to the better days that were to be of Israel" W Louth

22 Ye shall defile also the covering of thy graven images &c.] See note on chap 11 18

24 — that ear the ground] "Far" that is, plough See the note on Gen xlv 6 (concerning winnowing, see note at Ruth iii 2, Ps 14

From this passage it appears, that asses as well as oxen were anciently employed in Judea for ploughing, and so they are in the East to this day. Dr Russell says, that after the camel, the ass must be reckoned the next in importance among the Syrian beasts of burden. Large caravans of them are employed in bringing provisions from the villages they serve also for the plough. And Niebuhr tells us, that near Bagdad he twice saw an ass harnessed to a plough together with oxen. Parkhurst

25 — there shall be — rivers and streams of waters] Rain, and dew, and living waters, are put in prophetick language for the graces and doctrines of the Spirit, and the defect of rain for spiritual barrenness Sir I Newton See ver 23

— in the day of the great slaughter, when the towers fall] This

must refer to the great and terrible destruction of God's enemies which shall be hereafter, when the strong fortifications, or perhaps the great ones of the earth, denoted here by the towers, shall fall See Rev xiv 20, xix 21 W Louth

26 — the light of the moon &c.] The Hebrew poets to express happiness, prosperity, advancement of kingdoms, &c, make use of images taken from the most striking parts of nature, from the heavenly bodies, the sun, moon, and stars, shining with increased splendour, and never setting, new heavens and a new earth are created, and a brighter age commences calamity, the overthrow and destruction of kingdoms are represented by opposite images See notes on chap v 30, xiii 10, 13 Bp Louth

27 Behold, the name of the Lord cometh from far, burning with his anger, &c.] From hence to the end of the chapter follows a lively description of God's vengeance, devouring the Assyrian army like fire, and consuming it all at once W Louth

28 — to sift the nations with the sieve of vanity.] The sieve or van of the ancients was a large instrument somewhat like a shovel, with a long handle, with which they tossed the corn mixed with the chaff and chopped straw into the air, that the wind might separate them "But the van, Kimchi observes, "with which God will winnow the nations, will be the van of emptiness or perdition for nothing useful shall remain behind, but all shall come to nothing and perish In like manner, a bridle is designed to guide the horse in the right way, but the bridle which God will here put into the jaws of the people, shall not direct them aright, but shall, in His judgment on their stubbornness, make them err, and lead them into destruction This latter image the Prophet applies to the same subject, chap xxxvii 29 Bps Louth and Hall

29 Ye shall have a song, as in the night when a holy solemnity is kept,] The Jewish festivals were kept from even to even, Levit.

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† Heb
the glory of
his voice

30 And the LORD shall cause † his glorious voice to be heard, and shall shew the fighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones

31 For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod

† Heb
every pass
ing, of the
rod found
ed

† Heb
cause to rest
upon him

|| Or
against
them

† Heb
from yester
day

32 And † in every place where the grounded staff shall pass, which the LORD shall † lay upon him, it shall be with tabrets and harps and in battles of shaking will he fight || with it

33 For Tophet is ordained † of old, yea, for the king it is prepared, he hath made it deep and large the pile thereof is fire and much wood, the breath of the LORD, like a stream of brimstone, doth kindle it

CHAP XXXI

1 The prophet sheweth the cursed folly in trusting to Egypt and forsaking of God 6 He exhorteth to conversion 8 He sheweth the fall of Assyria

about 713

WOL to them that go down to Egypt for help, and stay on horses, and trust in chariots, because they are many, and in horsemen, because they are very strong, but they look not unto the Holy One of Israel, neither seek the LORD!

† Heb
remove

2 Yet he also is wise, and will bring evil, and will not † call back his words but

xxiii 32 The feast of the Passover is chiefly alluded to here, which was kept in the evening, and the supper concluded with a hymn, Matt xxvi 30 W Lomh

3 And in every place where the grounded staff shall pass, &c.] In an old English translation it is much plainer, "Whithersoever he goes, the rod shall cleave unto him, which the Lord shall lay upon him. The words translated "the grounded staff, signify such a rod or stroke as sinks deep, and makes lasting marks in the flesh W Lomh

The verse may be thus paraphrased So shall the Lord smite him again, and smite him soundly and deep, so that the prints of His staff shall be seen upon him, and, wheresoever the Lord shall lay His heavy hand upon him, the judgment shall be entertained with the joy and acclamation of all his oppressed neighbours, as a benefit to themselves and in all his terrifying battles will the Lord with His staff of vengeance, fight against him Bp Hall

— battles of shaking] "Shaking, or stretching out, the hand of the Lord See chap xix 16 Parkhurst

33 — Tophet is ordained of old, &c.] See note at 2 Kings xxiii 10

The sense of the verse may be given thus I or God from the foundations of the world hath ordained a place and state of torment for His wicked and inprobable enemies, yea, for the proud king of Assyria and all those cruel tyrants which do here oppress His church hath God prepared a woeful and inconceivably dreadful condemnation in hell fire which is poorly represented in this hideous valley of Ben-Hinnom, wherein with much shrieking and howling the bodies of men are consumed in the fire but, alas, what that flame to this unquenchable one which is kindled by the breath of the Lord as with streams of brimstone, and therefore never can go out, never can be abated Bp Hall

will arise against the house of the evil doers, and against the help of them that work iniquity

† Heb
CH 31
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3 Now the Egyptians are men, and not God, and their horses flesh, and not spirit, When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fall together

4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the || noise of them so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof

|| Or
multitude

5 As birds flying, so will the LORD of hosts defend Jerusalem, defending also he will deliver it, and passing over he will preserve it

6 ¶ Turn ye unto him from whom the children of Israel have deeply revolted

7 For in that day every man shall cast away his idols of silver, and † his idols of gold, which your own hands have made unto you for a sin

Chap 2
† Heb
the idols of
his gold

8 ¶ Then shall the Assyrian fall with the sword, not of a mighty man, and the sword, not of a mean man, shall devour him but he shall flee || from the sword, and his young men shall be || † discomfited

|| Or
for the sword
|| Or
tributary
† Heb
for melting
or tribute

(chap XXXI ver 1 — stay on horses, and trust in chariots, See note on chap ii 6, 7 Egypt is described here and elsewhere in Scripture, as abounding in horses, it has been remarked that profane writers have not much noticed this circumstance but it must be remembered, that the period they chiefly treat of was subsequent to the cutting up of the country with the multitude of canals, which would greatly alter its face, and which alone is mentioned by Herodotus leaving it unfit for horses we may add also the circumstance of the seat of government being, under the latter kings of Egypt, fixed at a place very near upon the sea Alexandria Bochart's Egypt

5 As birds flying, &c.] Compare Deut xxxii 11 W Lomh — and passing over he will preserve it] Most interpreters observe in this place an allusion to the deliverance which God vouchsafed His people, when going through the land of Egypt to smite the firstborn, He "passed over" the houses of the Israelites The similitude designed in this verse seems to be, As the mother bird spreads her wings to cover her young, throws herself before them, and opposes the rapacious bird that assaults them, so shall the LORD defend Jerusalem, and deliver it, and passing over he will preserve it

8 The man,] See note on chap ii 10 The hand,] See note on chap ii 10 The opinion,] See note on chap ii 10 The disease,] See note on chap ii 10 The expression,] See note on chap ii 10

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 † 11 b his rock shall pass away for ever
 † Or his strength
 9 And † he shall pass over to † his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire is in Zion, and his furnace in Jerusalem

CHAP XXXII

1 The blessings of Christ's kingdom 9 Desolation is for eshew n 15 Restoration is promised to succeed

BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment

2 And a man shall be as an hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a † great rock in a weary land

3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken

4 The heart also of the † rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak † plainly

5 The vile person shall be no more called liberal, nor the churl said to be bountiful

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail

7 The instruments also of the churl are evil he deviseth wicked devices to destroy the poor with lying words, even † when the needy speaketh right

the Jews with a pestilence. Chron xxi who is there represented as standing with "a sword" in his hand, ver 16 W Lowth

9 — whose fire is right Compare Obad ver 18, Zech ii 1, xii 6 W Lowth

Chap XXXII ver 1 Behold, a king shall reign in righteousness, and princes shall rule in judgment Under the government and example of Hezekiah, inferior princes and magistrates shall execute their office with integrity and faithfulness, and this prince, ver 2, shall be a refuge to us when the storms of calamity overtake us Accordingly, the wisdom and piety of Hezekiah was a support and comfort to his subjects, but what follows, especially in ver 3, 4, relates to happier times than Hezekiah ever lived to enjoy, his reign can only be glanced at here, as an image and shadow of the great improvements in grace and holiness, which belong to the Gospel-times, under the government of Christ, and the assistance of His Spirit W Lowth

The Messiah is "the righteous King to come, by whom (as ver 2) the curse shall be removed from them that heard but understood not, and saw but perceived not Bp Chandler See notes on chap viii 16, xxix 11

The first and second verses may be thus paraphrased 1 Behold, the Messiah, the true King of His Church, shall reign in righteousness, and those, who shall have the administration thereof under Him, shall rule in due equity and moderation 2 And

8 But the liberal deviseth liberal things, and by liberal things shall † he stand

9 Rise up, ye women that are at ease, hear my voice, ye careless daughters, give ear unto my speech

10 Many days and years shall ye be troubled, ye careless women for the vintage shall fail, the gathering shall not come

11 Tremble, ye women that are at ease, be troubled, ye careless ones strip you, and make you bare, and gird sackcloth upon your loins

12 They shall lament for the teats, for † the pleasant fields, for the fruitful vine

13 Upon the land of my people shall come up thorns and briers, † yea, upon all the houses of joy in the joyous city

14 Because the palaces shall be forsaken, the multitude of the city shall be left, the † forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks,

15 Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field

17 And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places,

19 When it shall hail, coming down on the forest, † and the city shall be low in a low place

that man, God and man shall be a sure refuge to His elect in all their distresses and calamities and shall be a gracious refreshing to them, even as a clear river, &c Bp Hall

4 — the rash The inconsiderate Dr Waterland
 — the tongue of the stammerers &c The most rude and illiterate shall discourse clearly and intelligibly of God and of their duty W Lowth

This will well apply likewise to the first followers of Christ, who by the miraculous power of the Spirit, from plain simple, illiterate men, became endued at once with such wisdom and eloquence, as none of their adversaries were able to gainsay or resist Wogan

9 Rise up, ye women that are at ease hear my voice, ye careless daughters The Prophet returns to the calamities that should befall, addressing, as some think, the careless and delicate women of his time, (as chap iii 16,) as others say, the cities of Judah, under this figurative name Tiringa

15 Until the spirit be poured upon us from on high, See note on chap xxxi 6, 7

17 — the work of righteousness shall be peace, &c The "peace" which was promised at the coming of Christ, and of which He is styled Prince, is here explained to consist in assurance and confidence towards God, which is the genuine result of that righteousness which is introduced by the new dispensation Dr Berriman

19 — the city shall be low See note on chap xxv 2

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20 Blessed are ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass.

CHAP XXXIII

1 God's judgments against the enemies of the church
18 The privileges of the godly

about 713

WOE to thee that spoilest, and thou wast not spoiled, and dealest treacherously, and they dealt not treacherously with thee: when thou shalt cease to spoil, thou shalt be spoiled, and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, be gracious unto us, we have waited for thee: be thou then arm every morning, our salvation also in the time of trouble.

3 At the noise of the tumult the people fled, at the lifting up of thyself the nations were scattered.

4 And your spoil shall be gathered like the gathering of the caterpillar, as the running to and fro of locusts shall he run upon them.

5 The LORD is exalted, for he dwelleth on high: he hath filled Zion with judgment and righteousness.

20 *Blessed are ye that sow beside all waters, &c.* This sowing in watery places exactly answers the manner of planting rice, for they sow it upon the water, and before sowing, while the earth is covered with water they cause the ground to be trodden by oxen, horses and asses, and this is the way of preparing the ground for sowing. As they sow the rice on the water, they transplant it in the water. *Sir J Chardin*

The Prophet foresees and pronounces blessed the lot of those that should go out in the Gospel times to sow the word in all lands, when the desert of the Gentiles should be changed into a fruitful field, and the parched ground become springs of water. chap xxx 25, xxxv 7. We may suppose him to contrast with this happy prospect with his own fruitless labours in preaching to the obstinate and impenitent Jews. *Vitranga*

Chap XXXIII We may call this chapter a triumphant ode upon the destruction of Sennacherib's army, before Jerusalem. The Prophet sets forth the several scenes of that transaction with all the beauties of poetical description. At the beginning he addresses himself to Sennacherib, "Woe to thee that spoilest, &c," expressing the injustice of his ambitious designs, and the sudden disappointment of them. *W Louth, Bp Louth*

Ver 2. *O Lord, be gracious unto us, &c.* The Jews are here introduced offering up their earnest supplications to God in their present distressful condition, with expressions of their trust and confidence in His protection. *Bp Louth*

— *be thou their arm.* Several versions give it, "our arm or strength." *Bp Louth*

3 — *at the lifting up of thyself the nations were scattered.* It has been usual to consider God the person addressed here, and the Assyrians, ver 4. it seems better to consider the Prophet or God Himself, to be addressing Sennacherib, and threatening him, that notwithstanding the terror he had occasioned in the invaded countries (the people mentioned ver 3,) yet he should fall, and become an easy prey (ver 4) to him (that people) whom he had intended to subdue. *Bp Louth*

5, 6 *The Lord is exalted &c.* A chorus of Jews is intro-

6 And wisdom and knowledge shall be the stability of thy times, and strength of *†* salvation: the fear of the LORD is his *†* Heb treasure. *salvations*

7 Behold, their *||* valiant ones shall cry, *||* Or without the ambassadors of peace shall weep bitterly. *||* Or messengers

8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The earth mourneth and languisheth: Lebanon is ashamed and *||* hewn down *||* Or withered away. Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.

10 Now will I rise, saith the LORD, now will I be exalted, now will I lift up myself.

11 Ye shall conceive chaff, ye shall bring forth stubble: your bichath, as fire, shall devour you.

12 And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.

13 ¶ Hear, ye that are far off, what I have done, and, ye that are near, acknowledge my might.

14 The sinners in Zion are afraid, fearfulness hath surprised the hypocrites: Who among us shall dwell with the devouring

duced, acknowledging the mercy and power of God, who had undertaken to protect them, extolling it in opposition to the boasted power of their enemies, and celebrating the wisdom and pity of their king Hezekiah, who had placed his confidence in the favour of God. *Bp Louth*

6 — *shall be the stability of thy times, — the fear of the LORD is his treasure.* Such variation of persons, as we have here, and above ver 2 are not uncommon. *Vitranga, W Louth*. See Bp Louth's note on Deut xxxvii 15.

7—10 In these verses the Prophet describes the disappointment of Hezekiah's ambassadors, who humbly sued for peace, (which indeed had been bought, 2 K xviii 14, xix 16, the Ch Sennacherib would not stand to the word sent,) the damp that struck upon the spirits of the whole nation, and, ver 10, the immediate interposition of God when their affairs became desperate. *W Louth*

10 *Now will I rise, saith the LORD.* God Himself is again introduced, declaring that He will interpose in this critical situation of affairs and disappoint the vain designs of the enemies of His people, by discomfiting them and utterly consuming them. *Bp Louth*

11, 12 *Ye shall conceive chaff, &c.* Here follows still in the person of God, which however falls at last into that of the Prophet, a description of the dreadful apprehensions of the wicked in those times of distress and imminent danger, finely contrasted with the confidence and security of the righteous and their trust in the promises of God, that He will be their never-failing strength and protector. *Bp Louth*. So will the second coming of the Messiah to judge the world, which brings joy and gladness to such as look for His salvation, be dreadful and terrible to His opposers. *Bp Berriman*. And the exclamations of the sinners in Zion, ver 14, may be well applied to the terrors of hell torments, which, when the consciences of sinners begin to be awakened, intermingle with just apprehension of the Divine wrath. *W Louth*. The Chaldee Paraphrast renders "everlasting burnings," "the gheenna of everlasting fire." *Bp Louth*. See notes on chap xxx 33, lxxi 24.

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 15 He that walketh † righteously, and speaketh † uprightly, he that despiseth the gain of † oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of † blood, and shutteth his eyes from seeing evil,

16 He shall dwell on † high. his place of defence shall be the munitions of rocks bread shall be given him, his waters shall be sure

17 Thine eyes shall see the king in his beauty they shall behold † the land that is very far off

18 Thine heart shall meditate terror Where is the scribe? where is the † receiver? where is he that counted the towers?

19 Thou shalt not see a fierce people, a people of deeper speech than thou canst perceive, of a † stammering tongue, that thou canst not understand

20 Look upon Zion, the city of our solemnities thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken

17 — they shall behold the land that is very far off] Or, they shall see thine own land far extended Bp Lowth

18 Thine heart shall meditate terror &c] Shall reflect on the past terror, and every one shall be ready to exclaim in a triumphant manner, Where is the scribe or muster-master? where is the collector of the taxes? where the commander of the enemy, to survey the fortifications of the city, and take an account of the strength, and situation of the walls and towers? W Lowth, Bp Lowth

19 — a people of deeper speech than thou canst perceive,] The Hebrew expresses a foreign language by a "deep lip" or "speech," our translators render it, "strange speech," Ezek iii 5, 6 W Lowth

22 For the Lord is of great age, &c] We must observe that in this verse, as in many other places of the Old Testament, the name of the Lord thrice repeated has been usually thought to refer to the mystery of the blessed Trinity *Veneranda* This passage is parallel to the form of blessing given Numb vi 24, 25, 26 Bp Kidder See notes on that place

23 Thy tacklings are loosed, &c] Having compared the Assyrian army to a naval force, ver 21, the Prophet persists in that metaphor, and describes them as in a shipwrecked condition, the spoil of the wreck to be divided among the citizens of Jerusalem, even the sick and diseased of them throwing aside their infirmities, and recovering strength enough to listen to the general plunder W Lowth, Bp Lowth

24 — the inhabitant shall not say, I am sick the people that dwell therein shall be forgiven their iniquity] The last sentence is parallel to the former, and expresses the same sense in other words, sickness being considered as a visitation from God, and punishment for sin, the forgiveness of sin is equivalent to the removal of a disease We find them thus coupled, Ps ciii 9, and our blessed Saviour reasons with the Jews on the same principle, Mark ii 9 Bp Lowth

The fulfilment of this prophecy appears from the history of the

21 But there the glorious Lord will be unto us a place † of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For the Lord is our judge, the Lord is our † lawgiver, the Lord is our king, he will save us

23 Thy tacklings are loosed, they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided, the lame take the prey

24 And the inhabitant shall not say, I am sick the people that dwell therein shall be forgiven their iniquity

CHAP XXXIV

1 The judgments wherewith God revengeth his church
 11 The desolation of her enemies 16 The certainty of the prophecy

COME near, ye nations, to hear; and hearken, ye people: let the earth hear, and † all that is therein, the world, and all things that come forth of it

2 For the indignation of the Lord is upon all nations, and his fury upon all their armies he hath utterly destroyed them, he hath delivered them to the slaughter

great event given by the Prophet it is plain that Hezekiah, by his treaty with Sennacherib had stripped himself of his whole treasure, 2 Kings xviii 15, 16 his "exceeding much riches," afterwards, 2 Chron xxxii 27, cannot be otherwise accounted for, than by the prodigious spoil that was taken on the destruction of the Assyrian army Bp Lowth

Chap XXXIV This chapter and the next make one distinct prophecy, an entire, regular, and beautiful poem, consisting of two parts the first, containing a denunciation of Divine vengeance against the enemies of the people or church of God, the second, describing the flourishing state of the church consequent upon the execution of those judgments The event foretold is represented as of universal concern, all nations are called upon to attend to the declaration of it, and the wrath of God is denounced against all the nations that is, against all those who had provoked to anger the Defender of the cause of Zion Among these I dom is particularly specified Accordingly, the I domites were, with the neighbouring nations, ravaged and laid waste by Nebuchadnezzar (see Jer xxi 15—26, Mal i 3, 4) and this may be the event which the Prophet has primarily in view in chap xxxiv, but this event seems by no means to come up to the terms of the prophecy, or to justify so high-wrought and so terrible a description also, that the thirty-fifth chapter has a view beyond any thing that could be the immediate consequence of this event, is plain from every part of it, and especially from ver 5, 6 It seems therefore that (Edom and Bozrah being put by a common figure for God's enemies in general) this prophecy has a farther view to events still future, to some great revolutions to be effected in later times antecedent to that more perfect state of the kingdom of God upon earth, which the Holy Scriptures warrant us to expect, and serving to introduce it Bp Lowth The second and third verses may very fitly be applied to "the battle of that great day of God Almighty," mentioned Rev xvi 14, compared with chap xvii 14, xix 19, as do several parts of this chapter correspond with several verses of Revelation, chap xvii, xviii W Lowth

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3 Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood

Rev 11

4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree

Rev 11

5 For my sword shall be bathed in heaven, behold, it shall come down upon Idumea, and upon the people of my curse, to judgment

6 The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams, for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea

Or
honour its

7 And the unicorns shall come down with them, and the bullocks with the bulls, and their land shall be soaked with blood, and their dust made fat with fatness

Or
drunken

Chap 65
1

8 For it is the day of the LORD's vengeance, and the year of recompences for the controversy of Zion

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch

Rev 16
14 & 19

10 It shall not be quenched night nor day, the smoke thereof shall go up for

Ver 3 *Their slain also shall be cast out, &c*] The Prophet, in the description of this terrible judgment, begins with the common circumstances, which attend the slaughter made by a victorious enemy, ver 4, he rises in tone and, borrowing his images from original chaos (as is usual in describing the overthrow of kingdoms, see notes on chap xiii 10, 13,) goes on to represent, as it were, the dissolution of all things. Presently, (ver 5, 6, 7,) a vast and splendid sacrifice is introduced, of such animals as best represent the pride, cruelty, insolence of tyrants, leaders of the nations hostile to God, next is this complete destruction represented by allusion to the overthrow of Sodom, (ver 9, 10,) and the whole concludes (ver 11 to the end) with a picture of the most gloomy solitude and frightful devastation. *Bp Louth*

5 — *My sword shall be bathed*] In the blood of these people the same word is rendered in Jer xli 10, "shall be made drunk." This is said to be done "in heaven, because it was there decreed to be done." *Poole, Bp Hall*

6 *The sword of the Lord is filled with blood, &c*] God shall take full vengeance on His enemies; His sword, shall be, as it were, fed with the blood of His great and noted adversaries: this slaughter of His shall be like to that of an universal sacrifice, which shall be killed on the altar of the land of Edom, and all the regions of His proud opposites. *Bp Hall*

— *a sacrifice in Bozrah, and a great slaughter in the land of Idumea*] Considering the original sense of these words, they may fitly be applied to a place of slaughter. "Edom" signifying red, as blood is, and "Bozrah" a vintage, which in the prophetic idiom often denotes God's vengeance on the wicked. See particularly chap lxiii 3, in which chapter these words are again joined together. *W Louth* Ezekiel has manifestly imitated this passage of Isaiah, chap xxxix 17, 18. The sublime author of the Revelation (chap xix 17, 18,) has taken this image from Ezekiel rather than Isaiah. *Bp Louth* The destruction of Edom

ever from generation to generation it shall lie waste, none shall pass through it for ever and ever. Before CHRIST about 713

11 ¶ But the cormorant and the bittern shall possess it, the owl also and the raven shall dwell in it, and he shall stretch out upon it the line of confusion, and the stones of emptiness. * Zeph 2 14 Rev 18 2 ¶ Or pelican

12 They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing

13 And thorns shall come up in her places, nettles and brambles in the fortresses thereof, and it shall be an habitation of dragons, and a court for owls

14 ¶ The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. ¶ Or night monster

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow, there shall the vultures also be gathered, every one with her mate

16 ¶ Seek ye out of the book of the LORD, and read, no one of these shall fail, none shall want her mate, for my mouth it hath commanded, and his spirit it hath gathered them

17 And he hath cast the lot for them, and his hand hath divided it unto them, by line they shall possess it for ever, from

is foretold in a strain not less bold than this of Isaiah by Jeremiah, chap xlix 7—22, by Ezekiel, chap xxxv and xlv 12 and by Obadiah. *Jos Mede*

11 *But the cormorant and the bittern shall possess it, &c*] Beside the passages referred to in the margin, with this verse and with ver 13 14 15, compare chap xiii 21, xiv 23. *W Louth*

— *the stones of emptiness*] The Hebrew word *Eben*, which signifies a "stone," is sometimes taken for a "plummet" as Zech iv 10. That sense will best agree with this place, and makes it exactly parallel with 2 Kings xxi 13, where the instruments of building are applied to destroying. *W Louth* The meaning is, God shall condemn to perpetual confusion and ruin, never to be either built or inhabited. *Bp Hall*

16 *Seek ye out of the book of the Lord*] God's omniscience is often described in Scripture as a register book, wherein every occurrence is exactly set down. See chap lxxv 6, Deut xxxii 34, Ps lvi 8. So this prophecy, says the text, is a register of the fate of Idumea, whosever in aftertimes will compare the event with this, will find every circumstance here foretold punctually fulfilled. *W Louth* Such seems to be the drift of the exhortation, directed here by the Prophet to men of but little faith, who were too apt to receive his assertion with doubt and caution. Some have supposed Isaiah here to refer them to all the passages of Holy Writ which threaten Edom. *Viringa*

— *my mouth it hath commanded, and his spirit hath gathered them*] Some manuscripts give, "The mouth of the Lord hath commanded, &c, with which reading the Septuagint agrees. *Bp Louth* By "them" are intended the creatures mentioned in verses 13, 14, 15. *W Louth*

17 *And he hath cast the lot for them, and his hand hath divided it unto them by line*] That is, with the same exactness as He divided the Holy Land by lot among the children of Israel, Josh. xviii 8, Ps lxxviii 55. *W Louth*

Before generation to generation shall they dwell therein

CHAP XXXV

The joyful flourishing of Christ's kingdom & The weak are encouraged by the virtues and privileges of the Gospel

about 713

THIS wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose

2 It shall blossom abundantly, and rejoice even with joy and singing the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God

3 ¶ Strengthen ye the weak hands, and confirm the feeble knees

4 Say to them that are of a fearful heart, Be strong, fear not behold, your God will come with vengeance, even God with a recompence, he will come and save you

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped

6 Then shall the lame man leap as an hart, and the tongue of the dumb sing for in the wilderness shall waters break out, and streams in the desert

1 Heb 12
12
1 Heb
27 & 11
5 & 12
22 & 20
30 & 21 14
John 1 6 7
Matth
11
Mark 7 32
1 Matth 11
5 1 30
5 21 11
John 8 1
Act 3 2 A
5 7 8 11 8
Marth 9
34 5 1
22 & 13 10
John 7
18 19

Chap XXXV As the judgments denounced in the last chapter belong not only to Idumea, but to later times and occurrences, so the new face of things described in this is to be applied to the flourishing state of the Church in golden age of the Gospel to commence from our Saviour's appearing and to be more fully completed when all His enemies shall be destroyed When the Divine justice is made manifest in punishing incorrigible sinners, it is usual to describe it as matter of rejoicing to the righteous See Ps lvi 10 11, Jer li 10 &c And here the Church which had before been desolate and forlorn, a wilderness and solitary place, (see Rev xii 14) is said to be about to rejoice, when these judgments shall be executed upon God's enemies and her persecutors Bp Lenth Br Wilson See the note on chap xxix 17

Vers 5 6 [The eyes of the blind shall be opened &c] This prophecy very fully expresses the power of miracles, with which our Saviour was to be dignified in curing all manner of diseases of which the Prophet here names only four, to give a specimen of the rest and it seems as if he had chosen these sorts before others, because throughout the Scriptures we do not find that any Prophet did the like Dean Allic Our Lord's appeal in His answer to the Baptist's messengers, lies not to miracles in general, but to such as were more particularly predicted of the Messiah Dean Stanhope

6 7 — [in the wilderness shall waters break out, and streams in the desert And the parched ground shall become a pool, &c] The revivification and watering of desert and thirsty lands is so apt and constant an emblem in the language of parables, to designate the more plentiful effusion of Divine grace and spiritual gifts, that expressions of this kind hardly need explanation those that follow here are analogous, and serve only to set forth more at large, and with additional ornament, the same thing Bp Lowth See notes on chap xxx 2, xlv 3

8 — [but it shall be for those &c] The words here may be better translated, as the marginal rendering gives it in part, "But He

7 And the parched ground shall become a pool, and the thirsty land springs of water in the habitation of dragons, where each lay, shall be grass with reeds and rushes

8 And an highway shall be there, and a way, and it shall be called The way of holiness, the unclean shall not pass over it, but it shall be for those the wayfaring men, though fools, shall not err therein

9 No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there, but the redeemed shall walk there

10 And the ransomed of the LORD shall return, and come to Zion with songs, and everlasting joy upon their heads they shall obtain joy and gladness, and sorrow and sighing shall flee away

CHAP XXXVI

1 Sennacherib invadeth Judah 4 Rabshakeh, sent by Sennacherib by blasphemous persuasions soliciteth the people to revolt 22 His words are told to Hezekiah

NOW it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them

2 And the king of Assyria sent Rabsha-

(that is, God) shall go along with them in the way, and the simple shall not err therein Bp Lowth Some ancient manuscripts are favourable to this way of taking the passage, and our old English versions translate to this purpose Bp Lowth The meaning of the "wayfaring man, or the simple not erring, (as figuratively applicable to the Christian church,) is, that the duties required of us by God are so plain and evident, that he, who sets himself to the practice of them, though he be of slow understanding, cannot but know them, or, again, that the condition of the covenant required of us under Christ is not such, as that any man through weakness, ignorance, or involuntary error, should lose his part of the promise of that covenant, but only deliberate sins against grace and against knowledge are imputed to any man to his ruin Dr Hammond See note on Deut xxx 14

9 [No lion shall be there, nor any ravenous beast] We may understand to be implied by this, that men of brutish appetites, of cruel and voracious tempers shall despise Christ's preaching, neither shall any that delight in wickedness, or trust in themselves and their own reason, the haughty scorers, receive His doctrine, or embrace the Gospel, but the godly alone and humble Bps Chandler and Wilson

10 [And the ransomed of the LORD shall return, and come to Zion, with songs and everlasting joy upon their heads] The last phrase may allude to the crowns or garlands put on the heads of newly married persons, and used at other times of public rejoicing compare 1 Thess ii 19 The former part to the expressions of joy used in going up to Jerusalem on the solemn festivals Bp Lowth

Chap XXXVI The history of the invasion of Sennacherib and of the miraculous destruction of his army, which makes the subject of so many of Isaiah's prophecies, is very properly inserted here, as affording the best light to many parts of those prophecies, and as almost necessary to introduce the prophecy in

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keh from Lichish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fullers' field.

1 Or
scribing

3 Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

4 ¶ And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

† Heb
aunt f
tys
|| Or
but omits
an Israhel
me f r the
nat
1 Jerk 29
6 7

5 I say, sayest thou, (but they are but vain words) || I have counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the staff of this broken reed, on Egypt, whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, We trust in the LORD our God: is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

|| Or
Hosay

8 Now therefore give || pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

10 And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.

11 ¶ Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak I pray thee, unto thy servants in the Syrian language, for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall.

12 ¶ But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

the thirty seventh chapter, being the answer of God to Hezekiah's prayer, which could not be properly understood without it. We find the same narrative in the second book of Kings, chapters xviii xix and xx: and thus end the three following chapters of Isaiah, for much the most part the account of the sickness of Hezekiah only excepted, are but a different copy of that narration. The difference of the two copies is little more than what has ma-

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13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, || Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the water of his own cistern.

|| Or
Set my face
towards you by a
present
† Heb
make with
me a covenant

17 Until I come and take you away into a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 Beware lest Hezekiah persuade you, saying, The LORD will deliver us: hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who are they among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 ¶ Then came Eliakim the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

CHAP XXXVII

1 Hezekiah mourning sendeth to Isaiah to pray for them. 6 Isaiah comforteth them. 8 Sennacherib, going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah. 14 Hezekiah's prayer. 21 Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion. 36 An angel slayeth the Assyrians. 37 Sennacherib is slain at Niniveh by his own sons.

manifestly arisen from the mistakes of transcribers. Some few sentences, or members of sentences are omitted in Isaiah, which are found in the book of Kings: whether these omissions were made by design or by mistake, may be doubted. Bp Lowth. I or notes upon this chapter the reader is referred to 2 Kings xviii.

Chap. XXXVII See the notes on 2 Kings xix.

Before
CH. XLV
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2 Kings
19 &c

AND it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD

2 And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy for the children we come to the birth, and there is not strength to bring forth

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words of Rabshakeh, when the LORD thy God hath heard

5 So the servants of king Hezekiah came to Isaiah

6 ¶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me

7 Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land, and I will cause him to fall by the sword in his own land

8 ¶ So Rabshakeh returned, and found the king of Assyria warring against Irbnith for he had heard that he was departed from Iachish

9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee And when he heard it he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly, and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Reseph, and the children of Eden which were in Telassar?

13 Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 ¶ And Hezekiah received the letter from the hand of the messengers, and read

it and Hezekiah went up unto the house of the LORD, and spread it before the LORD

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth thou hast made heaven and earth

17 Incline thine ear, O LORD, and hear, open thine eyes, O LORD, and see and hear all the words of Sennacherib, which hath sent to reproach the living God

18 Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries,

19 And have cast their gods into the fire for they were no gods, but the work of men's hands, wood and stone therefore they have destroyed them

20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou art the LORD, even thou only

21 ¶ Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria

22 This is the word which the LORD hath spoken concerning him, The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn, the daughter of Jerusalem hath shaken her head at thee

23 Whom hast thou reproached and blasphemed, and against whom hast thou exalted thy voice, and lifted up thine eyes on high even against the Holy One of Israel

24 ¶ By thy servants hast thou reproached the LORD, and hast said, By the multitude of my chariots will I come up to the height of the mountains, to the sides of Lebanon, and I will cut down the tall cedars thereof, and the choice fir trees thereof and will enter into the height of his border, and the forest of his Carmel

25 I have digged and drunk water, and with the sole of my foot have I dried up all the rivers of the besieged places

26 ¶ Hast thou not heard long ago, how I have done it, and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defended cities into ruinous heaps.

27 Therefore their inhabitants were of small power, they were dismayed and confounded they were as the grass of the

Part
CH. XLV
710

† Heb
lands

† Heb
works

† Heb
By the hand
of thy ser-
vants

† Heb
the tallness
of the cedars
thereof and
the choice of
the fir trees
thereof

¶ Or the
forest and
his fruitful
field

¶ Or
fenced and
closed

¶ Or
Hast thou
not heard
how I have
made it long
ago and
formed it of
ancient
times

should I
now bring
it to pass
that I will
lay waste
and fenced
cities to be
ruinous
heaps?

† Heb
short of
hand

Before
CHRIST
710,

field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up

|| Or
that

28 But I know thy abode, and thy going out, and thy coming in, and thy rage against me

29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest

30 And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself, and the second year that which springeth of the same and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof

† Heb the
escaping of
the house of
Judah that
remaineth

31 And † the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward

† Heb
the camp
but
2 Kings
11 21
chap 9 7

32 For out of Jerusalem shall go forth a remnant, and † they that escape out of mount Zion the zeal of the LORD of hosts shall do this

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD

2 Kings
20 6

35 For I will defend this city to save it for mine own sake, and for my servant David's sake

2 Kings
19 35

36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand and when they arose early in the morning, behold, they were all dead corpses

37 ¶ So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh

38 And it came to pass, as he was worshipping in the house of Nisroch his god,

that Adrammelech and Sharezer his sons smote him with the sword, and they escaped into the land of † Armenia and Esar-haddon his son reigned in his stead

Before
CHRIST
710

† Heb
Ararat

CHAP XXXVIII

1 Hezekiah, having received a message of death, by prayer hath his life lengthened 8 The sun went ten degrees backward, for a sign of that promise 9 His song of thanksgiving

IN those days was Hezekiah sick unto death And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, † Set thine house in order for thou shalt die, and not live

2 Kings
20 1
2 Chron
32 24
† Heb
Gave charge
concerning
the house

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD

3 And said, Remember now, O LORD, beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight And Hezekiah wept sore

† Heb
with great
mournings

4 ¶ Then came the word of the LORD to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears behold, I will add unto thy days fifteen years

6 And I will deliver thee and this city out of the hand of the king of Assyria and I will defend this city

7 And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken,

8 Behold, I will bring again the shadow of the degrees, which is gone down in the † sun dial of Ahaz, ten degrees backward So the sun returned ten degrees, by which degrees it was gone down

† Heb
degrees by
or with
the sun

9 ¶ The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness

10 I said in the cutting off of my days, I shall go to the gates of the grave I am deprived of the residue of my years

[Ver 29 — therefore will I put my hook in thy nose,] Just as at this day they put a ring into the nose of the bear, the buffalo, and other wild beasts, to lead them, and to govern them when they are unruly Bp Lowth

[Chap XXXVIII See the notes on 2 Kings xx 1—11

[Ver 3 And said Remember now, O Lord, &c] See on ver 17 the note from Abp Seeke, and on 1 Kings xv 14 the note from Jos Mede

§ — I have heard thy prayer] From these words, compared with the first verse, it appears, that this sickness would have put an end to Hezekiah's life, if he had not earnestly prayed to God to spare him, and that God was moved by his prayers to reverse the sen-

tence of death which was gone out against him, and to grant him a longer continuance on the throne of his kingdom It appears also from the preceding chapter, that Hezekiah by his prayers obtained another miraculous deliverance, namely, that from the army of the Assyrians These things are written for our admiration, to excite us to be very diligent and devout in the worship of God, since the issues of life and death, and of all human affairs, are in His hands, and He has assured us, that He is nigh unto all them that call upon Him, that He hears their prayers, and will deny them no manner of thing that is good for them Reading

• 9 The writing of Hezekiah] Here the book of Kings deserts us, the song of Hezekiah not being inserted in it Bp Lowth

Before
CHRIST
713

11 I said, I shall not see the LORD, *even* the LORD, in the land of the living I shall behold man no more with the inhabitants of the world

12 Mine age is departed, and is removed from me as a shepherd's tent I have cut off like a weaver my life he will cut me off || with pining sickness from day *even* to night wilt thou make an end of me

13 I reckoned till morning, *that*, as a lion, so will he break all my bones from day *even* to night wilt thou make an end of me

14 Like a crane or a swallow, so did I chatter I did mourn as a dove mine eyes *fail* with looking upward O LORD, I am oppressed, || undertake for me

15 What shall I say? he hath both *put me into me* and himself hath done it I shall go softly all my years in the bitterness of my soul

16 O Lord, by these *things* men live, and in all these *things* is the life of my spirit so wilt thou recover me, and make me to live

17 Behold, || for peace I had great bitterness but thou hast in love to my soul *delivered* it from the pit of corruption for thou hast cast all my sins behind thy back

18 For the grave cannot praise thee, death can *not* celebrate thee they that go

|| Or
on my peace
came great
bitterness
+ Heb
thou hast
loved my
soul from
the pit

¶ 1 I said I shall not see the Lord &c] That is, I shall no more have the comfortable fruition of God's presence in His house amongst the men that live here on earth Bp Hall

12 — as a shepherd's tent] Shepherds do not pitch their tents long in one place, but remove for the convenience of pasture W Louth

— I have cut off like a weaver my life] My sins are the cause that the thread of my life is cut off, like the thread of a weaver W Louth

— from day even to night wilt thou make an end of me] I concluded I should die before night Compare Job iv 20 W Louth

13 I reckoned till morning, &c] When night came, I reckoned I should die before the next morning, my pains were so great as if the whole frame of my body were ready to be dissolved W Louth

14 — did I chatter] The Hebrew word means to chirp or peep in a plaintive tone, like some birds Parkhurst

15 What shall I say? &c] The suddenness of my deliverance surprises me, so that I want words to express my thankfulness all I can say is, that no sooner did God promise to restore my health, but I immediately found the effects of His goodness The sense of the latter part of the verse, "I shall go softly &c" is more intelligible in our old translation, which renders the words thus, "I will, so long as I live, remember this bitterness of my life, that is, The remembrance of the misery I endured shall continually excite me to renew my thankfulness for this Thy mercy W Louth

16 O Lord, by these things men live, &c] O Lord, by those words and powerful acts, that proceed from Thee, is the life of man both had and maintained and especially this life of mine, whereby my breath is still kept in me, is an immediate work of Thine Bp Hall

down into the pit cannot hope for thy truth

Before
CHRIST
713

19 The living, the living, he shall praise thee, as I do this day the father to the children shall make known thy truth

20 The LORD *was ready* to save me therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD

21 For Isaiah had said, Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover

22 Hezekiah also had said, What is the sign that I shall go up to the house of the LORD?

CHAP XXXIX

1 Merodach-baladan, sending to visit Hezekiah because of the wonder, hath notice of his treasures 3 Isaiah, understanding thereof, foretelleth the Babylonian captivity

A^T that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah for he had heard that he had been sick; and was recovered.

about 712
king
20 12, &c

2 And Hezekiah was glad of them, and shewed them the house of his || precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his || armour, and all that was found in his treasures there was nothing

|| Or
spicery
|| Or,
jewels
+ Heb
vessels or,
instruments

17 Behold, for peace I had great bitterness] The words may be translated, Behold, my grievous anguish is turned into ease W Louth Bp Louth

— thou hast cast all my sins behind thy back] Hezekiah's prayer hath no confession of sin, but his thanksgiving afterwards hath a very strong one "Thou hast cast all my sins behind Thy back And therefore, when he pleaded it first, "Remember, O Lord, I beseech Thee, how I have walked before Thee with a perfect heart, and done that which is good in Thy sight ver 9, we should understand him to mean that as a king he had been zealous for God's true religion, to which consequently his life was of importance, not that as a man he had not deserved death, which all men have Abp Secker

20 The Lord *was ready* to save me &c] The case of Hezekiah, a person of the highest rank in the prime of life, and the full tide of prosperity seized with a mortal disease ought strongly to remind the secret of us all, how uncertain our condition is here on earth For the goodness of God, a Prophet was sent to him, to admonish him of the preparation that his state required and the same goodness hath provided that we shall all be frequently admonished of the same thing by the ministers of His word The admonition given him was the means of prolonging his days in peace and comfort, and those given us, if received in a right manner, may, both naturally and providentially, contribute to procure us longer and happier lives in this world, and will certainly lead us to a life of eternal happiness in the next Abp Secker

Chap XXXIX See the notes on 2 Kings xx 12—19 The nature of Hezekiah's crime, and his humiliation on the message of God to him by the Prophet, is more expressly declared by the author of the book of Chronicles, 2 Chron xxiii 25, 26, 30, 31 Bp Louth

Before
CHRIST
about 712

in his house, not in all his dominion, that Hezekiah shewed them not

712

3 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon

4 Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them

5 Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts

6 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away, and they shall be eunuchs in the palace of the king of Babylon

8 Then said Hezekiah to Isaiah, Good is the word of the Lord which thou hast

Chap VI The course of prophecies which follow from hence to the end of the book, and which taken together constitute the most elegant part of the sacred writings of the Old Testament interspersed also with many passages of the highest sublimity, was probably delivered in the latter part of the reign of Hezekiah. The Prophet in the foregoing chapter had delivered a very explicit declaration of the impending dissolution of the kingdom, and of the captivity under the kings of Babylon. As the subject of his subsequent prophecies was to be chiefly of the consolatory kind, he opens them with giving a promise of restoration and the return of the people from that captivity, by the merciful interposition of God in their favour. But the views of the Prophet are not confined to this event: the redemption from Babylon is clearly foretold, and at the same time is employed as an image to shadow out a redemption of an infinitely higher and more important nature—the deliverance of the people of God, Gentiles as well as Jews from the captivity of sin, and the dominion of death. The Prophet connects these two events together, and hurriedly ever treats of the former without throwing in some intimations of the latter: sometimes he is so fully possessed with the glories of the future kingdom of the Messiah that he seems to leave the more immediate subject of his commission almost out of the question. Indeed this evangelical sense of the prophecy is so apparent, and stands forth in so strong a light that some interpreters cannot see that it has any other, and will not allow the prophecy to have any relation at all to the return from the captivity of Babylon. This literal sense however seems obvious and plain, and for the spiritual we have the irrefragable authority of John the Baptist, and of our blessed Saviour Himself as recorded by all the Evangelists, for applying this beginning of the prophecy to the opening of the Gospel by the preaching of John, and the introducing of the kingdom of the Messiah. *Bp Lenth*

[Ver 1 Comfort ye, comfort ye my people, saith your God] The Prophet declares at once God's command to His messengers, (His prophet as the Chaldee rightly explains it,) to comfort His people in captivity: to impart to them the joyful tidings, that their punishment has satisfied the Divine justice, and the time of reconciliation and favour is at hand. *Bp Lenth*

2 — she hath received of the Lord's hand double for all her sins] Double in proportion to God's usual severity in punishing men's

spoken. He said moreover, For there shall be peace and truth in my days

Before
CHRIST
712

CHAP XL

1 The promulgation of the gospel 3 The preaching of John Baptist 9 The preaching of the apostles, 12 The prophet by the omnipotency of God 18 and his incomparableness, 26 comforteth the people

COMFORT ye, comfort ye my people, saith your God, about 712

2 Speak ye comfortably to Jerusalem, and say unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins

3 ¶ The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert our God

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places shall be plain:

5 And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it

sins see Jer xvi 18 Dan ix 12 or some take the word sins for the punishments due to sin (as it is often used,) and understand this as a promise of ample recompence for the effects of past displeasure on the reconciliation of God to His returning people. Compare chap Ix 7, Job xli 10 *Bp Lenth*

3 The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, &c.] The voice of him that crieth in the wilderness the Baptist applies to himself: is describing a preacher faithfully delivering the word of God in a desert and uncultivated place: that is among a people barren and unfruitful in good works. The message follows ver 5 & 6 where under the allusion of mending or levelling the roads for the progress of great princes that alteration is suggested, which should be made in the minds and dispositions of men, in order to qualify them to receive the benefit of the Gospel: the roughness of their tempers and crookedness of their wills to be rectified and made straight, in order to bring them to that meek and humble spirit which God has promised to guide in judgment, and instruct in His way, Ps xxv 9 *Dr Barriman*. The idea is taken from the practice of Eastern monarchs, who, whenever they entered upon an expedition, or took a journey especially through desert and unpractised countries sent harbingers before them to prepare all things for their passage, and pioneers to open the passes, to level the ways, and to remove all impediments. *Bp Lenth* See note at Matt iii 3, and compare Baruch v 7

our God] This being spoken of Him, of whom John the Baptist was to be the forerunner, and the application having been afterwards expressly made by the Baptist to our Lord Jesus, (see John i 23,) it is evident that He is the Person to whom the Prophet attributes the incommunicable name of Jehovah, and styles Him "our God" *Dr Logan*

5 And the glory of the Lord shall be revealed, and all flesh shall see it together] Here it is most evident that the Prince, whose way is to be prepared can be no other than the Messiah that great Prince or Potentate who is the general subject of all the Prophets: "the glory of the Lord foretold in future times to be manifested to the Gentiles, or to "all flesh" can point out nothing but His glorious days, which are elsewhere drawn out under the like stupendous characters. *Bp Lenth, Dr Barriman*.

Before
JAMES 1
out 712

1 John 14 2
Paul 102
11 & 102

15
James 1 10
11 at 1, 24

John 12

11 at 1 25

|| Or
O thou that
teldest and
tidings to

|| Or
O thou that
teldest and
tidings to

|| Or
O thou that
teldest and
tidings to

|| Or
O thou that
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tidings to

6 The voice said, Cry And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field

7 The grass withereth, the flower fadeth because the spirit of the Lord bloweth upon it surely the people is grass

8 The grass withereth, the flower fadeth but the word of our God shall stand for ever

9 ¶ O Zion, that bringest good tidings, get thee up into the high mountain, O Jerusalem, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid, say unto the cities of Judah, Behold your God!

10 Behold, the Lord God will come with his reward is with him, and his work before him

11 He shall feed his flock like a shepherd he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young

12 ¶ Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

The Prophet then introduces a voice commanding him to make a solemn proclamation ver 6 7 8 The import of it is, that the people the flesh is of a vain temporary nature that all its glory fadeth and is soon gone but that the word of the Lord endureth for ever • What is this but a plain opposition of the flesh to the spirit of the carnal Israel to the spiritual of the temporary Mosaic economy to the eternal Christian dispensation? You may be ready to conclude, (tho' the Prophet may be supposed to say,) by the introduction to my discourse, that my commission is only to comfort you with a promise of the restoration of your religion and polity, of Jerusalem of the temple and its services and worship in all its ancient splendour, these are earthly, shadowy, fading things which shall soon pass away and be destroyed for ever these are not worthy to engage your attention in comparison of the greater blessings, the spiritual redemption the eternal inheritance, covered under the veil of the former which I have it in charge to unfold unto you This appears to be agreeable to St Peter's interpretation of this passage, quoted by him, as the margin refers Bp Lenth

9 O Zion, that bringest good tidings &c] The marginal reading gives a much better sense compare also chap xli 27 In 7 B Lenth The Hebrew participle, rendered "thou that tellest" is in the feminine gender, and the office of announcing and celebrating such glad tidings, is here spoken of belonged peculiarly to women, 1 xod 20, 21, Judg xi 31, 1 Sam xviii 6 7 Bp Lenth See note at Ps lxxviii 11

10 11 Behold the Lord God will come with strong hand, &c] This is to be understood of Christ The word "His reward is with Him, compared with Rev xvii 12, and He shall feed His flock like a shepherd, compared with the passage of St John referred to in the margin are sufficient indications of the Person intended Dr Waterland

With ver 10 we may compare also Matt xvi 27 The expressions in ver 11 eminently belong to Christ and represent the gentleness He shall use to the weak ones of His flock, giving them in-

13 Who hath directed the Spirit of the Lord, or being His counsellor hath taught him?

14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

15 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance behold, he taketh up the isles as a very little thing

16 And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering

17 All nations before him are as nothing, and they are counted to him less than nothing, and vanity

18 ¶ To whom then will ye liken God? or what likeness will ye compare unto him?

19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains

20 He that is so impoverished that he hath no oblation chooseth a tree that will not rot, he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved

21 Have ye not known? have ye not heard? hath it not been told you from the

struction as they are able to bear it, and taking all possible care to bring back strugglers to His fold as appears by the many allusions in the New Testament to this and similar passages in the Old B Lenth

12 Who hath measured the waters in the hollow of his hand &c] Here begins a lofty description of God's almighty power shewing that He is great above all His works, and able to do beyond what we can think or conceive the design of it is, to persuade the people to put their whole trust in Him, to rest assured that He is able to perform who promises and withal to arm them against idolatry, ver 18, &c B Lenth The work of creation is the favourite topic which God is pleased to insist upon most, whenever He would distinguish His own peculiar majesty and power above and beyond all the gods of the nations, or excite in His people the highest and most suitable to His transcendent excellency see ver 26 Many texts to the same purpose might be cited from the following chapters from the Psalms, and from the Old Testament in general Dr Waterland

16 — Lebanon is not sufficient] This image is beautiful and uncommon it is repeated, Judith xvi 16 Pp Lenth

19 The workman melteth a graven image, &c] The passage may be translated thus "The workman overspreads the graven image, (of wood namely mentioned in the next verse,) even the refiner or goldsmith spreadeth it over with gold, and casteth sheets of silver And so in chap xlii 10 "Who hath formed a god and overspread a graven image (of wood, see ver 10—17, and Jer x 3, 4) that is profitable for nothing?" The noun, rendered "molten image," strictly and properly means the "metalline case or covering spread over the carved wood" Jer xlii 5 Jer x 14 The metalline case is often joined with the carved wooden image which it covered see Deut xxvii 15, Judg xviii 3, 1, xviii 14 2 Chron xxxiv 3 Solomon's cherubim were images of this kind, made of olive wood, and overlaid with gold, 1 Kings vi 23, 28 Parkhurst

Before
CHRIST
about 71

1 Wis 13
Rom 11 1
1 Cor 16

1 Heb
man of
his counsel

1 Heb
and him
understand

1 Heb
in 11

1 Heb
in 11

1 Heb
in 11

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1 Heb
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in 11

1 Heb
in 11

1 Heb
in 11

Before
CHRIST
about 712

Or,
from that
stretcheth
Psal 104
2

Job 12-1
Psal 107
40

beginning? have ye not understood from the foundations of the earth?

22 ¶ It is he that sitteth upon the cunie of the earth, and the inhabitants thereof are as grasshoppers, that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.

23 That bringeth the princes to nothing, he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted, yea, they shall not be sown, yea, their stock shall not take root in the earth, and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these things, that bringeth out their host, by number he calleth them all by names by the greatness of his might, for that he is strong in power, not one faileth.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

28 ¶ Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

29 He giveth power to the faint, and to them that have no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall.

22—stretcheth out the heavens as a curtain,] See note on Gen 1 6

31—as angels,] See note at Ps 138 5

Chap. XLI. In this and the following chapters, God is introduced as pleading His own cause against the false gods of the Heathens, and challenging the idols to show such instances of their power and goodness in protecting their votaries, as might be alleged in His behalf, with respect to His care and providence over the Jews. proper instructions to preserve that people from being drawn aside to comply with the Babylonish idolatry. They contain likewise in them a plain prediction of the calling of the Gentiles, and their turning from idols to serve the living and true God. 1 Thess 1 9. W. Lowth.

Ver 1.—O islands,] See notes on chap. xl 11, xli 4.

—let the people renew their strength.] This seems to be a charge to the nations to make use of their utmost strength in defending their idolatry in the proposed debate.

2.—the righteous man from the east.] Some explain this of Abraham others of Cyrus. The character of "the righteous man" (or righteousness, as some give it) agrees best with Abraham, he was called out of the East, and his posterity (who may fairly be taken into the account) were introduced into Canaan and established there on purpose to stand as a barrier against idolatry. Cyrus, though not properly a worshipper of images, had nothing in his character to cause such an alarm among idolaters, as is mentioned ver 5—7, and the Prophet, having just

31 But they that wait upon the LORD shall renew their strength, they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Before
CHRIST
about 730
+ Heb
chang

CHAP. XLI.

1 God expostulateth with his people, about his mercies to the church, 10 about his promises, 21 and about the vanity of idols.

KEEP silence before me, O islands, and let the people renew their strength: let them come near, then let them speak; let us come near together to judgment.

2 Who raised up the night from the east, called the nations before him:

over kings? he gave the sword, and as driven st.

3 He pursued them, even by the way that he his feet.

4 Who hath wrought the generations from the

LORD, the first, and with

5 The isles saw it, and feared, the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbour, and every one said to his brother, Be of good courage.

7 So the carpenter encouraged the goldsmith, and he that smootheneth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved.

8 But thou, Israel, art my servant, Jacob

Chap 47
10 & 41 6
& 48 12
Rev 1 11
& 22 19

+ Heb
Be strong

Or
founder

Or,
the smiting
Or
saying, of
the solder. It
is good

touched upon that circumstance, resumes Abraham and the Israelites, ver 8. *By Isaiah.* On the other side it may be said that Cyrus did overthrow the Babylonians, the great supporters of idolatry, their confederates, and many nations, did in consequence liberate the people of God, and restore the true worship. The characteristics also here used are rather those of a mighty conqueror, and the similar passages which occur ver 25, and in succeeding chapters xlv 1, 13, xlvii 11, (applying undoubtedly to Cyrus,) incline us to think that he may here also be intended. *W. Lowth.*

1.—I the Lord, the first and with the last I am he.] That is, "I Jehovah, who by the import of My name am the 'first' or original of all other beings, and shall be with the 'last,' that is, am 'everlasting.'" *Dr Wells.* Comparing the passages of our Prophet referred to in the margin, we find that the phrase, "first and last," expresses the peerless majesty of God, who is He the "true God." His eternity, supreme power, dignity, and glory, and His creation and government of all things in the words of St John, from the Revelation, the same Divine title is given to the Son. *Dr Wuterland.*

6, 7 They helped every one his neighbour, &c.] In these verses, the several artificers concerned in idol making are represented as assisting one another, to carry on their common interest, (see Acts xix 25,) the passage may fitly be applied to the heathen powers combining together to support their idolatry, and suppress the Christian religion. *W. Lowth.*

Before whom I have chosen, the seed of Abraham my friend.

9 *Thou* whom I have taken from the ends
of the earth, and called thee from the chief
men thereof, and said unto thee, *Thou art*
my servant, I have chosen thee, and not
cast thee away

20 2. 10 ¶ Fear thou not; for I *am* with thee.
James 2 23 be not dismayed, for I *am* thy God. I will
strengthen thee, yea, I will help thee,
yea, I will uphold thee with the right hand
of my righteousness.

11 Behold, all they that were incensed
 * Exod 29 against thee shall be ^dashamed and con-
 22 founded they shall be as nothing, and
 chap 60 12 † they that strive with thee shall perish
 Zech 1 13

‡ Heb
 the men of
 thy strength
 † Heb
 the men of
 thy counsel

12 Thou shalt seek them, and shalt not
 find them, *even* † them that contended with
 thee 1 they that war against thee shall be
 as nothing, and as a thing of nought

† Heb
the man
thy uai

13 For I the LORD thy God will hold
thy right hand, saying unto thee, Fear not,
I will help thee

14 Fear not, thou worm Jacob, *and* ye men
of Israel, I will help thee, saith the LORD,
and thy redeemer, the Holy One of Israel

† Heb
mouths

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.

17 *When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them.*

18 I will open ' rivers in high places, and
fountains in the midst of the valleys. I will
make the ' wilderness a pool of water, and
the dry land springs of water

19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together.

20 That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it

21 † Produce your cause, saith the LORD,
bring forth your strong reasons, saith the
King of Jacob

22 Let them bring *them* forth, and shew us what shall happen : let them shew the former things, what they *be*, that we may consider them, and know the latter end of them , or declare us things for to come

23 Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together.*

24 Behold, ye are || of nothing, and your
work || of nought an abomination is he
that chooseth you

25 I have raised up *one* from the north,
and he shall come from the rising of the
sun shall he call upon my name and he
shall come upon princes as *upon* mortar,
and as the potter treadeth clay

26 Who hath declared from the beginning, that we may know ' and beforetime, that we may say, *He is righteous?* yea, *there is none* that sheweth, yea, *there is none* that declareth, yea, *there is none* that heareth your words

27 The first shall say to Zion, Behold,

[**] ends of the earth.] This probably refers par-
tly to Egypt and Chaldaea, from the latter, the Jews came
as they had been from the former, from thence
likewise Abraham was originally taken *W I omth*

14 *Fear not, thou worm Jacob, and ye men of Israel,]* Or rather, "few men, as the word signifies in the original (see the margin) God defended the children of Israel, as long as they continued His people, though very few in comparison, against all the world, and commands them here not to fear, notwithstanding the smallness of their number, and weakness of their estate, He promises them all along (ver 8—16,) that He will support and uphold the seed of Abraham to the utmost, and at length give them victory over all the heathen nations, their enemies. *Rps Beveridge and Lowth.*

15 — *I will make thee a new sharp threshing instrument having teeth*] See note on chap. xxviii 27, 28 Under the familiar image of a threshing-floor, the Prophet here represents the ruin and dispersion of the wicked, the enemies of Israel With the Jewish people, (and in simple times elsewhere,) the arts of husbandry formed the chief occupation of all, and even the highest did not disdain them, accordingly, we read in Scripture of kings, and other great men being thus employed, and find the poets taking their images from the same quarter *By Lowth*

16 *Thou shalt fan them,*] See note on chap xxx 28
Vol. II

Before
CHRIST
about 112
* Chap 35
7 & 44
1 Paul 10
35.

† Heb
(ause t)
(ome ncu)

†11c
set ur heart
upon them.

|| Or
worse than
nothing!
|| Or
worse than
if a viper

17 *When the poor and needy seek water, &c*] To give water in the wilderness, in allusion to the miraculous supply during the passage of the Israelites through the wilderness to the Holy Land, is the emblem of unexpected relief in distress *Bp Hurd* This and similar passages imply the large supplies of grace under the Gospel *W Lowth*

19 I will plant in the wilderness the cedar, &c] See Baruch
v 8. (*W Lonth.*) and notes on chap li 9, l 18

25 [I have raised up one from the north, &c.] Cyrus is represented here as coming from the north, and from the ⁶ east he was born of two different people, the Persians by his father, the Medes by his mother, and therefore called by the heathen oracle, a Mule. Now Persia lay to the east of Babylon, Media northward, and Cyrus's army (of which the Medes made a considerable part) is described, Jer 1 9, 41, as coming out of the north. For his profession, of belief in the great "God of heaven and earth," see Ezra 1 2. Dean Prideaux, *W. Lowth.*

*The first shall say to Zion, &c.] This verse is rather obscure; our translators have supplied "shall say," properly belongs to both parts, and the same may be more aptly thus, "I first give the word to Zion, (that is, my prophets of these events, saying,) "Behold, (they are at hand!) "and I give to Jerusalem a mess-
' glad tidings. Bp Lowth*

glad tidings Bp Lowth
7 Q

Before
CHRIST
about 712

behold them and I will give to Jerusalem one that bringeth good tidings

28 For I beheld, and *there was* no man, even among them, and *there was* no counsellor, that, when I asked of them, could answer a word.

† Heb
21:17

29 Behold, they *are* all vanity, their works *are* nothing, then molten images *are* wind and confusion.

CHAP XLII

1 The office of Christ, graced with meekness and constancy 5 God's promise unto him 10 An exhortation to praise God for his gospel 17 He reproves the people of incredulity

About 712
Matt 12
18

BEHOLD my servant, whom I uphold, mine elect, in whom my soul delighteth, I have put my spirit upon him: he shall bring forth judgment to the Gentiles

Matt 9
17 & 18
Ephes 1:6

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street

|| Or
dimly burn

3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth

† Heb
quen

Chap XLII The Prophet, having opened his subject with the preparation for the return from the captivity at Babylon and intimated that a much greater deliverance was covered under the veil of that event, proceeded to vindicate the power of God, as Creator and Disposer of all things, and His infinite knowledge, from His prediction of future events, and in particular of that deliverance he went still further, and pointed out the instrument by which He should effect the redemption of His people the Jews from slavery, namely, a great conqueror, whom He would call forth from the north and the east to execute His orders. In this chapter he proceeds to the greater deliverance and at once brings forth into full view, without throwing any veil of allegory over the subject the Messiah. St Matthew has applied it directly to Christ nor can it with any justice or propriety be applied to any other person or character whatever. *Bp Lomax*

Ver 1 — *he shall bring forth judgment to the Gentiles*] Meaning here, the law to be published by the Messiah, the institution of the Gospel. *Bp Lomax*

2, 3 *He shall not cry, &c*] See note on Matt xii 18. He was (as all interpreters explain the proverbial expressions here used) not to employ the least degree of force or violence in the propagation of the new law, till it finally prevailed against all opposition. Accordingly, by the mildness and pity of the followers of Christ, by the secret influence of a Divine blessing attending on their feeble efforts the doctrine of the cross insensibly gained ground, spread itself far and wide, and in the end became victorious over all the rage and power and sophistry of an unbelieving world. *Bp Hurd*

3 *A bruised reed shall he not break, &c*] Those that are humble and contrite shall He rather relieve and comfort than add any thing to their sorrow and affliction: and those that have received but the weakest beginnings of grace shall have no discountenance from Him but shall be rather cheered up by Him. Yet so will He be gracious to the penitently dejected, that He shall not be with the obstinate sinner, but shall give severe judgment upon him according to the justice of his demerits. *Bp Hall*

4 — *the isles shall wait for his law*] Those parts of the world, to which men are wont to travel by sea from Judea which are most difficult to come at shall attend to His doctrine, receive His institutions, and submit themselves to His authority by this phrase is particularly meant the western parts of the world. *Dr Perriman* See note on chap xi 11

5 — *he that created the heavens, &c*] See chap xi 12, and notes there

Before
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about 712

4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

† Heb
broken

5 ¶ Thus saith God the LORD, he that created the heavens, and stretched them out, he that spread forth the earth, and that which cometh out of it, he that giveth breath unto the people upon it, and spirit to them that walk therein

6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles,

Luke 2:19
Chap 4:9

7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house

Luke 2:9
Act 1:1
Chap 6:1

8 I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images

Luke 1:18
Heb 1:15

9 Behold, the former things are come to pass, and new things do I declare before they spring forth: I tell you of them

Chap 2:2
Chap 18:11

10 Sing unto the LORD a new song, and his praise from the end of the earth, ye that

6 — *give thee for a covenant of the people, for a light of the Gentiles*] God expressly declares here, that the Messiah should mediate a covenant between God and the people, and that the fruit of this covenant should extend to the Gentiles, who should enjoy the same privileges with the Jews, and be incorporated with them, chap xlix 8, 9, lv 3, 4, lxi 8, 9. The extension of the Messiah's kingdom over the whole earth is mentioned by Isaiah so often and in so emphatical a manner, that it seems to be the main drift of all his writings. *Dean Allis* Indeed the general object of prophecy is the uniting of all nations in the faith of Christ, and the conversion of the Gentiles makes a standing part of all the prophecies of the Saviour of mankind. *Bp Horsley*

7 *To open the blind eyes, &c*] The Prophet seems here to set forth the spiritual redemption, under images borrowed from the temporal deliverance. *Bp Lomax*

8 *I am the Lord that is my name*] The import of the name Jehovah (rendered by our translators "the Lord" see note on Exod. iii 15,) is, according to the best critics, ancient and modern, eternal, immutable, necessary existence. *Dr Waterland*

— *my glory will I not give to another*] We read, Ps lxxxiv 11, that "the Lord will give grace and glory." 2 Cor iv 17 "in exceeding and eternal weight of glory." But that divine, infinite, incomprehensible glory that belongeth to Him, as Supreme King of kings, as His peculiar prerogative, of that He is most jealous: in that will brook no sharer. Since therefore our chief aim ought to be, that in every thing God may have "the glory" due to His name, we must beware, not only that we give not the glory of religious worship to image, saint, or other creature, (as it follows, "neither My praise to graven images") but also that we do not by flattery or obsequiousness give to mortal man any part of that honour which is due to the infinite and immortal God alone, or by what is called vain-glory, leave the least part to ourselves. *Bp Sanderson*

9 *Behold, the former things are come to pass*] The Prophet seems here to exult and say, the prophecies, which I have delivered to you concerning your redemption from the Babylonian bondage, will soon be so exactly completed, that I regard them as things past, and therefore new things do I declare, that is, since I claim your belief of other prophecies, concerning the great redemption to take place hereafter, though there be no appearance as yet of any causes tending to produce it, for "before they spring forth I tell you of them." *Bp Hurd*

Before
CHRIST
about 712
† Heb
the fulness
thereof

go down to the sea, and † all that is there-
in, the isles, and the inhabitants thereof

11 Let the wilderness and the cities
thereof lift up *their voice*, the villages that
Kedar doth inhabit let the inhabitants of
the rock sing, let them shout from the top
of the mountains

12 Let them give glory unto the LORD,
and declare his praise in the islands

13 The LORD shall go forth as a mighty
man, he shall stir up jealousy like a man of
war he shall cry, yea, roar, he shall † pre-
vail against his enemies

14 I have long time holden my peace, I
have been still, and refrained myself now
will I cry like a travailing woman, I will
destroy and † devour at once

15 I will make waste mountains and
hills, and dry up all their herbs, and I will
make the rivers islands, and I will dry up
the pools

16 And I will bring the blind by a way
that they knew not, I will lead them in
paths that they have not known I will
make darkness light before them, and
crooked things † straight These things
will I do unto them, and not forsake them

17 ¶ They shall be † turned back, they
shall be greatly ashamed, that trust in
graven images, that say to the molten
images, Ye ~~are our~~ gods

18 Hear, ye deaf, and look, ye blind,
that ye may see

19 Who is blind, but my servant? or
deaf, as my messenger that I sent? who is
blind as he that is perfect, and blind as the
LORD's servant?

20 Seeing many things, † but thou ob-
servest not, † opening the ears, but he hear-
eth not

21 The LORD is well pleased for his
righteousness' sake, he will magnify the
law, and make † it honourable

22 But this is a people robbed and spoil-

11 *Let the wilderness and the cities thereof lift up their voice,* The most uncultivated countries, and the most rude and uncivilized people shall confess and celebrate with thanksgiving the blessing of the knowledge of God graciously imparted to them The desert and the rocky country may particularly point here to Arabia Deserta and Arabia Petraea Kedar was a clan of Arabs, (see note on chap xxi 13,) *nor* these dwelt for the most part in tents, others inhabited, or frequented cities or villages, there are others who sometimes live in deserts and sometimes in cities

19 *This verse may more correctly stand thus, "Who is blind, but My servant? and deaf, as he to whom I have sent My messengers? Who is blind, as he who is perfectly instructed, and deaf, as the servant of the Lord? By the "servant and messengers here are meant the Jewish people and prophets*

21 *The Lord is well pleased &c* This verse might be translated more plainly thus, "The Lord took delight in this people

ed; † they are all of them snared in holes,
and they are hid in prison houses they are
for a prey, and none delivereth, for † a
spoil, and none saith, Restore

23 Who among you will give ear to this
who will hearken and hear for the time
to come?

24 Who gave Jacob for a spoil, and Is-
rael to the robbers? did not the LORD, he
against whom we have sinned for they
would not walk in his ways, neither were
they obedient unto his law

25 Therefore he hath poured upon him
the fury of his anger, and the strength of
battle and it hath set him on fire round
about, yet he knew not, and it burned him,
yet he laid it not to heart

CHAP XLIII

1 The Lord comforteth the church with his promises
8 He appealeth to the people for witness of his omni-
potency 14 He foretelleth them the destruction of
Babylon 18 and his wonderful deliverance of his peo-
ple 22 He reproveth the people as inexcusable

BUT now thus saith the LORD that
created thee, O Jacob, and he that
formed thee, O Israel, Fear not for I have
redeemed thee, I have called thee by thy
name, thou art mine

2 When thou passest through the waters,
I will be with thee, and through the rivers,
they shall not overflow thee when thou
walkest through the fire, thou shalt not be
burned, neither shall the flame kindle upon
thee

3 For I am the LORD thy God, the Holy
One of Israel, thy Saviour I gave Egypt
for thy ransom, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight,
thou hast been honourable, and I have
loved thee therefore will I give men for
thee, and people for thy † life.

5 † Fear not for I am with thee I will
bring thy seed from the east, and gather
thee from the west,

for His righteousness sake, He hath given them an excellent law, and thereby made them honourable *W Lenth* The Prophet seems to refer, in the first instance, to the Mosaic Law, which God had given with much splendour and solemnity, and intended as the great honour and ornament of His people, and to the care and kindness He had constantly shewn them, out of regard to the promises made to their fathers, notwithstanding their constant disobedience, and also to the Law, which was to be given by the Messiah, that future mark of God's exceeding favour, which He was well aware the Jews would treat in the same manner as they had all the former, ver 22, &c *Vittinga*

Chap XLIII ver 3 — *I gave Egypt for thy ransom Ethiopia and Seba for thee* This may mean generally, that God had often saved His people at the expense of other nations, whom He had, as it were in their stead, given up to destruction *Bp Lenth*
5, 6 — *I will bring thy seed from the east, &c* See note on chap xi 11

Before
CHRIST
about 712
† Or
in giving
all the
sons men
of them
† Heb
a tradition
† Heb
for the
after time

about 712

† Or
person
Chap 44
Jer 30 10.
& 46 27

Before
CHRIST
about 712

6 I will say to the north, Give up, and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth,

7 Even every one that is called by my name: for I have created him for my glory, I have formed him, yea, I have made him.

8 ¶ Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled: who among them can declare thus, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth.

10 Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

11 I, even I, am the LORD, and beside me there is no saviour.

12 I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God.

13 Yea, before the day was I am he, and there is none that can deliver out of my hand: I will work, and who shall let it?

14 ¶ Thus saith the LORD, your redeemer, the Holy One of Israel, For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships.

15 I am the LORD, your Holy One, the creator of Israel, your King.

16 Thus saith the LORD, which maketh

a way in the sea, and a path in the mighty waters;

17 Which bringeth forth the chariot and horse, the army and the power, they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

18 ¶ Remember ye not the former things, neither consider the things of old.

19 Behold, I will do a new thing, now it shall spring forth, shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.

20 The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

21 This people have I formed for myself, they shall shew forth my praise.

22 ¶ But thou hast not called upon me, O Jacob, but thou hast been weary of me, O Israel.

23 Thou hast not brought me the small cattle of thy burnt offerings, neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thine idols, thou hast wearied me with thine iniquities.

25 I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

26 Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.

27 Thy first father hath sinned, and thy teachers have transgressed against me.

28 Therefore I have profaned the princes

Before
CHRIST
about 712

Josh 2
13, 16

2 Cor 5
17
Rev 21 5

Or
ostriches
+ Heb
daughters
of the owl

Luke 1
4, 75

+ Heb
lamb of
kids

+ Heb
made me
drunk or
abundantly
miserable

Ezek 36
22, &c

+ Heb
interpreters
Or holy
princes

Chap 41
4 & 44
Or
nothing
formed of
old
Chap 45
1
Isa 19 4

+ Heb
turn it
back
Job 9 12
chap 14 2

+ Heb
ears

Exod. 14
16, 22

8 Bring forth the blind people that have eyes,] In ver 10, the Jews are appointed to be witnesses for God, this verse is to be understood of the Gentiles. See Rom 1 20 Bp Lowth

12 — when there was no strange god among you] Or rather, and not any strange god among you, that is, not any false or heathen god that has at any time been worshipped among you, but I have shewn events beforehand, &c Dr Wills

14 — the Chaldeans, whose cry is in the ships] “Exulting in their ships” Babylon was very advantageously situated, both in respect to commerce, and as a naval power. It was open to the Persian gulf by the Euphrates, which was navigable by large vessels and being joined to the Tigris above Babylon, by the canal called Naharmalcha, or the Royal river, supplied the city with the produce of the whole country to the north of it, as far as the Euxine and Caspian seas. Bp Lowth See note on chap xiv 23

20 The beast of the field shall honour me, &c] We may apply this to the Gentiles, fitly compared in their unbelieving state to the beasts of the field, embracing the Gospel, with joy and thankfulness to God for the means of conversion. Dr Wills

22 But thou hast not called upon me, O Jacob, &c] The con-

nexion is, But thou, Israel, whom I have chosen and formed for Myself, to be My witness against the false gods of the nations, even thou hast revolted from Me, hast neglected My worship, and hast been perpetually running after strange gods. The emphasis here, and in the following verses, seems to lie on the word me. The Jews were diligent in performing the external services of religion, in offering prayers, incense, sacrifices, oblations (see notes on chap 1 11) but their prayers were not offered with faith, and their oblations were more frequently made to their idols than to the “God of their fathers” Compare nos v 26 Bp Lowth

24 — sweet cane,] To make the incense, daily offered Exod xxx 7, 9—36 W Lowth

28 Therefore I have profaned &c] I have suffered the Babylonians to profane My sanctuary, to abuse the chief priests, and pollute whatsoever is sacred. And have made My people a proverb of execration and reproach to all the neighbouring nations W Lowth

The state of Israel and Judah in Isaiah’s time was very corrupt with respect to religion and virtue, on which account he denounces God’s judgments, which were ready to fall on them for

declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God, I know not any

Before CHRIST about 772
• Chap 45

Before
CHRIST
about 712
d Chap 45

9 ¶ They that make a graven image are
all of them vanity, and their † delectable
things shall not profit, and they are their
own witnesses, ^c they see not, nor know,
that they may be ashamed.

10 Who hath formed a god, or molten ^{desirable} ^{1st al 11}
graven image *that* is profitable ^{4 &c.} for no-
thing?

11 Behold, all his fellows shall be ashamed, and the workmen, they are of men: let them all be gathered together, let them stand up, yet they shall fear, and they shall be ashamed together.

12 ^s The smith || with the tongs both
worketh in the coals, and fashioneth it with
hammers, and worketh it with the strength
of his arms yea, he is hungry, and his
strength faileth he drinketh no water, and
is faint.

13 The carpenter stretcheth out *his* rule, he marketh it out with a *line*, he setteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man, that it may remain in the house.

14 He heweth him down cedars, and
 taketh the cypress and the oak, which he
 || strengtheneth for himself among the trees || Or
 of the forest he planteth an ash, and the ^{which cou}
 sun doth nourish it ⁱⁿ

15 Then shall it be for a man to burn
for he will take thereof, and warm himself,
yea, he kindleth it, and baketh bread, yea,

1 5,) so He set apart the posterity of Abraham to be His people
from the very original of the family. *If I could*

3 For I will pour water upon him that is thirsty, &c.] The waters here spoken of, according to the ordinary style of the Prophets, are the graces of God's Spirit. *Dean Allis* See notes on chap. xxx 25, xxxv 6 7 The plentiful effusion of the Divine Spirit here predicted, Jews and Christians have ever understood to refer to the days of the Messiah. These predictions were then abundantly fulfilled, and we have moreover from our Lord and His Apostles express and clear promises of the communication of the same Spirit, to enlighten and assist the minds of Christians in every succeeding age. *Bp Bradford*

5 *One shall say, I am the Lord's* &c.] By all the expressions in ver 5 is denoted the accession of the Gentiles, the increase of the Church. Dr Wells

6 Thus saith the Lord, — I am the first, &c.] In the Revelation Jesus Christ says, "I am Alpha and Omega, the beginning and the end, the first and the last, Rev. xxii. 13. These titles of "the first" and "the last are confined in the Prophet to Him alone "besides whom there is no God." But Jesus hath assumed these titles to Himself: therefore Jesus is that God, besides whom there is no other *Isis of Nayland*

8 [have not I told thee from that time,] Rather, "from the beginning, or, "of old." *W. Lowth* See note on chap xvi 13

4 — *their delectable things*] Their images, upon which they
laid out all the cost they could Compare Dan xi 38 *IV Lowth.*

10 — *mōten a graven image* See the note on chap xl 19

(chap XLIV ver 2 — *that made thee, and formed thee from the womb,*) He speaks of the Jewish people as of a single person, and as God hath sometimes designed certain persons for particular offices from their birth and conception, (see chap xlix 1, 5, Jer

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he maketh a god, and worshippeth *it*, he maketh it a graven image, and falleth down thereto

16 He burneth part thereof in the fire, with part thereof he eateth flesh, he roasteth roast, and is satisfied yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire

17 And the residuc thereof he maketh a god, *even* his graven image he falleth down unto it, and worshippeth *it*, and prayeth unto *it*, and saith, Deliver me, for thou *art* my god

† Heb
daubed

18 They have not known nor understood for he hath † shut their eyes, that they cannot see, and their hearts, that they cannot understand

† Heb
setteth to his
heart

19 And none † considereth in his heart, neither *is there* knowledge nor understanding to say, I have burned part of it in the fire, yea, also I have baked bread upon the coals thereof, I have roasted flesh, and eaten *it* and shall I make the residuc thereof an abomination? shall I fall down to † the stock of a tree?

† Heb
that which
exceeds of a
tree?

20 He feedeth on ashes a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a he in my right hand?

21 ¶ Remember these, O Jacob and Israel, for thou *art* my servant I have formed thee, thou *art* my servant O Israel, thou shalt not be forgotten of me

22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy

17 And the residuc thereof he maketh a god] The sacred writers are generally large and eloquent upon the subject of idolatry they treat it with great severity, and set forth the absurdity of it in the strongest light But this passage of Isaiah (ver 12—20) far exceeds any thing that was ever written on the subject, in force of argument, energy of expression, and elegance of composition One or two of the Apocryphal writers have attempted to imitate the Prophet, Wisd xiii 11—19, xv 7, &c Baruch vi Bp Lowth

18 — for he hath shut their eyes,] The Old Translation expresses the sense better, “their eyes are stopped.” W Lowth

20 He feedeth on ashes] He feedeth on that which affordeth no nourishment. A proverbial expression for using ineffectual means, and bestowing labour to no purpose In the same sense Hosen says, “Lphrum feedeth on wind, chap xii 1 Bp Lowth

— *Is there not a he*] That is, a lying vanity “in my right hand?” This was a just appeal to common sense against the abominable stupidity of worshipping idols, which, when wrought up to their highest perfection, can but resemble some great man, but can never be endued with the sense of the poorest idiot, or even of the vilest brute how much less can any thing of Divine power or knowledge be ascribed to them? The Pagans of old endeavoured to defend their worship of images by saying, that they did not terminate their worship in them, but only used them as a medium to convey their devotions to a divine invisible being And some idolatrous Christians have used the same argument for the same purpose But God, who best knows the nature of religious worship, charges these devotees with idolizing the figures

sins return unto me, for I have redeemed thee

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23 Sing, O ye heavens, for the LORD hath done *it* shout, ye lower parts of the earth break forth into singing, ye mountains, O forest, and every tree therein for the LORD hath redeemed Jacob, and glorified himself in Israel

24 Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things*, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself,

25 That frustrateth the tokens of the liars, and maketh diviners mad, that turneth wise *men* backward, and maketh their knowledge foolish,

26 That confirmeth the word of his servant, and performeth the counsel of his messengers, that saith to Jerusalem, Thou shalt be inhabited, and to the cities of Judah, Ye shall be built, and I will raise up the † decayed places thereof

† Heb
wastes

27 That saith to the deep, Be dry, and I will dry up thy rivers

28 That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure even saying to Jerusalem, “Thou shalt be built, and to the temple, Thy foundation shall be laid

2 Chron.
36 22
Psa 11
chap 45 13.

CHAP XLV

1 God calleth Cyrus for his church's sake 5 By his omnipotency he challengeth obedience 20 He commeth the idols of vanity by his saving power

before which they prostrate themselves, not only in this chapter, but in various other places of his holy word *Reading*

23 Sing, O ye heavens &c] The expressions here, and in parallel passages, denote the joy to be so great and universal, that even the inanimate parts of the creation are said to be affected with it, and are exhorted to bear a part in the general chorus *W Lowth*

24 — I am the LORD — alone, — by myself] We are not to suppose that this is said to the exclusion of any Person of the blessed Trinity, but only in opposition to creatures or other gods, see chap ii 11, 17, xlii 11 The word *God* is probably in such places to be understood in a large indefinite sense, comprising the whole Trinity, where the context or other circumstances do not confine the signification and intent to one Person only *Dr Waterland*

27 That saith to the deep, Be dry, and I will dry up thy rivers] By the remarkable manner in which Babylon was taken did the event exactly correspond with this prophecy Jeremiah also has noted it, chap. l 38, li 36 See also on chap xiv 23 *Bp Lowth*

28 That saith of Cyrus, *He is* my shepherd, &c] Here does Isaiah, near 200 years beforehand, name the very person who should order the enlargement of the Jews and Jerusalem, chap xxix 10, points out the year in which it should happen *Dr Berrian* Thus God calleth things that are not, that have no existence, as if they were, because He has power to fulfil all His pleasure, and can, whenever He sees fit, produce those things into light, which He suffers to remain unaccomplished for many years after the first prediction. *Reading*

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Or
strengthen
ed

THUS saith the LORD to his anointed, to Cyrus, whose right hand I || have holden, to subdue nations before him, and I will loose the loins of kings, to open before him the two leaved gates, and the gates shall not be shut,

2 I will go before thee, and make the crooked places straight I will break in pieces the gates of brass, and cut in sunder the bars of iron

3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel

4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name I have surnamed thee, though thou hast not known me

* Deut 1
chap 11 8

5 ¶ I am the LORD, and there is none else, there is no God beside me I girded thee, though thou hast not known me

6 That they may know from the rising of the sun, and from the west, that there is none beside me I am the LORD, and there is none else

7 I form the light, and create darkness

Chap XLV ver 1 — [the Lord to his anointed, to Cyrus,] From the custom which obtained among the Jews of separating, by the ceremony of anointing, both persons and things to particular purposes, the person who is constituted and appointed by God (as Cyrus) to some great office or employment, is said to be "the Lord's anointed" Bp Kiddle

— [I will loose the loins of kings,] See note on chap v 27
— [to open before him the two leaved gates] The gates of Babylon within the city, leading down to the river were left open when Cyrus's forces entered through the channel, in the general disorder occasioned by the festival then celebrated and the gates of the palace were imprudently opened by the king's orders, to inquire the cause of the tumult without Bp Lowth

— [the gates of brass,] In every side of the great square wall which encompassed Babylon were twenty-five gates, one hundred in all, of solid brass, those which led to the river, and those which enclosed the temple of Belus, were of the same material Dean Prideaux

3 — [I will give thee the treasures of darkness, &c] The riches which Cyrus found in his conquests amounted to a prodigious value those parts of Asia abounded in wealth and luxury, Babylon had been heaping up treasures for many years, and the riches of Croesus king of Lydia, whom Cyrus conquered and took prisoner are in a manner become proverbial Bp Newton

4, 5 [though thou hast not known me] That is Shalt be bred in ignorance of Me, and remain so, till I am made known to thee by My Prophet Daniel Dr P See note at Eria 1 1

7 [I form the light & I create darkness &c] This seems to be spoken in reference to the Persian sect of the Magians, who held the being of two first causes, Light, or the good god who was the author of all good, and Darkness, or the evil god, the author of all evil, and that of the mixture of these two, is they were in a continual struggle with each other, all things were made Dean Prideaux

8 [Drop down, ye heavens, &c] These expressions, taken from the dew and the rain descending from heaven and making the earth fruitful, and some nearly of the same kind, used Ps lxxxv 9—

I make peace, and create evil I the LORD do all these things

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8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together, I the LORD have created it

9 Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands

* Jer 18 6
Rom 9 20

10 Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me

12 I have made the earth, and created man upon it I, even my hands, have stretched out the heavens, and all their host have I commanded

|| Or Make
Struht
2 Chron
36 22
1 zra 1 1
chap 14 18

13 I have raised him up in righteousness, and I will direct all his ways he shall build my city, and he shall let go my cap-

13, may perhaps be primarily understood to set forth, in a splendid manner, the happy state of God's people restored to their country, and flourishing in peace and plenty, in piety and virtue, but they must undoubtedly have a further reference to the blessings of the great redemption by the Messiah Bp Lowth In the prophetick writings the expressions often run so high as to denote events and characters too gloriously great for the thing or person next at hand, which is esteemed a certain indication of their having in prospect some other more remote, in which they are to find their just completion Dean Stanhope

9 [Woe unto him that striveth with his Maker! &c] The Prophet warns the people not to be impatient, but to wait God's time for accomplishing their redemption men may contend with their equals, with those who are made of the same clay with themselves, but should not presume to inquire of God the reasons of His proceedings, or find fault with His works of creation or providence, as if not wisely contrived or well-timed W Lowth

11 — [Ask me of things to come concerning my sons, &c] These words import, that, although God be not obliged to render an account of His proceedings to His creatures, He was graciously pleased, through His prophets, to resolve any questions proposed concerning His people's future destiny W Lowth An answer to that effect seems to be contained in the following verses, and the rest of the chapter generally ver 13, 14 declaring to God's people, not only that they shall be liberated from captivity but that great happiness await them and ver 20, 22, 23, pointing to the universal call of the Gentiles, and second advent of Christ, as ver 25 is applied by St Paul in the passages referred to in the margin Jos Mede

13 [I have raised him up in righteousness, and I will direct all his ways] This is to be immediately understood of Cyrus, whom God raised up to be the instrument of executing His justice upon the Babylonians, and fulfilling His mercy to the Jews, but in many passages, manifestly relating to the deliverance of the Jewish nation effected by Cyrus, are with good reason and upon undoubted authority to be understood of the redemption wrought for mankind by Christ W Lowth, Bp Lowth

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tives, not for price nor reward, saith the LORD of hosts

14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine they shall come after thee, in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee, and there is none else, there is no God

15 Verily thou art a God that hidest thyself, O God of Israel, the Saviour

16 They shall be ashamed, and also confounded, all of them they shall go to confusion together that are makers of idols

17 But Israel shall be saved in the LORD with an everlasting salvation ye shall not be ashamed nor confounded world without end

18 For thus saith the LORD that created the heavens, God himself that formed the earth and made it, he hath established it, he created it not in vain, he formed it to be inhabited I am the LORD, and there is none else

19 I have not spoken in secret, in a dark place of the earth I said not unto the seed of Jacob, Seek ye me in vain I the LORD speak righteousness, I declare things that are right

20 ¶ Assemble yourselves and come, draw near together, ye that are escaped of

the nations. they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save

21 Tell ye, and bring them near, yea, let them take counsel together who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me, a just God and a Saviour, there is none beside me

22 Look unto me, and be ye saved, all the ends of the earth for I am God, and there is none else

23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear

24 ¶ Surely, shall one say, in the LORD have I righteousness and strength even to him shall men come, and all that are incensed against him shall be ashamed

25 In the LORD shall all the seed of Israel be justified, and shall glory,

CHAP XLVI

1 The idols of Babylon could not save themselves 3 God saveth his people to the end 5 Idols are not comparable to God for power 12 of present salvation

BEL boweth down, Nebo stoopeth, then idols were upon the beasts, and upon the cattle your carriages are heavy loaden, they are a burden to the weary beast

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Rom 14
11
Phil 2 10
¶ Or
Surely he
shall say of
me In the
LORD is
all right
counsel
and
strength
¶ Heb
re his mas-
terness

about 712

14 — [The labour of Egypt &c.] All we meet with in this verse must be understood to have respect to religion predicting that in aftertimes proselytes of various nations should submit themselves to the Church of God, fittering as it were the hands that were used to be raised against her, becoming bound in spirit and prisoners in the Lord Jesus, should dedicate themselves and whatever their land produced most precious, to the service of God, which prophecy might be literally fulfilled, in a small degree, by the Jews receiving formerly proselytes from all nations, and offerings to their temple from some kings and countries yet must principally be applied to that event, which was so constantly before the eyes of the Prophets, and is so repeatedly treated of by them, the call of the Gentiles *Vitranga* See notes on chap xiv 1

15 Verily thou art a God that hidest thyself,] The Prophet testifies here his firm trust in future deliverance, though God may seem to neglect His people for a time, and professes withal the unpublishableness of God's ways; see chap lv 8, 9 *Vitranga* He turns from this solemn adoration of the secret and mysterious nature of God's counsels to a spirited denunciation of the confusion of idolaters and final destruction of idolatry, contrasted with the salvation of Israel *Bp Lowth*

19 I have not spoken in secret, in a dark place of the earth] In opposition to the manner in which the heathen oracles gave their answers and to their falsehood and ambiguity They were generally delivered from some deep and obscure cavern, such was the seat of the Cumean sybil mentioned in Virgil, such that of the famous oracle at Delphi The answer given to Croesus, when he marched against Cyrus (a piece of history that has some connexion with this part of Isaiah's prophecy,) is well known, "Croesus, by passing the Halys, will overthrow a great kingdom" Croesus supposed by this that he should overthrow the

power of the enemy, but in reality he overthrew his own power In either event the oracle would have appeared true *Bp Lowth*

By such fallacious oracles did those evil spirits, from whom they proceeded, delude mankind in those days considering their answers in such ambiguous terms, that whatever were the event, they might admit of an interpretation to agree with it *Dean Prideaux*

23 — unto me every knee shall bow, every tongue shall swear] We must observe, that these words here said to be spoken by God Jehovah, are applied by St Paul to Jesus Christ *Bp Wilson* It is a rule laid down by St Paul, "that God swears by Himself, for this reason, "because He can swear by no greater Heb vi 13 But the words in the text, being compared with Rom xiv 10, 11, are proved to be the words of Christ Christ therefore has sworn by Himself, so that, if the Apostle's rule be applied, He must for this reason be God, and there can be no greater *Jones of Nayland*

Such instances constantly occur, and all of them are plain proofs of the Divinity of Christ and that the Prophets of the Old Testament hid all along an eye to the times of the New, and spoke of the Messiah as God *W Lowth*

[Chap XLVI ver 1 Bel boweth down,] See Dean Prideaux's note on Gen x 9

— Bel, — Nebo] Idols worshipped in the East, it has been conjectured that the former meant the sun, the latter the moon *Vitranga*

— their idols were upon the beasts, &c.] The images of these deities were to be no longer carried about in solemn procession by their worshippers, but in triumph and with derision by the Persians, as was usual for conquerors to do in token of complete victory *W Lowth* Compare Jer xlviii 7, Dan xi 8

Before
CH 14 D
about 711
Hcb
the road

2 They stoop, they bow down together,
they could not deliver the burden, but
themselves are gone into captivity

3 ¶ Hearken unto me, O house of Jacob,
and all the remnant of the house of Israel,
which are borne *by me* from the belly, which
are carried from the womb

1 And even to *your* old age I *am* he,
and even to *hour* hours will I *carry you* I
have made, and I will bear, even I will
carry, and will deliver *you*

(Map 10)

5 ¶ 19 whom will ye liken me, and
make me equal, and compare me, that we
may be like?

6 They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith, and he maketh it a god they fall down, yea, they worship

7 They beu him upon the shoulder, they carry him, and set him in his place, and he standeth, from his place shall he not remove: yet, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and shew yourselves
men bring it again to mind, O ye trans-
gressors

Remember the former thing, of old
for I *am* God, and *there is* none else, *I am*
God, ~~and~~ *there is* none like me,

1. al. 1
 11
 Nov 19
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 Hebr 6 1

10 Declaring the end from the beginning, and from ancient times *the things* that are not yet done, saying, ^b My counsel shall stand, and I will do all my pleasure

5 — house of Israel which are borne by me &c.] The Prophet contrasts the power of God, and His tender goodness effectually exerted towards His people, with the inability of the false gods of the heathen. He, like an indulgent father, had carried His people, "as a man doth bear his son Deut 1:31 had protected them, and delivered them from their distresses: the idols must be themselves carried about by their worshippers (ver 7,) reared from place to place with much labour and fatigue, nor can they answer when their votaries cry unto them *Bp Lenth* They were so far from being able to defend them, that they could not save themselves: and those, who were wont to be bowed to and adored, are forced themselves to bow and stoop to the will of the plundering soldier, and are removed as common lumber, ver 1, 2

Remember this and shew yourselves men] That is, Consider it well, think of it again and again. Consideration is the proper act of reasonable creatures to whom it is peculiar to propose to themselves some end and design of their actions, if ye do not this you do not shew yourselves men, but are rather like brute creatures who have no understanding, and act only by a natural instinct. *Ibp Tillotson*

• 11 *Callus ramosus bud*] The eagle, a very proper emblem of Cuzco, as in other respects, so particularly because his ensign was a golden eagle *Bp. Lonth* Conquers that overrun and have countries elsewhere compared to buds of pity, see *1. 21 dias xii 11 B. Lonth*

— from the east, the man that executeth my counsel [] Compare chap. vi 25, and xlv 28 xlv 11 H Ionth

~~I have spoken it, I will also bring it to pass~~] It in all succeeding ages, from that time to this, we attend to the great events that have happened in the world, we shall find them all con-

Vol. II

11 Calling a ravenous bird from the east, Before
the man that executeth my counsel from ^{about 1} ^{the man &} ^{my couns}
a far country yet, I have spoken it, I will
also bring it to pass, I have purposed it, I will also do it

12 ¶ Hearken unto me, ye stouthearted,
that *are* far from righteousness.

13 I bring new my righteousness, it shall not be far off, and my salvation shall not tarry and I will place salvation in Zion for Israel my glory

CHAP XLVII

1 God's judgment upon Babylon and Chaldaea 6 for the unmercifulness, 7 pride, 10 and overboldness 11 shall be irresistible

COME down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: *there is no throne*, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 Take the milstones, and grind meal
uncover thy locks, make bare the leg, un-
cover the thigh, pass over the rivers

3 Thy nakedness shall be uncovered, yea,
thy shame shall be seen: I will take vengeance,
and I will not meet thee as a man.

1 As for our redeemer, the Lord of hosts,
in his name, the Holy One of Israel.

5 Sit thou silent, and get thee into dark
ness, O daughter of the Chaldeans for
thou shalt no more be called, The lady of
kingdoms

ducted by the same sovereign and almighty hand especially if we observe, that many of these events were foretold long before they happened and have since been exactly accomplished we must conclude these to be visible and incontestable proofs of the eternal power and godhead of Him who so ' declared the end from the beginning His power effecting what His wisdom had foreseen and decreed Hereby we are not only taught the use and benefit of history in general especially of that contained in the holy Scriptures, but, by comparing events with the prophecies therein contained, we must be convinced with the utmost certainty, that the Scriptures are infallibly true that they are the word of God and not of man the word of Him alone who declares " the end from the beginning, and from ancient times the things that are not yet done , who besides can say " What I have spoken I will also bring to pass, what I have purposed I will also do *Hogen*

Chap. XVII ver 1 — *O virgin daughter of Babylon*] The Prophet addresses Babylon by this name as having never before been taken by an enemy, as Herodotus says expressly was the case. *By Newton*

— sit on the ground there is no thorn &c] • See the note on chap iii 26, l. 2

2 Take the millstones, and grind meal] See notes on Exod xi
5, xii 29

— make bare the leg, — pass over the rivers] See notes on chap. xi 17, and xxiii 7

3 — *I will take vengeance, and I will not meet thee as a man*
• Thou shalt feel the most dreadful effects of My fury. I will take
• no common and imperfect vengeance, namely as that of a man
IV Lenth

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about 712

6 ¶ I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy, upon the ancient hast thou very bitterly laid thy yoke.

* R 18

7 ¶ And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children.

* Chap 51
1)

9 But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in thine perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments.

¶ Or
I would that
to turn
an eye

10 ¶ For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee, and thou hast said in thine heart, I am, and none else beside me.

† Heb
the morning
there f
† Heb
expiate

11 ¶ Therefore shall evil come upon thee, thou shalt not know from whence it riseth, and mischief shall fall upon thee, thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know.

6 — I have — given them into thine hand: thou didst shew them no mercy.] God charges the Babylonians though employed by Himself to chastise His people, with cruelty in regard to them: they exceeded the bounds of justice and humanity in oppressing and destroying them, and though they were really executing the righteous decree of God, yet as far as it regarded themselves they were only indulging their own ambition and violence. *Jeremiah* sets this matter in the same light, chap. i. 11. see too *Isaiah* x. 5—12. *Ep. Ionth.* See notes on chap. x. 7. 1.

7 And thou saidst, I shall be a lady for ever. &c.] Babylon is described here, and in the words full of insolence and blasphemy that follow, (ver. 8,) as fancying herself exempt from the calamities of fortune, and arrogating that self-sufficiency to herself which belongs to none but God. Mystical Babylon is in the passage of Revelation referred to in the margin described as guilty of the same pride and carnal security. *W. Lenth.*

9 But these two things shall come to thee, — the loss of children, and widowhood.] Babylon, having for many years been mistress of the East, and dominated over the countries round about, could ill brook the subjection her people were fallen under, the removal of the seat of government to Shushin by the Persians, and consequent diminution of the grandeur, pride, and wealth, of the city. In the beginning therefore of Darius Hystaspes reign, taking advantage of the revolution and troubles of the Persian government the Babylonians broke out into open rebellion. Unable to cope with his army in the field, they turned their thoughts wholly to support themselves in the siege, and took a most desperate and barbarous resolution, by which the prophecy in this verse was signally fulfilled: for, drawing together all their women and children to make their provisions last longer, they agreed to cut off all unneccessary mouths, and each man choosing out one of his wives and a servant for domestick purposes, they strangled all the rest: wives sisters, daughters, and young children, useless for the wars. *Dean Prideaux.*

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12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 Thou art wearied in the multitude of thy counsels. Let now the fastiologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee.

† Heb
the multitude
of
the
month

14 Behold, they shall be as stubble, the fire shall burn them, they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it.

† Heb
their souls

15 Thus shall they be unto thee with whom thou hast laboured, even thy merchants, from thy youth: they shall wander every one to his quarter, none shall save thee.

CHAP XLVIII

1 God to convince the people of their foreknown obstinacy revealed his prophecies. 9 He saveth them for his own sake. 12 He exhorteth them to obedience because of his power and providence. 16 He lamenteth their backwardness. 20 He powerfully delivereth his out of Babylon.

HEAR ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which sworn by the name of the LORD, and

— for the multitude of thy sorceries, &c.] By sorceries may be either meant those forbidden acts of divination mentioned more particularly ver. 13, or, in general, wicked schemes of worldly policy by which potent kingdoms are wont to undermine and oppress the weaker. *W. Lenth.*

At Babylon (see ver. 13,) a tiology divination and the interpretation of dreams, were fashionable studies with men of rank: they carried about with them pocket astronomical tables, which they consulted as well as astrologers, on every affair of moment. *Rutherfordson.* They are told here, that neither by their politicks, sorceries, astronomy, nor any part of their wisdom, shall they force or prevent their ruin. *Ep. Wilson.*

15 Thus shall they be unto thee with whom thou hast laboured, even thy merchants, from thy youth.] That is, Thus shall thy merchants deal with thee with whom thou hast laboured from thy youth. By merchants are meant either the dealers in the deceitful wares of divination and astrology, (ver. 12,) or, generally any of those who have contributed by their traffic, or counsel to mount up the grandeur of the Babylonish empire, compare *Rev. xiii.* 11, 12, 15, 23. *W. Lenth.*

Chap. XLVIII. The Prophet applies himself to the Jews as under the state of captivity, reproves them for their refractory temper and obstinacy, which had been the occasion of it, and exhorts them to be reformed by their afflictions, and fit themselves for the deliverance which God had promised. *W. Lenth.*

Ver. 1 — house of Jacob, which are called by the name of Israel.] Who value yourselves for being descended from Jacob, and called after his name, but do not shew yourselves to be the true Israelites by your deeds. *W. Lenth.*

— are come forth out of the waters of Judah,] We have in *Deut. xxxiii.* 28 the expression of “the fountain of Jacob,” *Ps. lxxviii.* 26 “from the fountain of Israel,” used, as the expression here, for their posterity. *Ep. Lenth.*

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make mention of the God of Israel, *but not* in truth, nor in righteousness

2 For they call themselves of the holy city, and stay themselves upon the God of Israel, The Lord of hosts is his name

3 I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them, I did them suddenly, and they came to pass

4 Because I knew that thou *art* + obstinate, and thy neck is an iron sinew, and thy brow brass,

5 I have even from the beginning declared it to thee, before it came to pass I shewed it thee lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them

6 Thou hast heard, see all this, and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them

7 They are created now, and not from the beginning, even before the day when thou heardest them not, lest thou shouldest say, Behold, I knew them

8 Yea, thou heardest not, yea, thou knewest not, yea, from that time that thine ear was not opened for I knew that thou wouldest deliver very treacherously, and wast called a transgressor from the womb

9 ¶ For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off

10 Behold, I have refined thee, but not with silver, I have chosen thee in the furnace of affliction

11 For mine own sake, *even* for mine own sake, will I do it for how should my name be polluted? and I will not give my glory unto another

12 ¶ Hearken unto me, O Jacob and

Israel, my called, I *am* he, I *am* the first, I also *am* the last

13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens when I call unto them, they stand up together

14 ¶ All ye, assemble yourselves, and hear, which among them hath declared these things? The Lord hath loved him, I will do his pleasure on Babylon, and his arm shall be on the Chaldeans

15 I, *even* I, have spoken, yea, I have called him I have brought him, and he shall make his way prosperous

16 ¶ Come ye near unto me, hear ye this, I have not spoken in secret from the beginning, from the time that it was, there *am* I and now the Lord God, and his Spirit, hath sent me

17 Thus saith the Lord, thy Redeemer, the Holy One of Israel, I *am* the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go

18 O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea

19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof, his name should not have been cut off nor destroyed from before me

20 ¶ Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth, say ye, The Lord hath redeemed his servant Jacob

21 And they thrust not when he led them through the deserts he caused the waters to flow out of the rock for them he clave the rock also, and the waters gushed out

Heb
and

Or
silver

Chap 42

5 [I have even from the beginning declared it to thee] God ordained a succession of Prophets to foretell the most remarkable things that should happen to the Jews, on purpose to prevent their idolatry to idols. W Lenth

6 [Thou hast heard, see all this, and will not ye declare it?] And translation gives the sense of the words more perspicuously, I thou heardest it (before) and behold it is come to pass and all not yet yourselves confess the same? W Lenth

7 [They are created now, and not from the beginning.] What immediately follows should rather be translated, 'not before this ye have heard them' Dr Wells

8 [Yea, from that time that thine ear was not opened] Rather, 'nor was thine ear opened, of old, or from the beginning' Lenth

9 [called a transgressor from the womb] That is, Thou wast devoted to idolatry from thy very infancy, from the time when thou livedst in Egypt Compare this verse and ver 9, 11, with Jer xx 8 9 W Lenth

First
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Chap 41
4 & 41 6
Rev 1 17
& 22 13

Or
the palm of
my right
hand hath
called out

Exod 19
4 & 6

Exod 17

Numb 20

10 [Behold, I have refined thee, but not with silver &c] Not with such a furious heat as is requisite to melt down silver for then thou wouldest have been utterly consumed Jer xxx 11, Jer xxii 20 I have taken this method to purify thee from thy dross, and render thee a chosen people to myself or the latter part of the verse may be rendered, I have tried & proved thee in the furnace of affliction W Lenth See note on chap iv 4

16 [and now the Lord God, and his Spirit, hath sent me] The foregoing part of the verse shews that the words are spoken by God, and since it is here affirmed, that the Lord God hath sent Him, we can understand the words of none other but the second Person of the blessed Trinity who was sent into the world by His Father and anointed to His prophetic office by the Holy Spirit See chap xi 2; xli 1, lxi 1, Zech ii 10, 11 W Lenth

21 [they thrust not when he led them through the deserts &c] Another instance of allusion to the departure from Egypt in describing the gracious care and protection, which God vouchsafed to His people in their return from Babylon W Lenth

Before CHRIST about 712
22 There is no peace, saith the LORD,
unto the wicked

Chap 57

CHAP XLIX

1 Christ being sent to the Jews complaineth of them
5 He is sent to the Gentiles with gracious promises
19 God's love is perpetual to his church
21 The ample restoration of the church
22 The perpetual deliverance out of captivity

LISTEN, O isles, unto me, and hearken,
ye people, from far, The LORD hath
called me from the womb, from the bowels
of my mother hath he made mention of my
name

2 And he hath made my mouth like a
sharp sword, in the shadow of his hand
hath he hid me, and made me a polished
shaft, in his quiver hath he hid me,

3 And said unto me, Thou art my ser-
vant, O Israel, in whom I will be glorified

4 Then I said, I have laboured in vain,
I have spent my strength for nought, and
in vain yet surely my judgment is with
the LORD, and my work with my God

5 ¶ And now, saith the LORD that
formed me from the womb to be his ser-

22 There is no peace saith the Lord unto the wicked.] All the great promises which God has made to His Church, to His people, to the families or nations of His true worshippers are evidently to be so all along understood as that wicked persons, of whatever family nation or profession of religion they be shall be excluded from the benefit of those promises shall be cut off from God's people, and the good and righteous of all nations, from the east and from the west from the north and from the south shall be accepted in their stead Dr S Clarke See note at chap lvi 20

Chap XLIX ver 1 Listen O isles unto me and hearken ye people from far.] See note on chap xi 11 Hitherto the subject of the prophecy has been chiefly confined to the redemption from the captivity of Babylon, with strong intimations of a more important deliverance sometimes thrown in to the refutation of idolatry and the demonstration of the infinite power, wisdom and foreknowledge of God The character and office of the Messiah was exhibited in general terms at the beginning of chap xlii, but here He is introduced in person, declaring the full extent of His commission which is not only to restore the Israelites, and reconcile them to their Lord and Father from whom they had so often revolted but to be a light to lighten the Gentiles, to call them to the knowledge and obedience of the true God and to bring them to be one church together with the Israelites and to partake with them of the same common salvation procured for all by the great Redeemer and Reconciler of man to God Bp Ionth

2 And he hath made my mouth like a sharp sword, &c.] How exactly does this passage suit the Messiah, who is represented as having a sharp twoedged sword going out of His mouth, Rev 1 16 who is Himself the Word of God which "word is quick, and powerful and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow and is a discerner of the thoughts and intents of the heart" Hebr iv 12 See note on chap xi 4 This mighty agent and instrument of God Iud long up in store with Him and sealed up among His treasures, is at last revealed and produced by His power, and under His protection to execute His great and holy purposes, He is compared to a polished shaft stored in His

quiver, to bring Jacob again to him, ¶ Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength

6 And he said, ¶ It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth

7 Thus saith the LORD, the Redeemer of Israel, and his Holy One, ¶ to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee

8 Thus saith the LORD, ¶ In an acceptable time have I heard thee, and in a day of salvation have I helped thee and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages,

9 That thou mayest say to the prisoners, Go forth, to them that are in dark-

quiver for use in His due time The polished shaft denotes the efficacious word which is before represented by the sharp word The doctrine of the Gospel pierced the hearts of its hearers bringing into captivity every thought to the obedience of Christ The metaphor of the sword and the arrow is applied to powerful speech, is bold yet just it has been employed by the most ingenious heathen writers Bp Ionth

5 And said unto me Thou art my servant, O Israel in whom I will be glorified.] That by "Israel" in this place is not meant either Jacob or the people that came from him but the Messiah will be very evident from comparing what is said afterwards Bp Kidder

5 Though Israel be not gathered, yet shall I be glorious &c.] If we follow the reading given here in the text of our translation the sense is that although Christ's ministry be unsuccessful in gathering the Jews into the Church, yet the preaching of His Apostles should meet with better success among the Gentiles if we follow the reading of the margin, this verse and the next import, That God hath ordained Christ to be a light to the Gentiles as well as the glory of His people Israel Bp Ionth

7 — to him whom man despiseth, &c.] See notes on chap lvi 1, 3

— kings shall see and arise princes also shall worship &c.] See ver 23, chap lvi 15, Ps lxxii 10 11

8 — In an acceptable time have I heard thee &c.] These words, which are spoken to Christ in the person of God the Father, are applied by St Paul in the passage cited in the margin, to His members of the Church in Corinth, Thus says he, when the Gospel is imputed to you is your time which ye are concerned not to let slip The argument drawn from hence is, that when the grace of God is offered, we must be very diligent to lay hold of and improve it knowing, as we must, that this life is the utmost period of the day of grace, that the continuance of life is more uncertain and that we cannot be sure that God will extend to us the opportunities of grace so long as life does continue Dean Stiles

9 That thou mayest say to the prisoners, Go forth &c.] The "prisoners" here mentioned may be perhaps more particularly applied to the Jews, referring to the "heavy burden" of the Law which they that are in darkness to the Gentiles, who are described Ephes v 8, to have been "darkness itself both ex-

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Or That I will be glorified in the eyes of the LORD, and my God shall be my strength
Or It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth
Or Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee
Or In an acceptable time have I heard thee, and in a day of salvation have I helped thee and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages,
Or That thou mayest say to the prisoners, Go forth, to them that are in dark-

2 Cor 6
Or That thou mayest say to the prisoners, Go forth, to them that are in dark-

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ness, Shew yourselves They shall feed in the ways, and their pastures shall be in all high places

Rev 7 10

10 They shall not hunger nor thirst, neither shall the heat nor sun smite them for he that hath mercy on them shall lead them, even by the springs of water shall he guide them

11 And I will make all my mountains a way, and my highways shall be exalted

12 Behold, these shall come from far and, lo, these from the north and from the west, and these from the land of Sinim

13 ¶ Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains for the LORD hath comforted his people, and will have mercy upon his afflicted

14 But Zion said, The LORD hath forsaken me, and my LORD hath forgotten me

† 11 b
from her
in compass
um

15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee

16 Behold, I have graven thee upon the palms of my hands, thy walls are continually before me

17 Thy children shall make haste, thy destroyers and they that made thee waste shall go forth of thee

pressions however may well suit either, the phrase seems to be taken from the custom of liberating captives at the inauguration of kings. Those whom the Prophet has thus represented as captive rescued from bondage and darkness into the glorious light and liberty of the Gospel, he next exhibits under the emblem of a flock feeding at its leisure in secure pastures, guarded by its shepherd from the ill effects of the heat, and plentifully supplied with all necessary food, an emblem not unfrequently used (see chap xxx 24 25 xl 11) to shadow out the future situation of the Church of Christ, safe under the protection and watchful care of the great Shepherd of souls, and blessed with the ample opportunities of grace which God shall afford her, the Apostle St John (as referred to in the margin) applies the passage in this manner *Lyinga*

10 — and these from the land of Sinim] We have the same scene here as is told before us chap xliii 5 6, the restoration of the Jewish nation and gathering of God's elect from all parts of the world. Vulgate, instead of 'land of Sinim' renders 'the south country, which answers to the north before mentioned' *W. Louth* By 'from far, may possibly be meant from Babylon which being to the east, would answer to the west *Abp Secker* See chap xxxix 3 Jer v 15

As our translation gives it "Sinim may mean Pelusium in Egypt, called Sin Ezck xxx 15, the wilderness of Sin, Exod xvi 1 both which lay southward of Judea *W. Louth*

13 Sing, O heavens &c] See note on chap xlv 29

16 — I have graven thee upon the palms of my hands, thy walls are continually before me] An allusion to some practice common among the Jews at that time of making marks on their hands or arms by punctures on the skin, with some sort of representation of the city or temple, to shew their zeal and affection for it. The pilgrims at the Holy Sepulchre, as Maundrell tells us, get themselves marked in this manner, with what they call ensigns of Jerusalem, and this art is practised by travelling Jews all over the world at this day *Bp Louth* See note on chap xlv 5

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18 ¶ Lift up thine eyes round about, and behold all these gather themselves together, and come to thee As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doth

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me give place to me that I may dwell

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone, these, where had they been?

22 Thus saith the LORD God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders

† Heb
be com

23 And kings shall be thy nursing fathers, and thou shalt be queens thy nursing mothers they shall bow down to thee with their faces

† Heb
nursers
† Heb
princesses

17 — shall go forth of thee] Shall become thy offspring, shall proceed, spring, issue from thee, as thy children The accession of the Gentiles to the Church of God is considered as an addition made to the number of the family and children of Zion, see ver 21, 22 and chap lx 4 *Bp Louth* As the true religion had long been professed only by the Jews, and when explained to greater perfection was to be propagated from them through the earth, the conversion of the Gentiles is very deservedly reputed an accession to the Jews, and an engriftment upon their stock *Dr Berriman*

18 — thou shalt surely clothe thee with them all &c] As the Church is represented as Christ's bride, so this conversion both of Jews and Gentiles, may fitly be represented by the bride being adorned with all sorts of fine clothing or precious jewels, in order to her marriage, (Rev xiv 7, 8,) or entering upon her triumphant state *Dr Wells*

20, 21 The children which thou shalt have after thou hast lost the other &c] The Church is represented as lamenting the loss of her children, and wondering at a new and numerous offspring settled in their room The greatest part of the Jewish people were to fall by a deplorable apostasy (see chap x 20) but their defection was to be abundantly supplied by the accession of the Gentiles *Dr Berriman*

22 — and thy daughters shall be carried upon their shoulders] This custom is practised in the East to a great extent Dandin, in his voyage to mount Libanus tells us, that "being on horseback they carry their young children upon their shoulders with great dexterity. These children hold by the head of him who carries them, whether he be on horseback or on foot and do not hinder him from walking, or doing what he pleases *Fragments to Cabrit*

23 — shall bow down to thee with their face toward the earth, &c] It is well known, that expressions of submission homage, and reverence, always have been, and are still carried to a great degree of extravagance in the Eastern countries The kings of

^{Before} **CHRIST** ^{about 716.} ^{Psalm 72 9} *their face toward the earth, and 'look up the dust of thy feet, and thou shalt know that I am the LORD for they shall not be ashamed that wait for me*

^{† Heb} ^{th captivity} ^{of the just} ^{† Heb} ^{captivity} ²⁴ *Shall the prey be taken from the mighty, or † the lawful captive delivered?*
²⁵ *But thus saith the LORD, Even the † captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children*

²⁶ *And I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob*

^{Rev 14}
^{20 & 16 6}
^{|| Or}
^{new wine}

CHAP I

- 1 Christ sheweth that the dereliction of the Jews is not to be imputed to him, by his ability to save, 5 by his obedience in that work 7 and by his confidence in that assistance 10 An exhortation to trust in God, and not in ourselves

THUS saith the LORD, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold,

Persia never admitted any one to their presence without exacting this act of adoration: for that it was the proper term for it. *Bp Iowth* The whole passage here imports the assistance submission deference and veneration, that the Gentiles and their kings and queens should one day afford and pay to the Church of God. *Estimga* See notes on chap xiv 1 xlv 14

²⁴ *Shall the prey be taken from the mighty?* This is an objection urging the seeming impossibility of rescuing the Jews from so powerful an enemy as the Babylonish empire. God answers it in the next verse. *Bp Iowth*

²⁶ *And I will feed them that oppress thee with their own flesh &c* Those that are allied to us, by country or kindred, or any other relation, are called our own flesh. see *Judg ix 2 2 Sam v 1, Nehem v 5* So the phrase here imports that God will set these enemies of His people one against another, and make them kill and destroy each other, (see note on chap ix 20) Cyrus conquered a great many of the allies of the Babylonians, and made them serviceable in reducing Babylon itself. *Bp Iowth*

Chap I ver 1 — *Where is the bill of your mother's divorcement &c* Husbands, through moroseness or levity of temper, often sent bills of divorcement to their wives on slight occasions, & they were permitted to do by the Law of Moses, *Deut xxiv 1* And fathers being oppressed with debt, often sold their children, which they might do for a time till the year of release, *Exod xxi 1* That this was frequently practised appears from many passages in Scripture the persons and liberty of the children too were available for the debts of the father, see *2 Kings iv 1, Matt xxiii 15* They pay their debts in the East with their slaves and in many places with their children. *Chardin* *Bp Iowth* The covenant which God made with His people is commonly represented under the notion of a marriage contract, and in allusion to this, God demands of those who despaired of His mercy (we may compare chap xlv 14) to produce the bill of divorcement which He had given their mother. He, on the contrary, had ever been ready to receive her when she would return to Him from her idolatries and other iniquities, see *Jer*

^{Before} **CHRIST** ^{about 716.} *for your iniquities have ye sold yourselves, and for your transgressions is your mother put away*

² *Wherefore, when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst*

³ *I clothe the heavens with blackness, and I make sackcloth their covering*

⁴ *The LORD God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned*

⁵ *The LORD God hath opened mine ear, and I was not rebellious, neither turned away back*

⁶ *I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting*

⁷ *For the LORD God will help me; therefore shall I not be confounded: therefore*

in 1 He had no occasion to exercise the power of selling them: but as He tells them it was owing to their own sins that they were made slaves to other nations. *Bp Iowth* God indeed selleth us over to punishment, but not till we have first sold ourselves to sin: we first most unjustly sell away our souls, and then He most justly selleth away our bodies our liberty our peace &c I let us beware that, whatever way we do, we charge not God wrongfully, by making Him in the least degree the author of our sins, or so much as an accessory to our follies. *Bp Sanderson*

⁴ *The LORD God hath given me the tongue of the learned, &c* God the Father hath given to Me, the Messiah His eternal Word and Son, power to express Him fully into His people: that I should be able to speak comfortibly to the weary and distressed souls. He doth not intermit to furnish me continually with His good spirit. *Bp Hall*

⁶ — *and my cheeks to them that plucked off the hair* See *Bp Iowth's* note on chap vii 20

— *I hid not my face from shame and spitting* Another instance of the utmost contempt and detestation. It was ordered by the law of Moses, as a severe punishment, carrying with it a public disgrace, *Deut xxv 9* In the year 1744, when a rebel prisoner was brought before Nadir Shah's general Mir Hanway 1743, "the soldiers were ordered to spit in his face, in indignity of great antiquity in the East. Among the Medes it was highly offensive to spit in any one's presence, and so likewise among the Persians. Concerning modern nations, see the note on *Numb xii 14* If spitting in a person's presence was such an indignity as in those countries it appears to have been, how much more spitting in his face? See *Mark xiv 65, xv 19* *Bp Iowth, 2^d edition* This portion of Scripture contains an exact description of the barbarous indignities our blessed Saviour suffered, and looks more like a historical narration of facts already past, than a prediction of events several hundred years before they happened. We can have no doubt that the Prophet here personates the Messiah, nor, if we compare this account with that of our Lord's passion in the New Testament, that Jesus of Nazareth was that Messiah. *Dean Stanhope*

^{2 Numb 11}
^{chap 9 1}
^{1 I xod 1}
²¹
^{Josh 3 1}

^{Matth 11}
²⁸

^{John 14}
¹
^{Hebr 10}
^{&c}
^{Phil 2 8}
^{Matth 6}
^{67 & 68 26}

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Rom 8
5

Hch
17
must r,
W
17
17

fore have I set my face like a flint, and I know that I shall not be ashamed

8 ¹ He is near that justifieth me, who will contend with me? let us stand together who is ² mine adversary? let him come near to me

9 Behold the Lord God will help me, who is he that shall condemn me? lo, they all shall wax old as a garment, the moth shall eat them up

10 ¶ Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God

11 Behold, all ye that kindle a fire, that compass yourselves about with sparks walk in the light of your fire, and in the sparks that ye have kindled ¹² This shall ye have of mine hand, ye shall lie down in sorrow

1 John 9
3

CHAP LI

1 An exhortation, after the pattern of Abraham, to trust in Christ 3 by reason of his comfortable promises 4 of his righteous salvation 7 and man's mortality 9 Christ by his sanctified arm defendeth his from the fear of man 17 He bewaileth the afflictions of Jerusalem 21 and promiseth deliverance

HEARKEN to me, ye that follow after righteousness, ye that seek the Lord look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged

7, — therefore have I set my face like a flint.] Our blessed Saviour, having fixed His end, pursued it resolutely, upon all occasions bearing up against all temptation and opposition, becoming thereby to us an example of a true steady courage, and unshaken constancy of mind. *Bp. Brudford* Our Lord was an example of holiness and obedience set before us, and His sufferings in the pattern perfect had He lived in worldly prosperity, the poor and unfortunate would perhaps have upbraided the rich and prosperous for not following the copy, but would have thought their own hard circumstances a sufficient excuse for not attempting it. But, what picture is now left for any mortal? are we more wretched than our Master? are we poor and therefore discontented? Let us look to Him who had not where to lay His head, and yet paid a cheerful obedience to His God! *Bp. Sherlock*

8 He is near that justifieth me.] My God is with Me, yea, He is in Me, and one with Me and I with Him, so that I cannot but be borne out against all that shall stubbornly contend with Me. *Hall*

10 — that obeyeth the voice of his servant.] The Septuagint and Syriack have a rendering here, (merely pointing the Hebrew a little differently,) which gives a much more elegant turn and distribution to the sentence, Who is among you that feareth the Lord? Let him obey the voice of His servant. That walketh in darkness, and hath no light? Let him trust in the name of the Lord, &c. *Bp. Lowth*

11 Behold, all ye that kindle a fire, &c.] The fire of their own passions by the light of which they walk with satisfaction, is an image designed to express, in general, human devices and more worldly policy, exclusive of faith and trust in God, which though they flatter the authors for a while with pleasing expectations, and some appearance of success, shall in the end turn to their confusion. *Bp. Lowth*

2 Look unto Abraham your father, and unto Sarah that bare you for I called him alone, and blessed him, and increased him,

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3 For the Lord shall comfort Zion he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord, joy and gladness shall be found therein, thanksgiving, and the voice of melody

4 ¶ Hearken unto me, my people, and give ear unto me, O my nation for a law shall proceed from me, and I will make my judgment to rest for a light of the people

5 My righteousness is near, my salvation is gone forth, and mine arms shall judge the people, the isles shall wait upon me, and on mine arm shall they trust

6 Lift up your eyes to the heavens, and look upon the earth beneath for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner but my salvation shall be for ever, and my righteousness shall not be abolished

7 ¶ Hearken unto me, ye that know righteousness, the people in whose heart is my law, fear ye not the reproach of men, neither be ye afraid of their revilings

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool but my righteousness shall be for

[Chap LI ver 3 For the Lord shall comfort Zion &c.] When the Prophets have occasion to foretell the marvellous change to be effected in the moral world under the evangelical dispensation, they frequently borrow their idea from the history of that garden, in which innocence and felicity once dwelt together and which they represent as again springing up and blooming in the wilderness such joy and gladness, such thanksgiving and melody as described is taking place at the restitution of all things as were at their first creation, when the morning stars sang together and all the sons of God shouted for joy. Compare chap xli 19, xxxv 1. *Bp. Horne*

The first completion of this prophecy was in the restoration of the Jews from their Babylonish captivity but the promise ultimately and chiefly respects the Christian church which in this world sojourns in a wilderness, as the Israelites had done before they entered their promised land. But this wilderness is not without its comforts the righteous even in this world participate in that peace and joy in the Holy Ghost, which no man nor sufferings can take from them. In the future world their happiness shall be perfect and unmixed then the wilderness shall be turned into Eden and this desert into the garden of the Lord. Then shall we regain an happier paradise than that which we lost, all pains and tears will be succeeded by joy and gladness, and all sighing and sorrow by thanksgiving and the voice of melody. *Wagon*

4 — I will make my judgment to rest for a light.] Rather, To break forth for a light, the word in the original signifying both to rest, and to break forth. *W. Lowth*

5 My righteousness is near.] By "righteousness" is here meant the faithful completion of God's promises to deliver His people. *W. Lowth*

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ever, and my salvation from generation to generation

9 ¶ Awake, awake, put on strength, O arm of the Lord, awake, as in the ancient days, in the generations of old: but thou not it that hath cut Rahab, and wounded the dragon?

10 Art thou not it which hath dried the sea, the waters of the great deep, that hath made the depths of the sea a way for the ransomed to pass over?

11 Therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head: they shall obtain gladness and joy, and sorrow and mourning shall flee away.

12 I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass?

13 And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth, and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail

9 *Anale, awake, put on strength O arm of the Lord &c*] The Prophet by an elegant figure addresses himself to God to stir up His strength and exert it in behalf of His oppressed people. He delivered them in former time out of Egyptian bondage.

Rahab is another name for Egypt: see note at Ps lxxxvii. The dragon stands for Pharaoh. *H Louth*

11 — *the redeemed of the Lord shall return &c*] See notes on chap xxxv 10

12* *I even I am he that comforteth you &c*] If God be for us, who is he that can harm us? The first incursions of violence and oppression may surprise, but the longest continuance of it ought not to dishearten or deject: the infirmity of our flesh may excuse all sudden fears, but a continued and incessant fear (ver 1) is an indignity to God and argue a total defect of faith. To be afraid of man is idle and vain: to distrust the power and goodness of God is impious and profane. *Hogan*

1 — *and where is the fury of the oppressor?*] It is evermore at God's disposal, who sometimes has suffered it to touch the bodies of His servants, at other times has restrained it, and forbidden it to hurt the earth, or any inhabitant thereof. At all times faith and patience easily break it, and triumph over it: therefore let us fear it not. *Reading*

14 *The captive exile hasteneth that he may be loosed,*] Will quickly be delivered. *Bp Wilson* Rather render, 'He hasteneth (and he hath on with speed) who cometh to set free the captive,' that is, Christ, if understood of the temporal redemption from Babylon in the literal sense the Messiah. *Bp Louth* The connection of the next verse with this will better appear if we render there, 'For I am the Lord thy God, &c' *H Louth*

16 — *I have put my words in thy mouth &c*] I have made thee My oracle. This may be understood in a lower sense of Isaiah, but is chiefly meant of Christ. Compare chap lix 21, and the

15 But I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is his name. Before
CHRIST
about 71

16 And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

17 ¶ Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury, thou hast drunken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her among all the sons whom she hath brought forth, neither is there any that taketh her by the hand of all the sons that she hath brought up.

19 These two things are come unto thee, who shall be sorry for thee: desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee?

20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God.

21 ¶ Therefore hear now this, thou afflicted, and drunken, but not with wine.

22 Thus saith thy Lord the Lord, and thy God that pleadeth the cause, His peo-

passage referred to in the margin. *H Louth* See notes at those places

'Planting' or 'stretching out the heavens, &c' read at ver 13, (*Bp Louth*) and laying the foundations of the earth are expressions to be understood of God's intention of building and making Israel into a state and political world. *Jos Mede* See notes on chap xlii 13 xxxv 26. The words imply that new state of things which is called, chap lxxv 17, 'new heavens and a new earth.' *H Louth*

17 — *stand up, O Jerusalem, which hast drunk at the hand of thy Lord the cup of his fury*] The bold image of God's wrath, often employed by the sacred writers (see Ps lxxxv 8 Rev xiv 10,) is nowhere handled with greater force and abun- dantly than in this passage of Isaiah. It is called 'the cup of trembling,' is causing intoxication and stupefaction, and Jerusalem is represented in person as staggering under the effects of it destitute of that assistance which she might expect from her children (ver 18,) not one of them being able to support or to lead her. They object and amazedly look at the head of every street overwhelmed with the greatness of their distress like a wild beast entangled in a net, in vain struggling to rend it and extricate himself. This is poetry of the first order, sublimity of the highest proof. *Bp Louth*

19 *These two things are come unto thee, — desolation, and destruction, and the famine, and the sword*] That is, Desolation by famine, and destruction by the sword, taking the terms alternately of which form of construction there are many examples. See Cant i 5. *Bp Louth*

21 — *drunken, but not with wine*] It has been observed, that this expression means, not simply without wine, but much more than with wine. The Greek tragedian, Aeschylus, has the same expression thus translated, 'Intoxicate with passion, not with wine.' *Bp Louth* See notes on chap xxxix 9

Before
CHRIST
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ple, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury, thou shalt no more drink it again

23 But I will put it into the hand of them that afflict thee, which have said to thy soul, Bow down, that we may go over and thou hast laid thy body as the ground, and as the street, to them that went over

CHAP LII

1 Christ persuadeth the church to believe his free redemption, 7 to receive the ministers thereof, 9 to joy in the power thereof, 11 and to free themselves from bondage 13 Christ's kingdom shall be exalted

* Chap 51
1

AWAKE, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city for henceforth there shall no more come into thee the uncircumcised and the unclean

2 Shake thyself from the dust, arise, and sit down, O Jerusalem loose thyself from the bands of thy neck, O captive daughter of Zion

3 For thus saith the Lord, Ye have sold yourselves for nought, and ye shall be redeemed without money

4 For thus saith the Lord God, My people went down aforetime into ^b Egypt to sojourn there, and the Assyrian oppressed them without cause

* Gen 46
6

5 Now therefore, what have I here, saith the Lord, that my people is taken away

23 — Bow down, that we may go over] A very strong and expressive description of the insolent pride of Eastern conquerors which, though it may seem greatly exaggerated, yet hardly exceeds the strict truth See note on chap xlix 24, and Josh x 24 We are told, that the emperor Valerian, being taken prisoner by Sapor king of Persia, was commanded to bow himself down and offer his back, on which the Persian monarch set his foot, in order to mount his chariot, or his horse, whenever he had occasion Bp Lenth

Chap LII ver 1 Awake, awake, put on thy strength, O Zion &c] The Prophet congratulates Jerusalem upon her restoration after her captivity, and tells her how every thing about her would put on a new face upon that joyful occasion In which description he has plainly an eye to the renovation of the Church under the Gospel and speaking on the subject very naturally introduces the sufferings and humiliation of Christ, together with the glory that should accrue to Him, and the advantages which all true believers should receive W Lenth

2 — arise, and sit down,] The common manner of sitting in Eastern countries is upon the ground or floor To sit on high, on a chair or throne, is a posture of more than ordinary state Bp Lenth

7 How beautiful upon the mountains are the feet of him that bringeth good tidings,] An expression highly poetical for "How welcome is his arrival how agreeable are the tidings which he brings" The watchmen discover afar off on the mountains the messengers with the much wished-for news of the deliverance from Babylon, and immediately spread the joyful tidings, ver 8 Na-

for nought? they that rule over them make them to howl, saith the Lord, and my name continually every day is blasphemed

Before
CHRIST
about 712
1 Jer 19
20-23
Rom 1

6 Therefore my people shall know my name therefore they shall know in that day that I am he that doth speak behold, it is I

7 ¶ How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth

* N h 1 15
Rom 10
1

8 Thy watchmen shall lift up the voice, with the voice together shall they sing for they shall see eye to eye, when the Lord shall bring again Zion

9 ¶ Break forth into joy, sing together, ye waste places of Jerusalem for the Lord hath comforted his people, he hath redeemed Jerusalem

10 The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God

* Psal, 98
1
Luke 3 6

11 ¶ Depart ye, depart ye, go ye out from thence, touch no unclean thing, go ye out of the midst of her, be ye clean, that bear the vessels of the Lord

* 2 Cor 6
17
Rev 18 4

12 For ye shall not go out with haste, nor go by flight for the Lord will go before you, and the God of Israel will be your reward

* Heb
path r
up

him, who is generally supposed to have lived after Isaiah his taken from him this very pleasing image (see the margin) the imitation does not equal the beauty of the original but it may be observed, that Isaiah's subject is infinitely more interesting and more sublime Nahum denounces the destruction of the capital of the Assyrian empire the most formidable enemy of Judah Isaiah's ideas are in then full extent evangelical, and St Paul has applied the passage to the preaching of the Gospel see the margin Bp Lenth

The passage may be paraphrased thus How welcome and pleasing are the Prophets of God, who upon the mountains of Judea preach these glad tidings of peace and deliverance and how much more welcome are those evangelic teachers, that proclaim everlasting salvation to all believers Bp H H

10 — made bare his holy arm] See note at Ps lxxix 11

11 Depart ye, — touch no unclean thing] This admonition not to linger in Babylon is given chap xlviii 20, and repeated here, and by Jeremiah, chap 1 6 li 6 God's people and the priests especially, are, with allusion to the legal pollutions contracted by touching any thing unclean, commanded to keep themselves free from all manner of pollution The mystical sense of the command is extended by St Paul to all Christians and the passage applied by St John to the mystical Babylon see the margin W Lenth

12 For ye shall not go out with haste &c] Your fathers were thrust out of Egypt in haste, Exod xii 35, but now ye shall have sufficient notice, so as to purify and prepare yourselves and God shall be your guide and defence, like the pillar of the cloud, Exod xiv 19, 20 W Lenth

Before CHRIST about 712
10 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high

11 As many were astonished at thee, his visage was so marred more than any man, and his form more than the sons of men

12 So shall he sprinkle many nations, the kings shall shut their mouths at him for that which had not been told them shall they see, and that which they had not heard shall they consider

CHAP LIII

1 The prophet, complaining of incredulity excuseth the scandal of the cross & by the benefit of his passion 10 and the good success thereof

1 The subject of Isaiah's prophecy from the fortieth chapter inclusive, has hitherto been in general, the deliverance of the people of God. This includes in it three distinct parts, the deliverance of the Jews from the captivity of Babylon, the deliverance of the Gentiles from their miserable state of ignorance and idolatry, the deliverance of mankind from the captivity of sin and death. These subjects, however, have a close connexion with one another, Isaiah has handled them as a Prophet and a poet, he has allegorized the former and under the image of it has shadowed out the two latter, he has thrown them all together, has mixed one with another, has passed from this to that with rapid transitions, and has painted the whole with the strongest and boldest imagery. Hitherto they have been handled interchangeably and alternately. Babylon has been kept pretty much in sight, but here it is at once dropped, and hardly ever comes into sight again, the Prophet's views are almost wholly engrossed by the superior part of his subject. *Bp Lenth*

13 Behold, my servant shall deal prudently,] Or, shall prosper, as the margin reads, more agreeably to what follows. *W Lenth*

The state of Christ's exaltation is first mentioned here, but the next words shew that His suffering state was to precede in order of time, and the other to follow is the recompense and reward of His abasement, ver 14 15. *Dr Berriman*. The solemn administration of Christ's kingly office could not take place till the prophetic and priestly were discharged, the one, by teaching His people, and raising their afflictions and desires by the clearest revelation of happiness in a future state, the other, by making intercession for them by the atonement of bloody sacrifice, the sacrifice of Himself. This is plainly told us in the ensuing chapter, the twenty-second Psalm, and other prophecies of the Old Testament, which St Paul does in effect but expound in Heb ii 10 x 42 13, Phil ii 7—11. *Dean Stanhope*

How gracious was it in God to forewarn the world by the spirit of prophecy of the mean appearance of their Redeemer, that their faith might be armed against the reproach and contempt which attended His poverty, and the great scandal of His cross. In human reckoning a mean condition bespeaks a mean man, but here the case was otherwise, for when God had foretold the mean appearance of His Son, His poverty became a proof of His authority and the lowliness of His condition shewed the excellency of His person. *Bp Sherlock*

15 So shall he sprinkle many nations.] He shall purify whole nations by His blood, and present them holy to God, the expression allude to the legal sprinklings by which the people were sanctified, compare 1zek xxxvi 23 Heb ix 13, 14, 1 Pet i 2. *W Lenth*

—kings shall shut their mouths at him for that which had not been told them shall they see, &c.] Out of respect or fear of Him Gentile kings shall keep silence, and those kings and nations shall be instructed in such heavenly truths as human reason could never be able to discover, and they to whom no Prophets

Before CHRIST about 712
WHO hath believed our report? and to whom is the arm of the Lord revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground, he hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him

3 He is despised and rejected of men, a man of sorrows, and acquainted with grief, and he hid as it were our faces from him, he was despised, and we esteemed him not

4 Surely he hath borne our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted

were sent or promise made of a Saviour, shall consider and receive His doctrine. *Bp Chandler, W Lenth*

Chap I III The following chapter is so full a description of our blessed Saviour's sufferings, that it looks more like in history than a prophecy, and might with more reason be suspected to be a copy drawn from His life, than not to be a description of it. But this Scripture was in being long before our Lord was born, and was in the keeping of His enemies, of those who hated and despised Him, and at last put Him to a shameful death, and were at once the preservers and the fulfillers of the prophecy. *Bp Sherlock*. It is certain that both ancient and modern Jews interpret it of the Messiah. *Dean Alza*. The writers of the New Testament apply it to Christ, and the patrons of infidelity will in vain attempt to apply it to any other. *Dr Berriman*. It is so undeniably a proof of the truth of Christianity, that the bare reading of it and comparing it with the Gospel history, has converted some unbelievers, and brought them home to the faith and religion of Jesus Christ. *W Lenth, Wogan*

Ver 1 Who hath believed our report? and to whom is the arm of the Lord revealed?] Who of the Jews, when Christ comes shall believe this our report? even of them before whom the arm of the Lord, the virtue and power of God, is witnessed in His miracles? (so St John understands the phrase, in the passage referred to in the margin) the cause of so great unbelief follows, ver 2. *Bp Chandler*. It was the poverty and humility in which He came to visit us, so contrary to their proud and carnal conceits, that induced them to reject the Saviour, whom they were all along taught by their own Scriptures to expect for this being the season of His humiliation for our sins, He grew up, as Isaiah here describes Him, small and of no reputation from a family nearly extinct, like a tender plant springing unnoticed from its root hid in a barren and dry land, out of which nothing eminent was expected. In the manner of His appearance He had no form or comeliness, none of the advantages of worldly grandeur, no ornaments of state to set Him off, the image He met with from the world was even more discouraging than His poor and lowly appearance. He was despised, &c ver 3. *Bp Horne*

3 He is despised and rejected of men, a man of sorrows, &c.] Many prophecies relating to our Lord regard only particular actions and circumstances of His life, but this points at no single calamity that befell Him, but is a general description of His condition during His abode on earth. *Bp Sherlock*

—we hid as it were our faces from him,] Out of aversion or contempt. *W Lenth*. The margin reads, "He hid His face from us, mourners covered up the lower part of His face and then heads, 2 Sam xv 30, Ezek xxiv 17. *Bps Lenth and Chandler*

4 Surely he hath borne our griefs, and carried our sorrows.] The sense of these words is what St Peter expresses, "Who His own self bare our sins in His own body on the tree," 1 Pet ii 24, and the Apostle to the Hebrews, "Christ was once offered



From the *Blue Bible* in *Wag* taken to the *10* (Chapter 11)

171

THE MAN OF SORROWS

Isaiah 53:3

And as I told I told he is the only one in the Christian to be the Man of Sorrows

Before
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about 712

Or
tormented
Rom 4 2,

1 Cor 15

1 Pet 2 21

† Heb

bruise

† Heb hath

made the

iniquities of

us all to

spectum him

Matth 1

6 1 & 27 1

Mark 14

61 & 15 5

Acts 8 12

Or He

was taken

away by

distress and

judgment

but &c

† Heb was

the stroke

upon him

5 But he was ^a wounded for our transgressions, he was bruised for our iniquities the chastisement of our peace was upon him, and with his ^a stripes we are healed.

6 All we like sheep have gone astray, we have turned every one to his own way, and the LORD hath laid on him the iniquity of us all

7 He was oppressed, and he was afflicted, yet he opened not his mouth he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth

8 He was taken from prison and from judgment and who shall declare his generation? for he was cut off out of the land of the living for the transgression of my people he was he stricken

to bear the sins of many, Heb ix 28 St Matthew's meaning in the passage referred to in the margin, is, that Christ healed diseases in such a manner, that even in that sense also the words of Isaiah were literally verified Dr S Clarke Surely the griefs He bore, and the sorrows He carried, were not His own, but ours yet we, not considering for whom He suffered, did esteem Him the outcast of heaven and earth, stricken in judgment from above, smitten of God in His anger, and afflicted by His heavy displeasure * Bp Horne

5 — [the chastisement of our peace] By which our peace was effected Bp Lenth

6 — [hath laid on him the iniquity of us all] Alluding to the custom, in making atonement of laying hands on the head of the sacrifice Bp Wilson See this rite it once enjoined and interpreted in the law of the scape-goat, Levit xvi 21 22 Dean Stanhope

7 — [he's brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth] The liveliest portraiture of resigned innocence! Bp Horne So meek and passive a behaviour must be the result of the most perfect resignation, and altogether inconsistent with any measure of complaint or murmuring. This character accurately agrees only with the blessed Jesus, who was not more a lamb for sacrifice, than for innocence meekness, patience, and resignation Dr Berriman, Bp Chandler

8 [He was taken from prison and from judgment] We do not read that imprisonment was any part of Christ's sufferings * so the marginal reading is perhaps to be preferred or we may render, "by tyrannical oppression" W Lenth "By oppressive judgment Bp Lenth

— [who shall declare his generation?] The meaning is, that He was condemned to death although He was a Person of such high and unspeakable dignity, that neither men nor angels can declare the manner of His generation Bp Horne

9 — [he made his grave with the wicked and with the rich in his death] Some render, His grave was appointed with the wicked, but His sepulchre was with the rich W Lenth Our blessed Saviour's enemies designed Him the burial of a malefactor, yet it was brought to pass by the providence of God, that His dead body was buried "with the rich, in the rich man's tomb" and His burial was done with care and cost by persons of rank and quality This fully appears from the accounts of the Evangelists Bp Kidder

10 — [his soul an offering for sin,] These words plainly refer to the Mosaic institutions, which among the several sacrifices prescribed have provided one sort, which is peculiarly styled an offering or sacrifice for sin Dr Berriman All other sin offerings were only types and shadows of Christ's that which He offered, by offering Himself, was the substance, the true and real sacrifice

9 And he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth

10 Yet it pleased the LORD to bruise him, he hath put him to grief when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand

11 He shall see of the travail of his soul, and shall be satisfied by his knowledge shall my righteous servant justify many, for he shall bear their iniquities

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death and he was numbered with the transgressors,

Before
CHRIST
about 712

† Heb
death

1 1 1 2

22

1 John 3 5

Or

when his

soul shall

make an

offering

Mark 15

24

Luke

7

which expiated the sins of the world indeed the chief end of all the sacrifices of the Jews was to put them in mind of that which Christ was to offer for them, and so to give them occasion to exercise their faith and put their confidence in Him for pardon and salvation Bp Beveridge

— [he shall see his seed, he shall prolong his days and the pleasure of the Lord shall prosper in his hand] By His voluntary oblation of Himself He shall obtain a long race of disciples and subjects, and the whole scheme of Providence for the salvation of mankind shall be entirely committed to His management Bp Chandler

11 [He shall see of the travail of his soul, and shall be satisfied] He shall rejoice to find that His death and sufferings have been the means of saving so many W Lenth

— [by his knowledge shall my righteous servant justify many] That is Many shall be justified by the knowing of Him, which is the same thing with believing in Him, to which our justification is always ascribed in the New Testament Bp Beveridge

12 [Therefore will I divide him a portion with the great, &c] Therefore the multitudes of the nations are given Him for His inheritance, and the strong and mighty kingdoms of the world, rescued from the tyranny of Satan, shall become His Bp Horne. For some render, 'I will bestow many upon Him' and, 'He shall divide the spoils of the strong' W Lenth

— [he was numbered with the transgressors] — and made intercession for the transgressors] Our blessed Saviour's dying between thieves is here intimated Dean Alia (See the passages referred to in the margin) We find Him hanging upon the cross between two common robbers, groaning under the bitterest agonies of death, without pity or compassion, derided and insulted but neither the pains of the cross, nor those pangs which drew from Him that complaint, "My God, My God why hast thou forsaken Me" nor all the malice and scorn of the crucifiers, could make Him a moment forget His love and tenderness towards them with His latest breath He pleads their cause, excuses their weakness, and begs for their pardon, 'Father, forgive them, for they know not what they do' Bp Sherlock

The prophecy contained between the thirteenth verse inclusive of the fifty second chapter, and the conclusion of this, is perhaps the clearest and the strongest of all the prophecies of the Old Testament It is an advantage which it possesses, that it is intermixed with no other subject It is entire, separate, and uninterruptedly directed to one scene of things The application of it also to the evangelical history is plain and appropriate Here is no double sense no figurative language, but what is sufficiently intelligible to every reader of every country The obscurities, by which I mean the expressions that require a knowledge of local diction, and of local allusion, are few, and not of great importance Nor have I found that varieties of reading,

Before
CHRIST
about 712.
a Luke 28
54

and he bare the sin of many, and * made intercession for the transgressors

CHAP LIV

1 The prophet, for the comfort of the Gentiles, prophesieth the amplitude of their church 4 their safety 6 their certain deliverance out of affliction, 11 their fair edification, 15 and their sure preservation

Cal 127

SING, O barren, thou *that* didst not bear, break forth into singing, and cry aloud, thou *that* didst not travail with child for more *as* the children of the desolate than the children of the married wife, saith the Lord

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations spare not, lengthen thy cords, and strengthen thy stakes,

3 For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited

4 Fear not, for thou shalt not be ashamed neither be thou confounded, for thou shalt not be put to shame for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more

a Luke 1
82

5 For thy Maker *is* thine husband, the LORD of hosts *is* his name, and thy Re-

or a different construing of the original, produce any material alteration in the sense of the prophecy Archdeacon Paley

Let us, by a frequent perusal of this wonderful chapter, recollect our thoughts, and compose our spirits, and soften our hearts, and mortify our passions, and fix our affections on Him who loved us, and for our sakes fasted, and mourned, and wept, and lived poor, and died forsaken Bp Horne

Chap LIV In the foregoing chapter, the Prophet described the sufferings of Christ, here he prophesies of the increase and glory of the Church, to commence from the time of Christ's passion, but not to be completed till His second coming, and after the restoration of the Jews to God's favour W Lenth

Vcr 1 Sing, O barren &c] The Church of God under the Old Testament confined within the narrow bounds of the Jewish nation and still more so in respect of true believers, and which some times seemed to be deserted of God her husband, is the barren woman that did not bear, and was desolate, she is exhorted to rejoice, and express her joy in the strongest manner, on the reconciliation of her husband, (see vcr 6,) and on the accession of the Gentiles to her family See chap xix 20, 21 Bp Lenth

2 Enlarge the place of thy tent &c] The Prophet announces the conversion of the Gentiles, in words addressed to the Jewish church as the emblem of the Christian The allusion here is to the tabernacle, and the image presented is an enlargement of the sacred tent to contain new crowds of worshippers the stakes are to be driven deep and firm the cords lengthened and tightened, that the sides of the tent may be able to support the pressure of the multitudes within it see Gen ix 27, where Noah foretells the admission of worshippers of Japhet's stock into the tent of Shem (Bp Horsley) and see chap xxxiii 20 W Lenth

4 — for thou shalt forget the shame of thy youth] That is, the bondage of Egypt, thy widowhood, the captivity of Babylon Abp Secker

deemer the Holy One of Israel, The God of the whole earth shall he be called

Before
CHRIST
about 712.

6 For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God

7 For a small moment have I forsaken thee, but with great mercies will I gather thee

8 In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer

9 For this *is* as the waters of Noah Gen 9 11 unto me for *as* I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee

10 For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee

11 ¶ O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires 1 Chron. 29 2

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones

5 — thy Maker *is* thine husband,] Makers, Husband and Bp Wilson So it stands in the original, or, "Thy Maker *is* heve thee in marriage See notes at Gen 11, Eccles xii The mystery of the blessed Trinity is intimated, and in this place the term is to be understood of the Son in the communion of the Father and Holy Spirit. Vitrunga.

— the Holy One of Israel The God of the whole earth shall he be called] Jehovah is indeed the God of all the nations of the earth, the universal Father, whose tender mercies are over all His works but to the Jews for a time He was more peculiarly a God, inasmuch as He chose them to be the depositaries of the true religion, while the rest of mankind were sunk in the ignorance and abomination of idolatry Bp Horsley The time, it is here said is now coming, when He shall not be called the God of the Jews only, but also of the Gentiles Compare Zech xiv 9 Rom iii 29 W Lenth

6 — when thou wast refused,] After thou hast been, as it were, cast off by Him for a time Dr Wells

11 — behold, I will lay thy stones with fair colours, &c] This verse and the following may in a qualified sense be applied to the rebuilding of the city and temple after the captivity, but most probably have a farther meaning They seem to contain general images to express beauty, magnificence, purity, strength, and solidity, agreeably to the ideas of the Eastern nations See Job xiii 16, 17, and compare Rev xxi 18—21 W Lenth, Bp Lenth

The eleventh and twelfth verses may be thus paraphrased O thou, my poor distressed Church, which now seest no cause of joy or mitigation of thy sorrow, comfort thou thyself with the expectation of what blessings I have laid up for thee for, how despised never thou now seemest, I will exceedingly adorn and beautify thee And I will make the Evangelical Church far more glorious than that, which was under the law, there shall nothing be wanting that may set forth the beauty and majesty thereof, Bp Hall

Before
CHRIST
about 712
John 6
45

13 And all thy children *shall be* taught of the LORD, and great *shall be* the peace of thy children

14 In righteousness shalt thou be established thou shalt be far from oppression, for thou shalt not fear and from terror, for it shall not come near thee

15 Behold, they shall surely gather together, *but* not by me whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work, and I have created the waster to destroy

17 No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.

CHAP LV

1 The prophet, with the promises of Christ, calleth to faith, 6 and to repentance 8 The happy success of them that believe

* John 7
97

HO, every one that thirsteth, come ye to the waters, and he that hath no

13 And all thy children shall be taught of the Lord, and great shall be the peace of thy children] This teaching of God refers to the more plentiful instruction to be communicated to men in the days of the Messiah, whereby they were to be taught the will of God more fully and more plainly than in times past. This prediction of the communication of a greater measure of Divine knowledge, and larger effusion of the Divine Spirit upon the members of God's Church, is to be found in several places of the Prophets *Bp Bradford* The words of Isaiah here our blessed Saviour expressly applies to His followers; (see the passage referred to in the margin) With respect to the peace here promised, we know that the Governour of the world will make all things work together for the good of them that love Him, will direct us in all our doubts, comfort us in all our tribulations, supply all our wants, and in a little time will finish all our labours, and receive us to everlasting rest *Dr Woodward*

Chap LV ver 1 *Ho, every one that thirsteth, come ye to the waters, &c*] The Prophet publishes the free offers of grace by the Gospel the metaphor used here Christ Himself expounds to this sense, in the passage from St John referred to in the margin *W Lowth* See notes on chap xxxv 6, 7, xlv 3

It is one of "the sure mercies of Christ, that the fountain of His salvation, the means of His grace, are open to all ranks of people Poor as well as rich have access to the publick ordinances of the Church servants as well as masters have leisure once at least in seven days to attend upon them and he who is so indigent that he cannot purchase books, or so illiterate that he cannot read them, if he has but ears to hear and a heart to learn, may be fully acquainted here with the whole will of God, and obtain grace to deny all ungodliness and worldly lust, and to live soberly, righteously, and godly, in this present world *Reading* — *he that hath no money,*] No merits of his own *Bp Wilson* Who is humbled under the conscience of his own wants and unworthiness *Bp Hall*

2 — *for that which is not bread?*] Laterally, "for the no-bread *Bp Lowth* See note on chap x 15 For such knowledge as will not profit you. All pretences to religious knowledge,

money; come ye, buy, and eat, yea, come, buy wine and milk without money and without price

Before
CHRIST
about 712

2 Wherefore do ye spend money for ^{† Heb} that which is not bread and your labour ^{weigh} for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness

3 Incline your ear, and come unto me hear, and your soul shall live, and I will make an everlasting covenant with you, even the ^b sure mercies of David

^b Acts 13

4 Behold, I have given him for a witness to the people, a leader and commander to the people

5 Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel, for he hath glorified thee.

6 ¶ Seek ye the LORD while he may be found, call ye upon him while he is near

7 Let the wicked forsake his way, and ^{† Heb} the unrighteous man his thoughts and ^{the man of iniquity} let him return unto the LORD, and he will ^{† Heb} have mercy upon him, and to our God, ^{he will multiply to pardon} for [†] he will abundantly pardon

but such as proceed from God Himself, are vain and useless, they can neither instruct men in the truth, nor lead them to happiness the true knowledge of God and of happiness is afterwards denoted by "that which is good," and "fatness" *W Lowth* See note on chap xxv 6

3 — *even the sure mercies of David*] By these are meant those blessings for which Almighty God had engaged His truth, and of the full attainment of which David so often expresses his perfect confidence particularly that of an everlasting kingdom, to be continued to his posterity, which, having manifestly failed in the first and temporal sense, must have a second and more sublime one belonging to it, such as imports a spiritual and eternal kingdom accordingly the Apostle, in the passage referred to in the margin, observes, that the resurrection of Christ, with the peculiarity of returning no more to corruption, was punctually foretold in these words of Isaiah *Dean Stanhope*

4 *Behold, I have given him for a witness to the people*] (Christ, the Revealer of My will in the most eminent manner *Dr Wells* — *a leader*] The word in the original is the same that is applied to the Messiah by Daniel, ch ix. 25, 26, and rendered by our translators "Prince" The author of the first book of Chronicles, chap v 2, uses the same term, and there is little doubt but he had an eye to the same Person, whom he mentions as coming of the tribe of Judah *Dr Birrman*

6 *Seek ye the Lord while he may be found,*] The command here is general, imposed not only upon the Jews or the Gentiles, but upon all mankind *Bp Beveridge* Here Christ invites us all to a sincere repentance, and to accept of mercy while it is to be obtained "Now is the accepted time, now is the day of salvation" Grace is freely offered to all, all are called upon to come This is an act of infinite goodness, yet the words "while He may be found, and "while He is near, carry with them no small terror, as plainly intimating to us, that there is a time when He shall not be found, a day when He shall not be near "when the wicked shall call upon Him, but He will not answer, when they shall seek Him early, but they shall not find Him, Prov i 28 *Wogan*. See note on chap xlix 8

Before
CHRIST
about 712

8 ¶ For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands

13 Instead of the thorn shall come up the fig tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off

CHAP LVI

1 The prophet exhorteth to sanctification. 5 He promyseth it shall be general without respect of persons
9 He inveigheth against blind watchmen

¶ Or
equity

HUS saith the LORD, Keep ye judgment, and do justice for my salva-

8 For my thoughts are not your thoughts, &c.] My purposes in revealing the Gospel (try in them such marks of goodness and condescension in forgiving sins, (see ver 7) and of truth and faithfulness in fulfilling My promises, (see ver 10 11,) that they exceed the measures of human proceedings, as far as heaven is high above the earth W Louth

13 Instead of the thorn shall come up the fig tree, &c.] General poetical images, expressing a great and happy change for the better. The wilderness turned into a paradise: the desert of the Gentiles watered with the heavenly snow and rain, which fail not to have then due effect, and becoming fruitful in piety and righteousness or, as the Chaldee gives the moral sense of the emblem, (see note on chap xx 18,) 'Instead of the wicked shall arise the just, and instead of sinners such as tear to see. Compare chap xxxv 1, 2, xl 19 Bp Louth. See note on chap li 3

— and it shall be to the Lord for a name &c.] This change shall be to the everlasting praise of God, and for a memorial of His never failing goodness to the Church Bp Hall

Chap LVI ver 1 Thus saith the Lord, Keep ye judgment, and do justice &c.] True piety and honesty are the terms indispensably required of every one Jew as well as Gentile, to give him a claim to enjoy the happiness of the triumphant state of the Church on earth or the eternal happiness of heaven Dr Wells

2 — that keepeth the sabbath.] The sabbath was ordained as a sign or token of God's covenant with His people see Exodus xxxi 13, 1zek xx 12 Accordingly the observation of it was the distinguishing character of a Jew, as a worshipper of the true God, who created heaven and earth and instituted the sabbath, as a memorial of that creator W Louth. It is frequent in Scripture, by one religious duty to denote the whole of religion, and so the 'keeping of the sabbath' here may signify all duties relating to

tion is near to come, and my righteousness to be revealed

Before
CHRIST
about 712

2 Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 ¶ Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant,

5 Even unto them will I give in my house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant,

7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar, for mine house shall be called an house of prayer for all people

Chap 2 2
Marth 21
13
Mark 11
17
Luke
10

God, and, what follows, 'keeping his hand from doing any evil, those that refer to our neighbour Dr Wells

Neither let the son of the stranger, &c.] Two descriptions of persons are mentioned in this verse, strangers and eunuchs, who, looking to the economy of the Old Testament, (see Deut xxiii 1, 2, 3,) might expect they should have an inferior share in the kingdom of Christ. Viringa. God declares here that the Gentile should be accepted, under the Gospel dispensation, (the partition wall being broken down,) equally with the Jew, and that whereas eunuchs were formerly forbidden to 'enter into the congregation of the Lord,' the times were now coming, when those restraints should be taken off, the inward endowments of the soul be sufficient to give persons a title to the communion of saints, and their names be written in the book of life, a more lasting remembrance than posterity could entitle them to W Louth

7 — and make them joyful in my house of prayer.] They who truly love and fear God above all things find more joy and comfort in His house than any where else: the whole work of the place is delightful to them, the Spirit of God cooperating with them in it, and God never failing to perform His promise here made, to those who come to His house duly prepared, and keep their minds intent upon Him, and the duties there performed Bp Beveridge

— shall be called.] See note on chap ix 6

— an house of prayer for all people.] The temple was designed for other nations as well as the Jews to say their prayers in, at the first dedication by Solomon, (see 1 Kings viii 41, 42) though the number of proselytes was not considerable till the times of the second temple: this however, and the sacrifices above mentioned, are chiefly to be understood of the Christian worship, and the spiritual sacrifices of prayer and thanksgiving proper to it. The remark, 'that the Prophet uses such expressions, with

Before
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about 700
† Heb
to his ga-
thered

8 The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, † beside those that are gathered unto him

9 ¶ All ye beasts of the field, come to devour, yea, all ye beasts in the forest

10 His watchmen are blind they are all ignorant, they are all dumb dogs, they cannot bark, ‖ sleeping, lying down, loving to slumber

11 Yea, they are † greedy dogs which † can never have enough, and they are shepherds that cannot understand they all their own way, every one for his his quarter

ye, say they, I will fetch wine, I will fill ourselves with strong drink, morrow shall be as this day, and we are abundant

CHAP. LVII.

† blessed death of the righteous 9 God reproveth for their whorish idolatry 13 He giveth promises to the penitent

14 The righteous perisheth, and no man to heart and † merciful

taken from the usages of the idioms of the proph chap xix 19

Here manifestly

regarding chap

promises of

a transi-

o chap

the neg-

umb dogs,

and hypo-

upon the na-

of their city and

Romans compare

Jer xii 7 9, where he well explains this of Isaiah The same subject is continued in the next chapter, in which the charge of apostacy and corruption becomes more general Bp Lowth

10 His watchmen are blind &c] Jerusalem is here represented to the Prophet as trodden under foot, and plundered by the hostile nations round about her † This devastation he here sets forth under a proper metaphor He represents his people as a flock of sheep their rulers, both religious and civil, as shepherds, and their dogs set to watch the flock, and their enemies, who watched for their destruction, he resembles to wild beasts ravening after their prey And seeing how wretchedly the flock was guarded he cries out in an ecstatic manner, "O all ye beasts of the field, come, come, ye beasts of the forest, and devour Not that he desired this, but he knew it would be the consequence of what follows, for, says he, "those that should watch our flock are blind This is a warning to all spiritual watchmen, to discharge their trust faithfully, not to follow their own ways, and pursue their temporal gain, and ease, and safety, above all things, not to be silent when they ought to speak, not to shut their eyes when they should see for in so doing they will lose their own souls, as well as the souls of those committed to their charge Let us then beseech the universal Shepherd and Watchman, who never slumbereth nor sleepeth, to inspire all His ministers with a zeal for His glory, that they may constantly speak the truth, and boldly rebuke vice, after the example of our

men are taken away, none considering that the righteous is taken away ‖ from the evil to come.

2 He shall ‖ enter into peace they shall rest in their beds, each one walking ‖ in his uprightness.

3 ¶ But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood,

5 Enflaming yourselves ‖ with idols under every green tree, slaying the children in the valleys under the cliffs of the rock?

6 Among the smooth stones of the stream is thy portion, they, they are thy lot even to them hast thou poured a drink offering, thou hast offered a meat offering Should I receive comfort in these?

7 Upon a lofty and high mountain hast thou set thy bed even thither wentest thou up to offer sacrifice

8 Behind the doors also and the posts hast thou set up thy remembrance for

great Master, who kept back nothing of the Divine will from His people Reading

Chap LVII ver 1 *The righteous perisheth, and no man layeth it to heart &c*] The death of good Haeckia is probably denoted Dr Wells The Prophet complains of the general neglect of people, to consider the loss of good and useful men, is a presage of evil when God in mercy taketh away such, it should be a warning to us to look for evil to come Bp Sanderson

2 *He shall enter into peace*] The same sense is expressed at large, Gen xv 15 "Thou shalt go to thy fathers in peace Bp Lowth These words appear to be in allusion to the future state, what more natural signification have they than that expressed in the Book of Wisdom, chap iii 13, "The souls of the righteous are in the hand of God,—they are in peace" Dr S Clarke Thus is the happiness of heaven frequently described to us in Scripture, and certainly it is no small encouragement towards making us love religion, that it promiseth to us in the next life a freedom from all the evils and troubles of this Abp Tilloston

— *they shall rest in their beds &c*] As death is compared to sleep so is the grave to a bed See chap xiv 18 W Lowth

3 — *under every green tree, &c*] See note on chap i 29

— *slaying the children in the valleys*] Offering them in sacrifice to Moloch, a sin severely prohibited Lev xx 2 &c, yet much practised in the times of the idolatrous kings of Judah, 2 Kings xxiii 10, 2 Chron xxviii 3 The valley of Hinnom was chiefly noted for this inhuman practice, Jer vii 31 W Lowth

6 *Among the smooth stones &c*] Of the worship of rude stones consecrated, there are many testimonies of the ancients They are called "smooth stones," as being made smooth by the lapse of the stream Bp Hall Or by oil poured upon them, which was a frequent practice among the heathens W Lowth

7 *Upon a lofty and high mountain hast thou set thy bed even thither wentest thou up to offer sacrifice*] The bed here mentioned may most fitly be understood of such an one as was used at feasts, and was prepared for the entertainment which was made with part of the oblation W Lowth There is at the same time a continued allusion to the practice of an adulteress

8 *Behind the doors also and the posts hast thou set up thy remembrance*] That is, the image of their tutelary gods, or something

Before
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which is
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Or
living

thou hast discovered *thyself to another* than me, and art gone up, thou hast enlarged thy bed, and || made thee *a covenant* with them, thou lovedst their bed || where thou sawest st.

9 And || thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even* unto hell

10 Thou art wearied in the greatness of thy way, yet saidst thou not, There is no hope thou hast found the || life of thine hand, therefore thou wast not grieved

11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not?

12 I will declare thy righteousness, and thy works, for they shall not profit thee.

13 ¶ When thou criest, let thy companies deliver thee, but the wind shall carry them all away, vanity shall take *them* but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain,

14 And shall say, "Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people

15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also *that is* of a contrite and hum-

ble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones

16 For I will not contend for ever, neither will I be always wroth for the spirit should fail before me, and the souls *which* I have made.

17 For the iniquity of his covetousness was I wroth, and smote him I hid me, and was wroth, and he went on † frowardly in the way of his heart

18 I have seen his ways, and will heal him I will lead him also, and restore comforts unto him and to his mourners.

19 I create the fruit of the lips, *Peace*, peace to *him that is* far off, and to *him that is* near, saith the LORD, and I will heal him

20 But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt

21 ^a There is no peace, saith my God, ^b to the wicked

CHAP LVIII

1 The prophet, being sent to reprove hypocrisy, 3 expresseth a counterfeit fast and a true 8 He declareth what promises are due unto godliness, 13 and to the keeping of the sabbath

CRY † aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

dedicated to them, in direct opposition to the law of God, which commanded them to write upon the door posts of their house, and upon their gates, the words of God's law, Deut vi 9, xi 20 If they chose for them such a situation as more private, it was in defiance of a particular curse denounced, Deut xxvii 15 Bp Lowth

9 — *thou wentest to the king with ointment, &c.* See chap xxx 6 They courted the king of Egypt, or of Assyria, as best served their interest W Lowth Hosea reproaches the Israelites for the same practice, chap xii 1 It is well known that in all parts of the East whoever visits a great person must carry him a present Bp Lowth See note on 1 Sam ix 7

10 *Thou art wearied in the greatness of thy way, &c.* Thou hast tried all ways to save thyself from the evils that threaten thee with what pains didst thou court the favour of foreign princes! and to no purpose, yet thou didst not refrain "thou hast found the life of thine hand, that is, thou hast made a shift by these methods to support thyself for the present, therefore thou hast felt no remorse W Lowth, Bp. Wilson.

11 — *have not I held my peace even of old, and thou fearest me not?* That is, And therefore thou fearest Me not? Sinners take encouragement to continue in sin, from God's patience and long-suffering See Ps i 21, Eccles. viii 11 W Lowth

13 — *but he that putteth his trust in me shall possess the land.* To show the great goodness of God, it is usual with the Prophets to pass from denunciations of judgment to promises of mercy The promise here made was fulfilled literally to the Jews, who returned from the Babylonish captivity, but the spiritual and more important sense is the free grace of God, offering pardon and salvation to all that repent and believe in Christ. Wogan

15 — *with him also that is of a contrite and humble spirit, &c.* It is humility which brings down "the high and lofty One, that

inhabiteth eternity, to dwell amongst us, and conduct us through our pilgrimages of life to the lot of our inheritance to the mount of holiness here, of joy and happiness hereafter The corruption of nature, and perverse habits of sin, are the "stumbling-blocks (ver 14) in our way if these be "taken up, and removed by repentance toward God, and faith in our Lord Jesus Christ, we shall "possess the land, and inherit His holy mountain, that is, be true members of His Church upon earth, and receive the inheritance in His kingdom of heaven, which was promised us in our baptism Wogan

19 *I create the fruit of the lips,* The sacrifice of praise, saith St Paul, Heb xiii 15, "is the fruit of the lips God creates this fruit of the lips, by giving new subject and cause of thanksgiving by His mercies conferred on those among His people, who acknowledge and bewail their transgressions, and return to Him The great subject of thanksgiving is peace, reconciliation and pardon offered to them that are nigh, and to them that are afar off, not only to the Jew, but also to the Gentile, as St Paul more than once applies those terms, Eph ii 13, 17, see also Acts ii 39 Bp Lowth

20 — *the wicked are like the troubled sea, &c.* The wicked are represented here as full of uneasy and disquieting thoughts, they have no real comfort of mind from the pleasures of this world must necessarily want all effectual support under the many evils and calamities of life, and are troubled perpetually with the reproofs of conscience, and unwelcome thoughts of death Bp Pearson The impenitent and wicked are excluded from all share in the peace mentioned ver 19, that reconciliation and pardon which is promised to the penitent only The forty-eighth chapter ends with the same declaration as this, "There is no peace to the wicked" Bp Lowth See the notes there.

* Chap 40
3 & 62 10.

Before
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about 690.

† Heb
the way
away

^a Chap 48
^b 22

† Heb
with the
throat

Before
CHRIST
about 696

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3 ¶ Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.

5 Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?

6 Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest

the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8 ¶ Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.

9 Then shalt thou call, and the Lord shall answer, thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

10 And if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon day.

11 And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

12 And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations, and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

13 ¶ If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight,

Before
CHRIST
about 696

† Heb.
shall gather
thee up

† Heb.
thy soul

† Heb.
he or d
celve
Chap 61

¶ Or things
wherewith
ye fast
others
† Heb
griefs
¶ Or
ye fast not
at this day
¶ Jer 7
¶ Jer 16
24
¶ Or,
to afflict his
soul for a
day?

† Heb
the bundles
of the yoke
† Heb
broken
¶ Jer 18
7
¶ Or
afflicted

Chap LVIII ver 2 [yet they seek me daily,] To "seek God" is to "draw nigh" unto Him in His ordinances. IV God himself is commanded to shew the Jews especially their hypocrisy in drawing nigh to God with their bodies only. Bp Wilson

3 — wherefore have we afflicted our soul? By fasting and humiliation a phrase used particularly of the great day of expiation, Lev xvi 29, xxiii 27. W Lowth See notes on the former of these places

in the day of your fast ye find pleasure,] It appears that, instead of producing the right effect of humility and self denial, their fasting increased their pride, and inflamed, rather than subdued, their irregular lusts and passions. Wogan Travellers inform us, that in the Eastern countries Jews and Turks, upon their stated fasts, will keep the day strictly enough, but as soon as the stars appear, they fall to their viands, and abandon themselves to a mad kind of mirth the greatest part of the night. Reading

— and exact all your labours,] Meaning, the hardest labours, and most servile works. Bp Hall The intention of God, in directing His people to religious fasts, was not barely for their affliction in chastisement for their sins, but is principally intended for their amendment, not is the design of such a fast any way answered by an outward humiliation, but by an inward reformation, by the heart's being melted down, by true contrition and sincere sorrow for sin, into a right sense of religion, and softened to the impressions of humanity, good nature, and charity. See ver 6, 6, 7. Dr Delaney.

— ye fast for strife and debate, &c.] Your fasts have the appearance of devotion; but their true design is only to promote parties and contentions, and to oppress the innocent such was the fast of Ahab, which we read of 1 Kings xxi. 10. W Lowth

— to spread sackcloth and ashes under him? For his couch. Bp Lowth

7 — Hide not thyself from thine own flesh? From thy kindred and countryman. W. Lowth. See notes on chap. ix 20,

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xlx 26 Or, from thy fellow men All men are by the ordinance of God so incorporated together, that they are not only all "members of the same body," 1 Cor xii 12, (of the same civil body, as they are men, and of the same mystical body, as they are Christians,) but even "members one of another," Rom. xii. 5, Ephes. iv. 25. Bp Sanderson

8 Then shall thy light break forth as the morning,] That is, Thy low and afflicted condition shall be suddenly changed into an happy and glorious state "and thine health shall spring forth speedily," thou shalt be restored to thy former prosperity: "and thy righteousness shall go before thee," like a harbinger, to prepare the way to honour and esteem, as well as to shine before men for their example and the glory of God "and the glory of the Lord shall be thy reward," following thee in all thy ways, and, as it were, bringing up the rear, both to do thee honour, and to protect thee. W Lowth, Wogan

9. — the putting forth of the finger, and speaking vanity,] The first expression alludes to some gesture they used in conversation, whether of mocking or threatening: or it may signify an attempt towards invading the right of others. See chap. lix 3, Ps cxxv 3 "Vanity" here means falsehood and deceit. W Lowth

10 — if thou draw out thy soul &c.] The force of this expression is, to satisfy the hungry with all readiness and benevolence, agreeably to that of the Apostle, "God loveth a cheerful giver," 2 Cor. ix. 7; see also Rom. xii. 8 The Septuagint gives the sense more fully, "If thou give bread from thy soul" Pittinga A charitable temper is commonly expressed by a large soul, and the contrary disposition by a narrow one. W. Lowth.

13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, &c.] If thou abstain from following thy own ways and pleasure on the sabbath, which is dedicated to My service It appears from hence, that the precept of keeping the sabbath day holy did not signify merely a bodily rest, but implied also setting the day apart for the services of religion. See Jer xvii. 21, &c. W. Lowth.

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the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own words*:

* Deut 32
13

14 Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

1 The damnable nature of sin 3 The sins of the Jews
9 Calamity is for sin 16 Salvation is only of God
20 The covenant of the Redeemer.

* Numb 11
21
chap 50 2

BEHOOLD, the Lord's hand is not shortened, that it cannot save, neither is his ear heavy, that it cannot hear

2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear

|| Or,
have made
him hide
* Chap 1
15

3 For your hands are defiled with blood, and your fingers with iniquity, your lips have spoken lies, your tongue hath muttered perverseness

* Job 15 35
Ps 7 14

4 None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies, they conceive mischief, and bring forth iniquity.

|| Or
adders

5 They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

|| Or, that
which is
sprinkled as
as if there
brake out a
viper
* Job 8 14,
15

6 Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

* Prov 1,
16
Rom's 15

7 Their feet run to evil, and they make

haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.

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+ Heb
breaking
|| Or
16

8 The way of peace they know not, and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

9 Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness

10 We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the night, we are in desolate places as dead men.

11 We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and for our iniquities, we know them;

13 In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth, and he that departeth from evil maketh himself a prey: and the Lord saw it, and he was displeased, because that there was no judgment.

|| Or
as account
mind
+ Heb
it was
in his eyes

16 And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto

* Chap 6
5

Chap. LIX. The last chapter more particularly reprobated the hypocrisy of the Jews in pretending to make themselves accepted with God by fasting and outward humiliation without true repentance, while they continued to oppress the poor, and indulge their own passions and vices, with great promises however of God's favour on condition of their reformation. This chapter contains a more general reproof of their wickedness, bloodshed, violence, falsehood, injustice. At ver 9, they are introduced as making an ample confession of their sins, and deploring their wretched state in consequence of them. On this act of humiliation a promise is given that God, in His mercy and zeal for His people, will rescue them from this miserable condition, that the Redeemer will come like a mighty hero to deliver them, ver. 17, He will destroy His enemies; convert both Jews and Gentiles to Himself, and give them a new covenant, and a law, which shall never be abolished. Bp Lowth.

Ver 1, 2 Behold, the Lord's hand is not shortened, that it cannot save, &c. This seems to be, as it were, an answer to the cavils of the Jews, calling God's power in question because He did not deliver them from their enemies, as formerly W. Lowth.

5 They hatch cockatrice eggs, and weave the spider's web. Figurative expressions their villainous contrivances are compared to a cockatrice's eggs, which are both poison in themselves, and

when hatched produce a venomous serpent, and to a spider web, both for the artificial fineness of them, and for the purpose of ensnaring, for which they are intended. He goes on, ver 6 "Their webs shall not become garments" that is, though the contrivances are finely wrought, yet they are too thin and weak to be of any real advantage, and their works can neither cover nor defend them W. Lowth. And so do all the devices, which we are plaud in ourselves and others, as matters of great reach, and contrived with deep policy, resemble, agreeably to this comparison the Prophet, a spider's web; a thing of great curiosity to the eye spun of a fine and subtle thread, and in exact proportion, but no strength at all. Bp. Sanderson.

10 — in desolate places as dead men. We are banished from the world, as the dead that have no longer any portion in it. S. Ps. xlv. 10. W. Lowth.

16. And he saw that there was no man, and wondered that there was no intercessor. See note on chap. lxiii. 3, compare ch. lvi. 7, and Eccl. x. 30. W. Lowth.

The sins of men, and even of God's own people, (as they are described in the beginning of the chapter, and there acknowledged and confessed by the penitent members of the Church, ver. 1) were grown to so enormous a height, and so past all hope human means of reformation, that nothing less than the very at

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 him, and his righteousness, it sustained him.

17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.

18 According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

19 So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.

20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.

21 As for me, thus is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

CHAP. LX.

1 The glory of the church in the abundant access of the

of God, even His own Son, was able to apply the remedy. When He saw there was no man, no mere man, capable or qualified to risk his brother, or give to God a ransom for him, when He saw there was "no intercessor," not even among the angels, to mediate or undertake for mankind, then He Himself took it upon Him to execute the great design of saving man, and delivering him out of the hand of his wickedness. *Wright.*

20 And the Redeemer shall come to Zion, &c. This is expounded by St Paul of that general salvation of the Jewish nation which he assures us shall come to pass in the latter times: see the passage referred to in margin, and compare Obad. 17, 21. Ver 21 is to be understood of Christ, the great Prophet and Oracle of the Church, who came from heaven to declare unto us the whole counsel of God, and whom we are to hear and obey in all things. Compare chap 16, lxi. 1 *W Louth.*

— and unto them that turn from transgression in Jacob. Our translators have expressed the sense of the present reading of the Hebrew text; that of St. Paul, following the Septuagint, with which some other versions agree, "and shall turn away ungodliness from Jacob," Rom xl. 20. *By Louth.*

The first coming of the great Redeemer was to Zion; His second coming will be to the world in general. He came first to His church, to the lost sheep of the house of Israel, to His own people; but "His own" received Him not, because their deeds were evil. None received Him then, but those "that turned from transgression in Jacob;" nor can any receive Him now, but such as repent of their sins. Salvation must commence in this life. Jesus will be a Saviour to none hereafter, but those whom He first saves from sin here. He is a Redeemer to them only who turn from their transgressions. With them, and them alone, He ratifies and confirms His "covenant" of grace. To them only the Father gives of the "Spirit that is upon" His Son, the Spirit of adoption and grace. *Wright.*

Chap. LX. The subject of this chapter is the great increase and flourishing state of the Church of God by the conversion and

Gentiles, 15 and the great blessings after a short of-
 nation.

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ARISE, shine; for thy light is come, and the glory of the Lord is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

8 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

9 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee. thy sons shall come from far, and thy daughters shall be nursed at thy side.

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged, because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense, and they shall shew forth the praises of the Lord.

7 All the flocks of Kedar shall be ga-

Or, be enlightened for thy light cometh

Rev 21. 24

Chap 49 18

Or, none of the sea shall be turned toward thee
 Or, wealth

Chap 61 6

cession of the heathen nations to it, which is set forth in such ample and exalted terms, as plainly shew, that the full completion of this prophecy is reserved for future times. This subject is displayed in the most splendid colours, under a great variety of images highly poetical, designed to give a general idea of that perfect state of the Church, which we are taught to expect in the latter days. *By Louth.* It is agreeable to the custom of the times and countries in general, in which the Scriptures were written, and to the style and manner of Prophecy in particular, to abound with figurative schemes of speech: on such an occasion as the subject of this chapter presents, we are least of all to wonder at the boldest metaphors and descriptions, where the benefits spoken of are of so exalted a nature, as to make that pomp of expression the effect of necessity, which would on other occasions pass for artificial. Other benefits may be magnified above their just proportions; but no words can come up to the real dignity of these; and therefore the most magnificent descriptions, borrowed from objects familiar to our senses, do not adorn or exalt, but only speak of them in the most respectful manner that our capacities admit. *Dean Stanhope.*

Ver. 1. arise, shine, for thy light is come.] Light is the usual emblem of happiness, and darkness of affliction; Jerusalem is bid to arise, and give light to all about her, to communicate to others part of the honour and lustre which she had received from God, the true "Sun of Righteousness," Mal. iv. 2. *W Louth.*

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged.] Thy joy shall break out upon thee like an overflowing river, and the sudden transports of it shall produce an astonishment like that arising from fear; the effects of one passion are ascribed to another.

— the abundance of the sea shall be converted unto thee,] Those foreign nations, which were converted from thee by diverse ways. *By Hall.*

7 All the flocks of Kedar shall be gathered together unto thee, the flocks of Nebaioth shall follow thee. Kedar and Nebaioth were sons of Ishmael, and the latter was a son of Ephah. *By Hall.*

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thered together unto thee, the rams of Nebaioth shall minister unto thee they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8 Who are these that fly as a cloud, and as the doves to their windows?

Gal 4 26

9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee for in my wrath I smote thee, but in my favour have I had mercy on thee.

Rev 21 25

11 Therefore thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought

Or, wealth

12 For the nation and kingdom that will not serve thee shall perish, yea, those nations shall be utterly wasted

13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious

Rev 9 9

14 The sons also of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet, and

Midian Gen xxv 4 These people abounded in camels, and such beasts of burden, and their substance chiefly consisted in cattle, *W Lenth* What is said of the animals ministering and going up, *Vitrings* understands as implying, that they shall offer themselves voluntarily, which gives a very elegant and poetical turn to the image it being a general notion that prevailed with sacrificers among the heathen, that the victim's being brought without reluctance to the altar was a good omen, and the contrary a bad one *Bp. Lenth*

8 Who are these that fly as a cloud, and as the doves to their windows? A flock of birds resembles a dark cloud *W Lenth* The Prophet speaks of men's ready submission to the Gospel, and the great number of those that should come in upon the preaching of it *Abp. Pilkington* He alludes to the rapidity with which doves return to their habitations, considering also the purity and innocence of this bird to what can the elect of God be better compared, or the Church, than to the dove-cote? This is the force of the word translated "window" The Holy Spirit frequently uses this emblem, see Ps lxxviii 13, Hos xi. 11 *Vitrings*

9 Surely the isles shall wait for me, &c] By "the isles" are meant the heathen nations and their "waiting for" Christ expresses that readiness with which they entertained the Gospel when first preached to them, as if they had been long in expectation of it So Christ is said to be "the desire of all nations," Hag ii 7 *Wogan*

13 The glory of Lebanon shall come unto thee, &c] This expression denotes that all the cedars and other choice trees of Lebanon should contribute to the rebuilding and beautifying of

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they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.

15 Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations

16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty one of Jacob

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron I will also make thy officers peace, and thine exactors righteousness

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call thy walls Salvation, and thy gates Praise

19 The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee but the Lord shall be unto thee an everlasting light, and thy God thy glory.

Rev 21 21 & 22

20 Thy sun shall no more go down, neither shall thy moon withdraw itself for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also shall be all righteous they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified

22 A little one shall become a thousand, -

God's temple, which implies in a spiritual sense, that every thing should tend to adorn and render perfect the Church, which is called the house and building of God, 1 Tim iii 15, 1 Cor iii 9 *W Lenth*

I will make the place of my feet glorious] The temple of Jerusalem was called the house of God, and the place of His rest or residence His visible symbolical appearance, called by the Jews the Shechinah, was in the most holy place, between the wings of the cherubim above the ark This was considered as the throne of God, and the ark itself as His footstool see Ps xcix 5, 1 Chron xxviii 2 *Bp. Lenth*

14 The sons also of them that afflicted thee shall come bending unto thee, &c] See notes on chap xiv. 14, xlix 29

17 For brass I will bring gold, &c] As it is said of Solomon's times, that gold and silver were so plentiful, that there was no use of inferior metals, 1 Kings x. 21, 27, so, in pursuance of the same metaphor, the New Jerusalem is described, Rev xxi 18, as made of "pure gold." The Prophet adds here, that in those happy days, that golden age, as we say commonly, the very officers of the public revenues, and collectors of taxes, (a sort of men generally blamed as guilty of extortion and oppression, see Luke iii 13,) shall be lovers of peace, and observers of justice He goes on to describe complete security from all sort of violence, &c. and, ver 21, we read, "Thy people also shall be all righteous," such characters can belong only to the New Jerusalem. (*W. Lenth*) the description of which, Rev xxi 23, &c, is entirely taken from this chapter of Isaiah *Jos. Mede*

22 A little one shall become a thousand, and a small one a strong

Before / and a small one a strong nation: I the
CHRIS about 998 LORD will hasten it in his time.

CHAP. LXI

1 *The office of Christ* 4 *The forwardness, 7 and blessings of the faithful*

THE Spirit of the Lord God is upon me, because the LORD hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*.

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God, to comfort all that mourn,

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the

nation] The evangelical Prophet is very particular throughout this chapter in describing the sudden and mighty increase of Christianity, its triumphant progress through all nations, and its prevalence over all the other religions of the world, and this wonderful enlargement of it he takes occasion here to represent as so much the more admirable, on account of the small appearance it should make at first, and the slender and unpromising beginnings with which it should set out *Bp Atterbury* It is well known, by the instrumentality of how incompetent persons, a few fishermen, of no authority, address, or education, and in how short a compass of time, this great revolution, the greatest that ever was in the religious world, was effected In about forty years the Gospel was preached in almost every region of the world then known this speedy propagation of it could never have been effected by persons so unequal to the task, had not the same Divine Spirit who foretold it, assisted them in it, according to the promise here given, "I the Lord will hasten it in his time" *Bp Newton*

We see the truth of this prediction in the event. The Church, which was confined to a small spot, the land of Israel, is now become catholic, or universal, and in some measure hath "filled the whole earth, Dan. ii. 35, so that "a little one is become a thousand, and a small one a strong nation." But still this prophecy will not receive its final completion till the coming of that glorious kingdom, which we daily pray may come, when the will of our heavenly Father shall be done upon earth, as it is now in heaven. And O! let all, who look for these things, pray, that the Lord may "hasten it in His time," and with "the Spirit and the bride say, Come, and let him that heareth say, Come, and let him that is athirst come. Amen. Even so, come, Lord Jesus, come quickly," Rev. xii. 17, 20. Hogan

Chap LXI ver 1 *The Spirit of the Lord God is upon me, &c*] That these words are meant of Christ, He Himself declared, when, having read them in the synagogue at Nazareth, He said to those who heard them, "This day is this Scripture fulfilled in your ears" see Luke iv 21 *Bp Newbridge*

— the Lord hath anointed me.] See note on chap xlv 1.
— to preach good tidings unto the meek,] Or, "to the poor,"
as the word is rendered by the Septuagint, whom the Evangelists
follow. H. Lowth See notes on chap xi 4; xlv 6

This preaching to the poor was very different from the way of the Jewish doctors and teachers; they would scarce instruct any one but for great reward, the poorer sort they had in great contempt see John vii 48, 49. *Abp Tillotson.*

— to proclaim liberty to the captives, &c.] The proclaiming

planting of the LORD, that he might be glorified

¶ And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers,

6 But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God. ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. Chap 60

7 ¶ For your shame *ye shall have double,*
and *for* confusion they shall reioice in their
portion therefore in then land they shall
possess the double everlasting joy shall be
unto them.

8 For I the LORD love judgment, I hate robbery for burnt offering, and I will direct

of liberty to them that are bound, and the year of acceptance with the Lord, is a manifest allusion to the proclaiming of the year of jubilee, Lev xxv 9, &c, the year of general release, of debts and obligations, of bond men and women, of lands and possessions, which had been sold from the families and tribes to which they belonged. Our Saviour by applying this text to Himself, a text so manifestly relating to the institution above mentioned, plainly declares the typical design of that institution. *Bp Lowth*

3 — *beauty for ashes, &c*] A description of the change of habit and appearance that should take place in proportion to the change of circumstances. Whereas, whilst they were mourners, they used to put ashes on their heads, now they were to wear a crown or diadem, for the word rendered here "beauty," signifies an ornament proper to the head, and is so translated, Lzek xxiv 17. *W. Lowth*

— the garment of praise] Namely, the garment went to be used in tunes of thanksgiving to God Dr Wells.

6 But ye shall be named the Priests of the Lord &c.] If we suppose these words contain a peculiar promise to the Jews after their conversion, they import, that God will restore to them that honourable title of being a "kingdom of priests," formerly given to them, Exod xix 6, and some conceive the Jewish church to be represented in the Revelation by the "four and twenty elders, (alluding to the four and twenty courses of the priests,) "clothed in white raiment, (as priests,) and having on their heads crowns of gold, as advanced to a regal dignity, Rev iv 4 But this privilege of being "priests to God" does in some degree belong to all Christians; see 1 Pet. ii 5; especially when they shall come to be wholly free from the bondage of sin, and continually employed in God's service, Rev v. 10, xx 6. *W. Louth* See notes on chap lxvi 21

7 For your shame ye shall have double;] See note on chap

8 For I the Lord love judgment, I hate robbery for burnt offering.] To the tenour of the covenant, promised at the end of the verse, consisting of inward righteousness, (see Jer xxv 35,) God opposes the outward ceremonial service prescribed by the former covenant, which very often had no inward devotion accompanying it. *W Lenth* See notes on chap i. 11. God will not be pleased with the offerings of such as get riches by unlawful ways see Deut xxiii 18 Yet how common is this sin among Christians, who hope to sanctify their ill gotten wealth by dedicating a part of it to some pious use! But God will not be mocked *Bp Wilson*

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their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.

10 I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations.

CHAP. LXII.

1 The fervent desire of the prophet to confirm the church in God's promises 5 The office of the ministers (unto which they are invited) in preaching the gospel, 10 and preparing the people thereto

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and

9 And their seed shall be known among the Gentiles, &c.] They shall be acknowledged for God's ancient people, unto whom all the promises of the Gospel were made, and principally belong see Acts iii 25, xiii 46. They shall be esteemed as the first-born or elder brethren in the Church. *W. Lowth*

10 I will greatly rejoice in the Lord, &c.] The Jewish Church is here introduced as speaking, and returning her thanks to God for these great favours, that He hath advanced her and her sons to such honour after their dispersion, and made her thereby glorious in the eyes of the world. *W. Lowth* She who was formerly described as sitting on the ground, and bewailing her condition, now comes forward with a joyful and assured heart, arrayed in all the splendour of the sanctuary. *Vitruva* Allusion is made, as is evident from the marginal rendering, to the dress of the priesthood, of which so great was the magnificence, and so contrived and calculated were they, as Moses expresses it, "for glory and for beauty," that nothing can be imagined more striking, or to minds prepared, as those of the Jews were, to unite with this uncommon splendour the idea of the utmost sanctity, more awful, or more imposing. *Bp. Lowth*

[Chap. LXII ver 1 For Zion's sake will I not hold my peace.] Some interpreters have thought that the Prophet does not speak here in his own person, as our argument has it, but that God is the speaker, and professes His constant anxiety for His people, or that the Messiah declares that He will never cease interceding with God, till the redemption of Israel be brought to pass. *Edit*

2 — thou shalt be called by a new name.] To "be called" signifies, in the sacred dialect, "to be;" (see notes on chap. ix. 6,) and the "new name" here promised implies a new condition, a change for the better. No particular name is pointed to; several appropriate to the altered state of Jerusalem are to be met with in

thou shalt be called by a new name, which the mouth of the Lord shall name. Before
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3 Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God

4 Thou shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.

5 ¶ For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee

6 I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence,

7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

8 The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy coin to be meat for thine enemies, and the sons of the stranger shall not drink thy wine, for the which thou hast laboured

9 But they that have gathered it shall eat it, and praise the Lord, and they that have brought it together shall drink it in the courts of my holiness

the prophecies (see ver 4, 12 of this chapter) compare Rev. ii 17, iii 12. *Vitruva*

5 — so shall thy sons marry thee.] The word translated "thy sons," has been wrongly pointed by the Masoretes, and should rather be rendered "thy Restorer." The passage, thus corrected will stand, "As a young man marrieth a virgin, so shall thy Restorer wed thee;" which corresponds exactly with what follows: "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." *Bp. Lowth.*

6 [I have set watchmen &c. — ye that mention the Lord keep not silence.] The faithful, in particular the Priests and Levites, are exhorted by the Prophet to beseech God with unremitting importunity to hasten the redemption of Zion. The image taken from the temple service, in which there was appointed constant watch, 1 Chron. ix 33, see Ps. cxxxiv. *Bp. Lowth* The margin gives it here, "the Lord's remembrancers," it alludes to the office of the Priests and Levites, and their daily prayers for the welfare of the Church. The Scripture elsewhere speaks of God after the manner of men, as one that may be overcome by importunity, see Luke xi 8, 9, xiii 5, 6, 7. *W. Lowth.* See note on Gen. vi 6.

8 The Lord hath sworn by his right hand, &c.] What assurance could be more strong or satisfactory? God, as He cannot swear by any greater, swears by Himself, (Heb. vi 13,) and His own Divine attributes: when this expression is used, some immutable decree of the Divine counsel follows, it is done in condescension to man's limited understanding, and as an assurance to the weakness of his faith. *Vitruva*

9 But they that have gathered it shall eat it, and praise the Lord; &c.] The expressions here allude to the ordinances of the law, which required the people to spend their firstfruits, and other hallowed things, at the temple, in grateful acknowledgment to God for His blessings. *W. Lowth.*

Hos. i 10
1 Pet. i 10

|| That is,
My delight,
in her
|| That is,
Married

† Heb
with the joy
of the
bridegroom

|| Or
ye that are
the LORD's
remem-
brancers
† Heb
silence

† Heb
If I live,
&c.

† Heb
decketh as a
priest

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CHRIST
about 696

Chap 40
J & 57 14

Zech 9 9
Matth 21 5
John 12 16
Chap 40

Or,
compence

10 ¶ Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway, gather out the stones, lift up a standard for the people

11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh, behold, his reward is with him, and his work before him

12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken

CHAP. LXIII

1 Christ sheweth who he is, 2 what his victory over his enemies, 7 and what his mercy towards his church 10 In his just wrath he remembereth his free mercy 13 The church in their prayer, 17 and complaint, profess their faith

WHO is this that cometh from Edom, with dyed garments from Bozrah? this, that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save

2 Wherefore art thou red in thine ap-

† Heb
d chad

Rev 19
11

Chap LXIII ver 1 *Who is this that cometh from Edom, &c*] The Prophet introduces some person, whether himself in vision or another (St Jerome fancies the angels,) wondering at an object which presents itself. This object is a Conquerour returning bloody from battle of whom by way of dialogue, and in answer to the questions, who He is, and why so habited, an account is given, representing a mighty victory, obtained with much blood and slaughter won by the powerful but single arm of this mighty Warrior, by which a total rout was given to His adversaries, at a time, when, if He had not interposed, no other was disposed, no other able, to have quelled the outrage and havoc which they were making. His stained garments demonstrate the sharpness of the engagement, as His mien and manner of approach denote the invincible greatness of His strength

In this description we have represented the hardships and the success of that combat with the enemies of our souls, by which Christ brought salvation to mankind, vanquishing sin and death, wresting the prey out of the hands of Satan, and, as the Apostle expresses it, "having spoiled principalities and powers, triumphing over them in His cross, *Deus Stanhope* It is Christ that is thus magnificently described, returning to His capital, from the land of the enemy, after His passion *Ep Horne* His "coming from Idom is His rising from the dead, His return "from Bozrah His coming back, having vanquished hell Idumea standing for the kingdom of darkness and death, and Bozrah (the strong city of Idom) for the seat of the prince of darkness, agreeably to the custom, so familiar with the Prophets, of putting the sworn enemies of the commonwealth of Israel to express the mortal and immortal enemies of the souls of God's people *Ep. Andrewes*

Guided partly by the passage from the Revelation referred to in the margin, as well as by chap. xxiiv and lxx, other commentators have expounded this prophecy of a still future deliverance of the Church from her enemies, like that foretold in *Ezek xxxviii*, and *Rev xx*. *Ep. Lowth* inclines to this interpretation, remarking, that he knows of no event in history, to which from its importance and circumstances it can be applied, unless perhaps to the destruction of Jerusalem and the Jewish polity, which in the Gospel is called the coming of Christ, and the days of vengeance, *Matth. xvi. 28, Luke. xxi. 32*. And *Vitrung* observes, that the great Personage here introduced is described, not as a sufferer, but as an agent, sprinkled not with His own

parel, and thy garments like him that treadeth in the winevat

Before
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about 698

3 I have trodden the winepress alone and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and then blood shall be sprinkled upon my garments, and I will stain all my raiment

4 For the day of vengeance is in mine heart, and the year of my redeemed is come

5 And I looked, and there was none to help, and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth

7 ¶ I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath

Chap 31

Chap 57
16

blood, but with that of His enemies, and in the act, not of appeasing the wrath of God for the sins of His elect, but of executing it in the punishment of His enemies. The Church, however, by introducing it into her service for the Monday before Easter, appears to have considered this emblematic vision as applying to the death and passion of our blessed Saviour, whereby He trod the winepress of the Divine wrath alone, by the shedding of His own precious blood, and thus overcame the power of Satan *Edm*

5 — *I wondered that there was none to uphold therefore mine own arm brought salvation &c*] I acted as one that looked for a while to see if any one of My people could find out human means to help and deliver them from the utter ruin they were likely to fall into but after it was manifest, that no human succour was to be had, I was resolved to vindicate My own honour, and My zeal and concern for My people made Me go through with the undertaking, in spite of all opposition compare *Zech. viii 2 Dr Wells, W Lowth*

6 *And I will tread down the people &c*] Rather read with the Septuagint and Vulgate, "I have trod down, &c" and so for the following sentences in this verse *W Lowth, Ep. Lowth, Vitrung* — and make them drunk in my fury.] Gods judgments are often represented by a cup of intoxicating liquor, because they astonish men, and bereave them of their usual discretion. *W Lowth* See notes on chap h 17, *Jer. xxv. 13*

7 *I will mention the lovingkindnesses of the Lord, &c.*] The remaining part of this chapter, with the whole chapter following, contains a penitential confession and supplication of the Israelites in their present state of dispersion, in which they have so long marvellously subsisted, and still continue to subsist, as a people, cast out of their country, without any proper form of civil polity or religious worship, their temple destroyed, their city desolated and lost to them, and their whole nation scattered over the face of the earth, apparently deserted and cast off by the God of their fathers, as no longer His peculiar people. They begin with acknowledging God's great mercies and favours to their nation, and the ungrateful returns on their part, that by their disobedience they had forfeited the protection of God, and caused Him to become their adversary: the Prophet represents them, induced by the memory of the great things God had done for them, as addressing their humble supplication for the renewal

CHRIST bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

8 For he said, Surely they *are* my people, children *that* will not lie so he was their Saviour.

9 In all their affliction he was afflicted, and the angel of his presence saved *them* in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old.

10 ¶ But they *rebelled*, and vexed his holy Spirit therefore he was turned to be their enemy, *and* he fought against them

11 Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that brought them up out of the sea with the *shepherd* of his flock? where *is* he that put his holy Spirit within him?

12 That led them by the right hand of Moses with his glorious arm, *dividing* the water before them, to make himself an everlasting name?

13 That led them through the deep, as an horse in the wilderness, *that* they should not stumble?

14 As a beast goeth down into the valley, the Spirit of the LORD caused him to

rest: so didst thou lead thy people, to make thyself a glorious name.

15 ¶ Look down from heaven, and behold from the habitation of thy holiness and of thy glory where *is* thy zeal and thy strength, *the* sounding of thy bowels and of thy mercies toward *me*? are they restrained?

16 Doubtless thou *art* our father, though Abraham be ignorant of us, and Israel acknowledge us not thou, O LORD, *art* our father, *our* redeemer, thy name *is* from everlasting

17 ¶ O LORD, why hast thou made us to err from thy ways, *and* hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance

18 The people of thy holiness have possessed *it* but a little while our adversaries have trodden down thy sanctuary.

19 We are *thine* thou never barest rule over them, *they* were not called by thy name

CHAP LXIV

1 The church prayeth for the illustration of God's power
5 Celebrating God's mercy, it maketh confession of their natural corruptions 9 It complaineth of their affliction

of His mercies they beseech Him to regard them in consideration of His former lovingkindness, confess their own wickedness and hardness of heart, acknowledge Him for their Father and Creator, intreat His forgiveness, and deplore their miserable condition *Bp Lenth*

9 — the angel of his presence saved them] The Angel who conducted the Israelites by the pillar of cloud and of fire was no other than the Logos, or second Person of the blessed Trinity, this divine Person is sometimes called an Angel, as Exod xiv 19, but at others the incommunicable name of Jehovah is given to Him see note on Exod. xiii 21 *W Lenth*

Concerning the Person, here called "the Angel of God's presence," see Exod iii 2, 6, xiii 21, xiv 19, xlii 20, 21, Judges xiii 18, compared with Is ix 6, Zech xii 8, and Mal iii 1 In this last passage from Malachi it is plain, that "the Messenger, or Angel of the covenant, the covenant of grace, was no other than Christ, and as allusion is made to the same Person in all the other passages before mentioned, and in the words of Isaiah in the text, it follows that He, who appeared to Moses, He who was seen by Manoah, He who was spoken of by Zechariah, He whom Isaiah describes as saving and redeeming Israel, must also be Christ In the language of the Prophet, Christ is styled "the Angel of God's presence," but mark the authority and dignity of His person, sometimes He is called "Wonderful," sometimes the Lord, sometimes He is said to have "the name of God in Him" and sometimes He is styled "God." He, therefore, to whom such appellations are given, can be no created being He must be the eternal Son of God He must be "the Word of God," by whom God speaks to mankind, He must be the same that "was in the beginning with God, and was God," the same "by whom all things were created," the same who was made man, the same who redeemed us, the same who ever liveth to make intercession for us *Bp Huntingford*

— in his love and in his pity he redeemed them, and he bare them, &c] If Isaiah found it reasonable, in terms so affectionate, to magnify the deliverance of God's people out of Egypt, and their

settlement in the promised land, how insensible are they who read and hear of the release from a heavier tyranny, the destruction of the spiritual Pharaoh, the passage into the true and heavenly Canaan, opened at the expense of our Leader's own life, without impressions as grateful as human hearts can admit! And if he confess, that, after all the extraordinary appearances of Almighty God in their behalf, His people's disobedient behaviour turned Him to be their enemy, how greatly ought we to fear how carefully to avoid any unworthy returns to One who hath loved us so tenderly, which may justly alienate His affection from us, and be at once our eternal ruin and reproach" *Dean Stanhope*

13 — that they should not stumble?] That is, without obstacle *Bp Lenth* The progress of the Israelites through the Red sea is compared here, for its freedom, to that of a course in a country where there are the fewest impediments, and the safety of which might appear an hazardous passage, and the security to which it led, to cattle going to pasture *W Lenth*

16 Doubtless thou art our father, &c] However we have made ourselves by our sins unworthy to be owned by our father Abraham, yet do not Thou cast us utterly off from the benefit of the covenant, which Thou madest with him and his seed *Bp Hall*

17 O Lord, why hast thou made us to err from thy ways,] The sense of this passage would have been more truly expressed, and the words as grammatically rendered, "why hast Thou suffered us to err" It is a pathetic expostulation with Almighty God, begging of Him to return to His sinful people, to convert and heal them *Dr Waterland*

18 The people of thy holiness have possessed it but a little while &c] The Prophet says, "a little while," in comparison of God's promise, which, as the Jews commonly understood it, gave them the possession of Canaan for ever: see Gen xvii 8 If we understand what follows of the devastation made by the Romans under Titus, and by the Mahometans since, the phrase is exactly parallel to the words of Christ, Luke xiii 24, "Jerusalem shall be trodden down of the Gentiles" *W Lenth*

Before
CHRIST
about 693.

OH that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,

† Heb
the fire of
endings

2 As when † the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!

3 When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.

1 Cor 2 9
Psalm 31 19
Or
men (1 Cor)
behold thee
which do, th
no for him
at

4 For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him

5 Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth, for we have sinned in those is continuance, and we shall be saved

6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf, and our iniquities, like the wind, have taken us away

Pal 90
5 6

7 And there is none that calleth upon thy name, that stirreth up himself to take hold of thee for thou hast hid thy face from us, and hast † consumed us, because of our iniquities.

† Heb
melted

Chap LXIV ver 4 — *men have not heard &c*] St Paul's teaching of God's extraordinary mercy in sending His Son into the world, and that wonderful manifestation of God in the flesh, by the Gospel, not to the Jews only, but to the Gentiles also, which he calls a mystery that had been hidden from the princes of the world, (ites this passage from Isaiah: see the margin.) The Apostle indeed applies the passage to the mystery of Christ's incarnation, as if it were the primary and more immediate sense of the prophecy. But as the coming of Christ in the flesh is the foundation of all God's blessings to mankind, the words, both in the Prophet and in the Apostle, are generally understood of the future and ultimate happy effects of the Divine mercy in the state of glory, and those joys and felicities of heaven, which are prepared and reserved for them that love God, and "wait for Him" *Wogan*

5 *I thou meetest him that rejoiceth and worketh righteousness,*] That is, I thou preventest with Thy blessings him that rejoices to work righteousness. *Dr Wells*

— *behold, thou art wroth for we have sinned in those is continuance, and we shall be saved*] We have been guilty of great offences, but Thy mercies endure for ever, and Thy gracious promises are still the same see Mal iii 6 The pronoun *those* refers to God's ways, by which we may understand, not only His laws, but likewise the dispensations of His providence *W Louth*

6 *But we are all as an unclean thing, &c.*] In this confession which the holy Prophet makes of the sins of the people, we see, not only the corrupted and degenerate state of the Jewish Church at that time, but what that temper and true spirit of piety is, which rules in good men. Such likewise was the behaviour of David and other worthies in the Old Testament, and of St Paul and other good men in the New they assumed to themselves the characters, not of saints, but of sinners, they gloried not in their perfection, but confessed their sins and unworthiness. *Wogan*

10 *Thy holy cities are a wilderness,*] Some refer this expres-

Vol II

8 But now, O LORD, thou art our father, we are the clay, and thou our potter; and we, all are the work of thy hand.

Before
CHRIST
about 693.

9 ¶ Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.

10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation

11 Our holy and our beautiful house, where our fathers praised thee, is burned up with fire and all our pleasant things are laid waste

12 Wilt thou refrain thyself for these things, O LORD? wilt thou hold thy peace, and afflict us very sore?

CHAP LXV

1 The calling of the Gentiles 2 The Jews, for their incredulity, idolatry, and hypocrisy, are rejected 8 A remnant shall be saved 11 Judgments on the unclean, and blessings on the godly 17 The blessed state of the new Jerusalem

I' AM sought of them that asked not for me, I am found of them that sought me not I said, Behold me, behold me, unto a nation that was not called by my name

Rom 9
24 25 26
& 10 20
Ephes 2
12

2 I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts,

sion to all the cities of Judah, but the metropolis only was properly and especially "the holy city" see chap liii 1 This was divided into the upper and lower city see note on chap xxii 1 *Vitranga, W Louth*

11 *Our holy and our beautiful house, — is burned up with fire*] See our Saviour's prediction of the destruction of the temple, Matt xxiv 2 *W Louth*

St Jerome, and several other learned men, understood this chapter as a prayer for the manifestation of the Messiah To Him indeed every part of it will, upon examination, be found very applicable, especially the fourth verse, which is applied by St Paul to the times of Christ, and which has been already verified by Him in some degree, but will be more perfectly fulfilled at His second appearing, when He shall bow the heavens, and come down in the glory of His Father with the holy angels, to judge the quick and the dead; and shall raise His servants out of the corrupt dust of the earth, and give them bodies like His own glorious body, and shall cause them to ascend with Him into those immortal joys and pleasures which we have not at present tongues to express, nor thoughts to conceive, where He now liveth and reigneth, with the Father and the Holy Ghost, God blessed for evermore *Reading*

Chap LXV This chapter contains a defence of God's proceedings in regard to the Jews, with reference to their complaint in the preceding chapter God is introduced declaring that He had called the Gentiles, though they had not sought Him, and had rejected His own people for their refusal to attend to His repeated call, for their obstinate disobedience, their idolatrous practices, and detestable hypocrisy that nevertheless He would not destroy them all, but would preserve a remnant, to whom He would make good His ancient promises. Severe punishments are threatened to the apostates, and great rewards are promised to the obedient, in a future flourishing state of the Church *Bp. Louth*

Before
CHRIST
about 698

† Heb
upon breaks

|| Or
pieces

|| Or
anger

8 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense † upon altars of brick;

4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and || broth of abominable things is in their vessels;

5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my || nose, a fire that burneth all the day.

6 Behold, it is written before me. I will not keep silence, but will recompense, even recompense into their bosom,

7 Your iniquities, and the iniquities of your fathers together, saith the Lord, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

8 ¶ Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountain: and mine elect shall inherit it, and my servants shall dwell there.

10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the

herds to lie down in, for my people that have sought me. Before
CHRIST
about 698.

11 ¶ But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number. Or, God
Or, a m.

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer, when I spake, ye did not hear, but did evil before mine eyes, and did choose that wherein I delighted not. Pov 1
24 &c
chup 16 4
Jer 7 13.

13 Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed.

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

15 And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name. † Heb
breaking

16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth, because the former troubles are forgotten, and because they are hid from mine eyes. Chap 66
22
2 Pet 3 13.
Rev 21 1

17 ¶ For, behold, I create new heavens

Ver 8 — that sacrificeth in gardens, &c.] Instances of heathenish superstition and idolatrous practices to which the Jews were immoderately addicted before the Babylonish captivity. See note on chap 1 29. These apostates sacrificed upon altars built of bricks, in opposition to the command of God in regard to His altar, which was to be of unlearned stone, Exod xx 25. *Hp Lowth*

4 Which remain among the graves, and lodge in the monuments,] For the purposes of necromancy and divination, to obtain dreams and revelations, for "monuments," we might render "caverns." *Hp Lowth*. It was a common custom among the heathens for persons to lodge all night in the temples of their idols, (which were no better than monuments of the dead,) in order to obtain dreams that might be beneficial. *W Lowth*

Which eat swine's flesh,] Which was expressly forbidden by the law, (Lev xi 7,) but among the heathen was in principal request in their sacrifices and festivals. Antiochus Epiphanes compelled the Jews to eat swine's flesh as a full proof of their renouncing their religion, 2 Maccab vi 18. *W Lowth*

— broth of abominable things is in their vessels,] That is, they make no difference of those meats which the law hath declared unclean. *Hp Hall*

5 Which say, Stand by thyself, &c.] The extreme offensiveness to God of spiritual pride and hypocrisy is compared to that of smoke in the nose, and the continual provocation kindled by it to a fire that burneth all the day. *Wogan*. This description of a proud hypocrite agrees exactly with the temper of the Scribes and Pharisees in our Saviour's time. *W Lowth*

6 — into their bosom,] See note at Ps lxxix 12

7 — which have burned incense upon the mountains, &c.] See the note on Gen xx 1 2 "Upon one of the mountains"

8 — As the new wine is found in the cluster, &c.] As a few good grapes are found among a cluster of bad ones, and one speaks

to another, that would pluck it from the tree, to spare it, so will I not destroy the whole nation for the sake of the few good persons which spring out from among the rest. *W Lowth*

10 And Sharon shall be a fold of flocks, and the valley of Achor &c.] These are two of the most fertile parts of Judea, famous for their rich pastures: the former to the west, not far from Jeppa, the latter north of Jericho, near Gilgal. *Hp Lowth*

11 — that prepare a table for that troop, &c.] It was customary both among the Jews and Gentiles, after some part of the sacrifice had been offered upon the altar, to make a feast of the remainder. See chap lvi 7. Exod xxiii 41. We read, 1 Cor x 21, of the "table of devils" to whom the Gentiles sacrificed. *W Lowth*

The disquisitions and conjectures of the learned respecting the names "God" and "Meni" (see the margin) are futile and uncertain: perhaps the most probable may be, that "God" means good fortune, and "Meni" the moon. *Hp Lowth*

12 Therefore will I number you to the sword,] An allusion to the derivation of the word "Meni," which signifies "number" such plays upon the words are frequent in the Prophets. *W Lowth*

15 And ye shall leave your name for a curse unto my chosen.] Mine elect shall look upon you as a standing monument of God's indignation, your name shall be mentioned in a common form of imprecation, God do to us, as he has done to the wicked Jews, &c. The other name mentioned here may mean, that of Christians. *W Lowth*. But see note on chap lxi. 2

16 — the God of truth,] The God of Amen in the Hebrew, rightly translated, "the God of truth." Rev iii 14, Jesus Christ is called Amen: being the faithful and true witness, yea, the "Truth" itself, John xiv 6, and perhaps in allusion to that place. Compare 2 Cor i 20. *Hp Beveridge, W Lowth*

17 For, behold, I create new heavens and a new earth.] That is, (in prophetic language,) will institute a "new" dispensation

Before
CHRIST
about 608

† He
came upon
the heart

Rev 21

† He
shall melt
the iron
time long
or shall
wear out

and a new earth: and the former shall not be remembered, nor come into mind.

18 But be ye glad and rejoice for ever in that which I create for, behold, I create Jerusalem a rejoicing, and her people a joy

19 And I will rejoice in Jerusalem, and joy in my people and the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed.

21 And they shall build houses, and inhabit them, and they shall plant vineyards, and eat the fruit of them

22 They shall not build, and another inhabit, they shall not plant, and another eat for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

of religion, different from that which God had given to the Jews, and subversive of it, for it follows, "the former shall not be remembered, nor come into mind" *Bp Hard* The Prophet describes, under this character, the state of things in the days of the Messiah *Dr Berriman* St Peter, in his second Epistle, chap iii 13, applies this passage of Isaiah to that new and refined state which is to succeed to the dissolution of this world and in which righteousness is to dwell, agreeably to what is said chap ix. 20, 21, see also Rev xxi 1 *Joh Mede, W Lenth* And many have taken this for the primary and principal sense of the passage but it appears that the establishment of the Christian Church and religion is what is more obviously and primarily pointed at in the expression, 'new heavens and new earth,' (see chap li 16,) and that it is only to their more hidden, and fullest meaning that St Peter (referring to this and other passages of Isaiah) applies them as above This creation of new heavens and earth began, at the time when the Gospel of Christ began its progress, is to be completed at that other time, when it shall please God (the Creator) to render it perfect, in the consummation of all things The beginning and end are here blended together *Vitruvius* The two advents of Christ are for the most part not distinguished in the Old Testament *Dr Berriman*. See note on chap ix 5

18 — rejoice for ever in that which I create] Rather, "rejoice in the age to come, which I create," agreeing with ver 17 *Bp Chandler*

20 There shall be no more thence an infant of days, &c] There shall be no unripe deaths the Prophet describes this renovation of the world as a state similar to that which the Patriarchs enjoyed before the flood, the purport of the latter part of this verse is, that he that died an hundred years old might be looked on as dying in childhood, cut off in the beginning of his days, as a punishment for sin it may be more plainly rendered, "He that dies an hundred years old, shall die a child, and the sinner that dies an hundred years old, shall be accursed" *W Lenth* Or, "He that dies an hundred years old, shall be (esteemed) accursed as a sinner" *Dr Wells*

22 — as the days of a tree are the days of my people,] It is commonly supposed that the oak, one of the most long-lived of the trees, lives about a thousand years; the Prophet's idea, that the people should live to the age of the antediluvians, is therefore very justly expressed by the days of a tree *Bp Lenth*

Chap LXVI A continuation of the subject of the foregoing chapter, which the Prophet pursues with more express declaration of the new economy, and of the flourishing state of the Church

23 They shall not labour in vain, nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them

24 And it shall come to pass, that before they call, I will answer, and while they are yet speaking, I will hear

25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock and dust shall be the serpent's meat They shall not hurt nor destroy in all my holy mountain, saith the Lord

CHAP LXVI.

1 The glorious God will be served in humble sincerity
5 He comforteth the humble with the marvellous generation, 10 and with the gracious benefits of the church
15 God's severe judgments against the wicked 19 The Gentiles shall have an holy church, 24 and see the damnation of the wicked

1 Kings 8

2 Chron 6

13

Acts 7 49

17 24

THUS saith the Lord, "The heaven is my throne, and the earth is my footstool where is the house that ye build

under it The increase of the Church is to be sudden and astonishing They that escape of the Jews, that is, that became converts to the Christian faith, are to be employed in the Divine mission to the Gentiles, and are to act as priests in presenting the Gentiles as an offering to God See Rom xv 16 And both, now collected into one body, shall be witnesses of the final perdition of the obstinate and unrepentable These two chapters manifestly relate to the calling of the Gentiles, the establishment of the Christian dispensation, and the reprobation of the apostate Jews, and their destruction executed by the Romans *Bp Lenth*

Ver 1 Thus saith the Lord, The heaven is my throne, &c] It hath pleased the Divine goodness to signify to us by this, that He lives and reigns on high infinitely above all that we can think, and that the earth is at His foot to do what He will with it, and all that is on it so that the earth is full of His glory, and the heaven of heavens is not able to contain it Yet nevertheless, as God is said to dwell in heaven, because He there unveils Himself, and shines forth in all His glory, before the pure and holy creatures that dwell there, and are capable of beholding it, so will He send to dwell upon earth, in those places where He is graciously pleased to discover any of His Divine perfections in a more particular manner than elsewhere thus were the tabernacle and afterwards the temple, called God's house, and now in the Christian church, whosoever His faithful people meet together in His name, He is there with them *Bp Beveridge*

A temple, in the Jewish notion, was God's habitation where He resided as a king *W Lenth* See note on chap ix 13 The Jews valued themselves much upon their temple, and the pompous system of services performed in it, which they thought of perpetual duration *Bp Lenth* God admonishes them not to rely on His temple's being among them, that the Most High dwelleth not in temples made with hands, that an humble and truly pious man is a living temple to Him, ver 2, (compare chap lvii 15,) and that without inward piety, "he that killeth an ox for sacrifice" is as if he slew a man, &c *Dr Wells* Or ver 3 may be translated more literally, "He that killeth an ox (the words as if having been supplied) killeth a man, that sacrificeth a lamb beheadeth a dog, &c and understood to express instances of extreme wickedness joined with hypocrisy; of the most flagitious crimes committed by those, who at the same time affected great strictness in the external services of religion God upbraids the Jews with the same practice, Matt xxiii 24, and the hypocrisy of the Pharisees is described as much the same, Matt xxiii 14 *Bp Lenth*

^{Before} **CHRIST** ^{about 698} ^{1681?} unto me? and where is the place of my

2 For all those *things* hath mine hand made, and all those *things* have been, saith the LORD but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word

3 He that killeth an ox is as if he slew a man, he that sacrificeth a lamb, as if he cut off a dog's neck, he that offereth an oblation, as if he offered swine's blood, he that burneth incense, as if he blessed an idol Yea, they have chosen their own ways, and their soul delighteth in their abominations

4 I also will choose them || delusions, and will bring their fears upon them, ^{because} when I called, none did answer, when I spake, they did not hear but they did evil before mine eyes, and chose that in which I delighted not

5 Hear the word of the LORD, ye that tremble at his word, Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified but he shall appear to your joy, and they shall be ashamed

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies

7 Before she travailed, she brought forth, before her pain came, she was delivered of a man child

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as

Zion travailed, she brought forth her children

9 Shall I bring to the birth, and not || cause to bring forth? saith the LORD shall I cause to bring forth, and shut the womb? saith thy God

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her rejoice for joy with her, all ye that mourn for her

11 That ye may suck, and be satisfied with the breasts of her consolations, that ye may milk out, and be delighted with the || abundance of her glory

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees

13 As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem

14 And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies

15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire

16 For by fire and by his sword will the LORD plead with all flesh and the slain of the LORD shall be many

17 They that sanctify themselves, and purify themselves in the gardens || behind one || ^{one after another} ^{lice} in the midst, eating swine's flesh,

3, 4 — they have chosen their own ways &c.] God threatens the people, that, because they were abominable in their lives, He would abandon them, and give them over to a spirit of delusion God is said to choose those things for us which He permits us to fall into when men abandon themselves to wickedness and impiety, God withdraws His grace from them and, by His secret and just judgment, they are deprived of the faculty of discerning between truth and error, between good and evil See Rom 1 28, 2 Thess 1 10 11, 12 Abp Tillotson See notes on chap vi 10

5 — said, Let the Lord be glorified.] Or, in derision called on God to do something extraordinary in your behalf W Lenth

7 Before she travailed, she brought forth &c.] In the prophetic language the affliction which a people suffers, or persecution in labouring to bring forth a new kingdom, is represented by the pain of a woman in labour to bring forth a man-child Sir I Newton It is intimated here, that the increase of the Christian Church should be so sudden, as to be compared to a woman's bringing forth before her pains came on her Dr Wells

12 — I will extend peace to her like a river.] Compare chap xlviii 18 W Lenth

11 — your bones shall flourish like an herb.] Ye shall be renewed as if dry bones should recover their moisture, (compare Laque xlvii 12, xlv 10) In like manner St Paul calls the receiving of the Jews into the Church, "life from the dead," Rom vi 13 The Jews from ancient times have used this text as a token over a person interred, at the same time throwing grass into

the grave, to testify their belief in a resurrection W Lenth See notes on chap xlviii 19 This passage as well as that in chap xxvi, seems to be if not a direct assertion, at least an allusion, to a future resurrection of the dead when the worshippers of the true God, in all ages of the world, shall have their lot in the kingdom promised to the saints of the Most High Dr S Clarke

15 For, behold, the Lord will come with fire, &c.] See the introductory note on this chapter and the note on chap ii 10

17 — behind one tree.] The last word is supplied Some versions have the reading which is given in our margin but many learned men have supposed, that by the Hebrew *Achad* (signifying one) may be meant the Syrian deity *Achad* or *Adad*, which they held to be the highest and greatest of the gods, the same with Jupiter and the Sun, and which name, says Macrobius, signifies one we trace this idol in the names of the Syrian kings, Ben-hadad, Hadad ezer, &c according to this interpretation we may render, "after the image of Achad, in the midst of those who eat swine's flesh," &c Vitrings, Bp Lenth Or, "behind (the chapel or shrine of Achad, or) the Sun, in the midst (of the garden)" W Lenth

— eating swine's flesh, and the abomination, and the mouse.] See notes on chap lvi 4 The heathens used some meats by way of purification, chiefly such as were not used for common food, such were several of those meats forbidden by the law, and called "abominable" by Moses, Deut xiv 8, of this kind was probably "the mouse," which is expressly prohibited, Lev xi 29 W Lenth

Before CHRIST about 698

Or b.c.

Or brightness

Chap 49 22 & 60 4

Or one after another

Before CHRIST about 698 and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 For I know their works and their thoughts, it shall come, that I will gather all nations and tongues, and they shall come, and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory, and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem,

Or coaches

19 — unto the nations, to Tarshish, Pul, &c.] All quarters of the globe. "Pul" does not occur any where else, it is supposed to be a place, at the extremity of Egypt the Prophet's object here is to designate the most remote parts. *Vatringa*

21 And I will also take of them for priests &c.] Such was to be the privilege of the Gospel-times! They were not to be legal "priests and Levites," but "taken from all nations" such as might be proper ministers of the great High Priest, who was to come from the tribe of Judah, and be, not after the order of Aaron, but after the order of Melchisedek. *Dr. Berriman*

22 — the new heavens and the new earth, &c.] Very rationally then does the Apostle (Heb. xii. 28) call the Christian dispensation "a kingdom which cannot be moved." *Dr. Berriman*

23 — from one new moon to another, — shall all flesh come to worship.] The expression here is accommodated to the condition of the Church under the Old Testament, (see note on chap. xix. 19,) but we are to understand, that in the "new world" here treated of, not the Jews only, (as was the case at the time of the delivery of the prophecy,) but all nations should come before the Lord to worship, in the frequent festival of those blessed times. *Jos. Mede*. We are perhaps to understand the words to speak of these saints as being perpetually employed in serving and praising Him. see Rev. iv. 8, vii. 15. *W. Lowth*.

24 — for their worm shall not die, neither shall their fire be quenched,] These words of the Prophet are applied by our

saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for priests, and for Levites, saith the LORD.

22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh.

Before CHRIST about 698

* Exod. 19

chap. 61

1 Pet. 2. 9

Rev. 1. 6

Chap. 67

17

2 Pet. 3. 13

Rev. 21. 1

† Heb.

from new

moon to his

new moon,

and from

sabbath to

his sabbath

* Mark 9

14

blessed Saviour (in the passage from St. Mark referred to in the margin) to express the everlasting punishment of the wicked in hell, as our Lord expressed the state of the blessed by sensible images, such as Paradise, Abraham's bosom, &c., so He represents the place of torment under the image of Gehenna, and the punishment of the wicked, by the worm which there preyed on the carcases, and the fire which consumed the wretched victims (see note on chap. xxx. 39) marking however this difference strongly, that in the figurative Gehenna, the instruments of punishment shall be everlasting, the suffering without end. *Bp. Lowth*.

In these two concluding chapters we are made acquainted with God's reasons for rejecting His ancient people the Jews, and for calling the Gentiles into the Church and kingdom of the Messiah. His reason for rejecting the Jews was their incorrigible wickedness. His reason for calling the Gentiles was, not any merit or worthiness in them, but His own free grace and goodness towards them. Let these considerations impress upon our minds a profound sense of gratitude and love for the mercy of God to us Gentiles, and an awful apprehension of His justice towards those who refuse His grace. or, as St. Paul expresses it, let us in this extraordinary dispensation towards the Jews and Gentiles "behold the goodness and severity of God on them which kill, severity, but toward us, goodness, if we continue in His goodness, otherwise we also shall be cut off." *Reading, Wogan*

* The following are the chapters from Isaiah appointed for Proper Lessons, or as Portions of Scripture for Epistles, on Sundays and Holy days

CHAP. I.	1st Sunday in Advent,	Morning
II.	Ditto,	Evening
V.	2d Sunday in Advent,	Morning
VII. 10—15.	Annunciation,	For the Epistle
VII. 10—17.	Nativity of Christ,	Evening
IX. 1—8.	Ditto,	Morning
XI.	Whitsunday,	Evening
XXIV.	2d Sunday in Advent,	Evening
XXV.	3d Ditto,	Morning
XXVI.	Ditto,	Evening
XXX.	4th Ditto,	Morning
XXXII.	Ditto,	Evening
XXXVII.	1st Sunday after Christmas,	Morning
XXXVIII.	Ditto,	Evening
XL. 1—11.	St. John Baptist,	For the Epistle
XLI.	2d Sunday after Christmas,	Morning
XLIII.	Ditto,	Evening

CHAP. XLIV.	1st Sunday after Epiphany,	Morning
XLVI.	Ditto,	Evening
XLIX.	Epiphany,	Evening
L. 5—11.	Tuesday before Easter, For the Epistle	
LI.	2d Sunday after Epiphany,	Morning
LIII.	Ditto,	Evening
LIII.	Good Friday,	Evening
LV.	3d Sunday after Epiphany,	Morning
LVI.	Ditto,	Evening
LVII.	4th Sunday after Epiphany,	Morning
LVIII.	Ditto,	Evening
LIX.	5th Ditto,	Morning
LX.	Epiphany,	Morning
LXIII.	Monday before Easter, For the Epistle	
LXIV.	6th Sunday after Epiphany,	Evening
LXV.	6th Ditto,	Morning
LXVI.	Ditto,	Evening

THE BOOK OF THE PROPHET JEREMIAH.

INTRODUCTION.

THE Prophet Jeremiah was of the sacerdotal race, being, as he records himself, one of the priests that dwelt at Anathoth in the land of Benjamin, a city appropriated out of that tribe to the use of the priests the sons of Aaron, (Josh. xxi. 18,) and situate, as we learn from St. Jerome, about three miles north of Jerusalem. Some have supposed his father to have been that Hilkiah the high priest, by whom the book of the law was found in the temple in the reign of Josiah, but for this there is no better ground than his having borne the same name, which was no uncommon one among the Jews, whereas had he been in reality the high priest, he would doubtless have been mentioned by that distinguishing title, and not put upon a level with priests of an ordinary and inferior class.

Jeremiah appears to have been very young when he was called to the exercise of the prophetic office, from which he modestly endeavoured to excuse himself by pleading his youth and incapacity, but being overruled by the Divine authority, he set himself to discharge the duties of his function with unremitting diligence and fidelity during a period of at least forty-two years, reckoned from the thirteenth year of Josiah's reign. In the course of his ministry he met with great difficulties and opposition from his countrymen of all degrees whose persecution and ill usage sometimes wrought so far upon his mind, as to draw from him expressions in the bitterness of his soul which many have thought hard to reconcile with his religious principles; but which, when duly weighed, may be found to demand our pity, for his unmerited sufferings, rather than our censure for any want of piety and reverence towards God. He was in truth a man of unblemished piety and conscientious integrity, a warm lover of his country, whose misery he pathetically deplores and affectionately attached to his countrymen, notwithstanding their injurious treatment of him, that he chose rather to abide with them and undergo all hardships in their company, than separately to enjoy a state of ease and plenty, which the favour of the king of Babylon would have secured to him. At length, after the destruction of Jerusalem, being carried with the remnant of the Jews into Egypt, whether they had resolved to retire, through contrary to his advice, upon the murder of Gedaliah, whom the Chaldeans had left governor in Judah, he there continued warmly to remonstrate against their idolatrous practices, foretelling the consequences that would inevitably follow. But his freedom and zeal are said to have cost him his life, for the Jews at Taphnes, his traditor goes, took such offence thereat, that they stoned him to death, which account of the manner of his end, though not absolutely certain, is at least very probable, considering the temper and disposition of the parties concerned. Their wickedness however did not long pass without its reward, for, in a few years after, they were miserably destroyed by the Babylonian armies, which invaded Egypt according to the Prophet's prediction, chap. xlv. 27, 28.

The idolatrous apostacy, and other criminal enormities of the people of Judah, and the severe judgments which God was prepared to inflict upon them, but not without a distant prospect of future restoration and deliverance, are the principal subject matters of the following prophecies, excepting only the 45th chapter, which relates personally to Baruch, and the six succeeding chapters, which respect the fortunes of some particular heathen nations. It is observable however, that though many of these prophecies have their particular dates annexed to them, and other dates may be tolerably well conjectured from certain internal marks and circumstances, there appears much disorder in the arrangement, not easy to be accounted for on any principle of regular design, but probably the result of some accident or other, which has disturbed the original order. The best arrangement of the chapters appears to be according to the list, which will be presently subjoined: the different reigns, in which the prophecies were delivered, were most probably as follows.

The twelve first chapters seem to contain all the prophecies delivered in the reign of the good king Josiah.

During the short reign of Shattum, or Jehoshaz, his second son, who succeeded him, Jeremiah does not appear to have had any revelation.

Jehoiakim, the eldest son of Josiah, succeeded. The prophecies of this reign are continued on from the 19th to the 20th chapter inclusively, to which we must add the 22d, 23d, 25th, 26th, 27th, 28th, and 29th chapters, together with the 45th, 46th, 47th, and most probably the 48th, and as far as to verse 94 of the 49th chapter.

Jeremiah, the son of Jehoiakim, succeeded. We read of no prophecy that Jeremiah actually delivered in this king's reign; but the fate of Jeroniah, his being carried into captivity, and continuing an exile till the time of his death, were foretold early in his father's reign, as may be particularly seen in the 22d chapter.

The last king of Judah was Zedekiah, the youngest son of Josiah. The prophecies delivered in his reign are contained in the 21st and 21th chapters, the 27th to the 34th, and the 37th to the 39th inclusively, together with the six last verses of the 49th chapter, and the 40th and 51st chapters concerning the fall of Babylon.

The siege of Jerusalem in the reign of Zedekiah, and the capture of the city, are circumstantially related in the 52d chapter, and a particular account of the subsequent transactions is given in the 40th to the 44th inclusively.

The arrangement of the chapters, alluded to above, is here subjoined: 1—20, 22, 23, 25, 26, 28, 29, 30, 31, 37, 38, 39, 40, 41, 42, 43, 44, 46, and so on. Dr. Blayney.

The prophecies of Jeremiah, of which the circumstantial accomplishment is often specified in the Old and New Testament, are of a very distinguished and illustrious character. He foretold the fate of Zedekiah, chap. xxxix. 2—5 (compare with 2 Chron. xxxvi. 10) 2 Kings xxv. 5, and Jer. li. 11;) the Babylonian captivity, the precise time of its duration, and the return of the Jews. He described the destruction of Babylon, and the downfall of many nations, chap. xlv. 12, (see also chap. 26, xxxv. 10—25, xli. 10—18; xli. and following chapters,) in predictions, of which the gradual and successive completion kept up the confidence of the Jews for the accomplishment of those prophecies, which he delivered relative to the Messiah and His period, chap. xxiii. 5, 6, xxx. 9, xxxi. 15, xxxiii. 11—18, xxxiii. 9, 26. He foresaw the miraculous conception of Christ, chap. xxxi. 22, the virtue of His atonement, the

INTRODUCTION.

spiritual character of His covenant, and the inward efficacy of His laws, chap xxxi 31—36, xxxiii 6 Jeremiah, contemplating those calamities which impended over his country, represented, in the most descriptive terms, and under the most expressive images, the destruction that the invading enemy should produce. He bewailed, in pathetic expostulation, the shameless adulteries which had provoked the Almighty, after long forbearance, to threaten Judah with inevitable punishment at the time that false prophets deluded the nation with the promises of "assured peace," and when the people, in unspious contempt of 'the Lord's word,' defied its accomplishment. Jeremiah intermingles with his prophecies some historical relations relative to his own conduct, and to the completion of those predictions which he had delivered. The reputation of Jeremiah had spread among foreign nations, and his prophecies were deservedly celebrated in other countries. Many heathen writers have likewise undesignedly borne testimony to the truth and accuracy of his prophetick and historical descriptions. *Dr. Grotius*

As to the style of Jeremiah, this Prophet is by no means wanting either in elegance or sublimity, although, generally speaking, inferior to Isaiah in both. His thoughts indeed are somewhat less elevated, and he is commonly more large and diffuse in his sentences, but the reason of this may be, that he is mostly taken up with the gentler passions of grief and pity, for the expression of which he has a peculiar talent. This is most evident in "the Lamentations," where those passions altogether predominate, but it is often visible also in his "Prophecies," in the former part of the book more especially, which is principally poetical, the middle parts are chiefly historical, but the last part, consisting of six chapters, is entirely poetical, and contains several oracles distinctly marked, in which this Prophet falls very little short of the lofty style of Isaiah. But of the whole Book of Jeremiah it is hardly the one half which I look upon as poetical. *Dr. Lath*

Before
CHRIST
about 629

CHAP. I

1 The time, & and the calling of Jeremiah 11 The propheticall visions of an almond rod and a seething pot 15 His heavy message against Judah 17 God encourageth him with his promise of assistance

THE words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin.

2 To whom the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign

3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the car-

Chap I ver 1 *The words of Jeremiah*] This chapter forms an entire section by itself. It contains the call of Jeremiah, and the commission given him by God, the purport of which is explained by two symbolical images. God encourages him to proceed in the execution of it by assuring him of protection and support. *Dr. Blayney*

— *Anathoth*] See the Introduction for the situation of this place

2, 3 — *in the days of Josiah, — unto the end of the eleventh year of Zedekiah*] See the chapters distributed according to the reigns of the several kings in the Introduction to this book

Jeremiah prophesied forty-one years and upwards, if we take in the prophecies he uttered in Egypt after the captivity, chap xliii, xlii, which are not included between the reigns of Josiah and Zedekiah. *W. Lowth*

4 *Then the word of the Lord came unto me, saying,*] This seems to have been a visible appearance of the Divine Majesty, made by the Son of God, or the second Person of the blessed Trinity, see note on I. vi 1 who appeared in an human shape, as a prelude to the incarnation, first to Adam, Gen iii 8, then to Abraham, Gen xviii 2, afterwards to Joshua, Josh v 13, as also to Ezekiel, chap i 26, and to Daniel, chap vii 15, 18, x 6, 10. Of the same kind was this vision represented to Jeremiah. Compare the ninth verse of this chapter with the forementioned texts of Daniel. *W. Lowth*

5 — *I know thee,*] Some persons have been designed for certain offices by a particular decree of God, from or before their coming into the world. So was John the Baptist, Luke i 15, and St. Paul, Gal i 16, and the Prophet Jeremiah here in the text. This favour is expressed by "knowing" him, or taking especial notice of him, as if a prince should single out one particular

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dying away of Jerusalem captive in the fifth month

4 Then the word of the Lord came unto me, saying,

5 Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. *I. 49 15 Gal 1 16 Heb 6:14*

6 Then said I, Ah, Lord God! behold, I cannot speak for I am a child. *Exod. 4 10*

7 ¶ But the Lord said unto me, Say not, I am a child for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. *Exek. 9 12 Exod 3 Dant. 91 6, 8 Josh. 1 5*

8 Be not afraid of their faces for I am with thee. *Hebr 13 6*

person, and call him by name, and appoint him to some honourable office and trust. So God expresses His peculiar favour for Moses, by saying, "I know thee by name," *Exod xxxiii 12, 17 W. Lowth*. The phrase "I knew thee" may signify, "I had thee in my view," or approved thee as a fit and proper object as in Acts xv 18, "Known unto God are all His works from the beginning of the world." He contemplated the plan of them, and approved it in His mind, before He created and brought them into being. *Dr. Blayney*

To the same effect it is said, that God "sanctified" him, or set him apart for the prophetic office. The same phrase being applied to our Saviour Himself, whom God in an eminent manner "sanctified" or set apart for the offices of King, Priest, and Prophet, and in due time "sent Him into the world to execute the same, John x 36. *W. Lowth*

6 — *I am a child*] Not strictly within the years of childhood but he calls himself "a child," by way of extenuating his abilities. Solomon calls himself "a little child" when he was married, and at least twenty years old, 1 Kings iii 1, 7. And the word "child," or youth, is elsewhere used of those who were arrived at the first years of manhood. So Isaac is called a "lad," or youth, when he must have been twenty or thirty years old. The Romans extended their word for youth to thirty or forty years of age. *W. Lowth*. The same word is translated a "young man" in 2 Sam xviii 5.

8 *Be not afraid of their faces for I am with thee*] The style of God's communion to His prophets and messengers commonly runs in these words, "I will be with thee" see Exod iii 12. *Dant. xxxi 8, Josh ii 6*, importing that God, who sent them, will enable them to discharge the office He has committed to them, and will give them strength proportioned to the business they undertake. *W. Lowth*

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am with thee to deliver thee, saith the LORD

9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.

10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

11 Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.

12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething pot, and the face thereof is toward the north.

14 Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land.

15 For, lo, I will call all the families of the kingdoms of the north, saith the LORD, and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls

thereof round about, and against all the cities of Judah. Before CHRIST about 629

16 And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

17 Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.

18 For, behold, I have made thee this day a defence city, and an iron pillar, and brassen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And they shall fight against thee, but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee.

CHAP II

1 God, having shewed his former kindness, expostulateth with the Jews their causeless revolt, 9 beyond any example 14 They are the causes of their own calamities 20 The sins of Judah. 31 Her confidence is rejected

MOREOVER the word of the LORD came to me, saying,

10 — to root out, and to pull down, &c.] The Prophets are said to do things, when they declare God's purpose of doing them. See Is vi 10, Ezek xliii 9. In the same manner God here appoints Jeremiah to declare His purposes concerning the overthrow or restoration of kingdoms and nations, according as they should perist in, or repent of, their sins. compare chap xviii 7. In pursuance of these directions, some of the following prophecies foretell the destruction of the Jewish and other nations, see chap xxv 15, &c. and others predict their restoration, see chap xxx xxi xliii 47, xlix 6, 39 *W Louth*. See Gen xli 13.

11 — I see a rod of an almond tree.] The almond tree is supposed to have received its Hebrew name, because it is the first tree that waketh or riseth from its winter repose. Accordingly, Pliny says, that this tree flowers in January, and by March brings its fruit to maturity, (meaning in warm southern climates,) and more modern travellers attest the same fact. And the word in the next verse, rendered "hasten," signifies properly to wake or watch: so that here is at once an allusion to the property of the almond tree, and in the original an affinity of sound, which makes the allusion more striking there, than it can be in a translation. Parkhurst, Dr. Blayney.

13 — toward the north.] The phrase should be rendered "from the north," or "from the face of the north," as in the margin. From the next verse it appears, that the evil was to come from the north, and therefore the steam, which was designed for an emblem of that evil, must have issued from that quarter. The pot denoted the empire of the Babylonians and Chaldeans, lying to the north of Judea, and pouring forth its multitudes, like a thick vapour to overspread the land. Dr. Blayney. See the note on chap iv 6.

These comparisons had no appearance of meanness among a people accustomed to see in the temple of the Lord victims, the flesh of which was dressed in caldrons, for the use of the priests, and of the individuals who came thither to offer sacrifices. Calmel.

15 — all the families of the kingdoms of the north.] There were

inferiour kings and princes, who were either allies or tributaries to the Babylonian empire. compare chap xxxiv 1, l 41, li 27. God saith, all these shall join their forces with the Chaldean army, in order to the conquest of Judea. The word "family" is equivalent to people here, and in chap viii 8, x 25 *W Louth*.

In wars of this sort kings of extensive empires led with them inferiour princes, their subjects or allies. We may see an instance of this in the army of Holofernes, Judith ii 7, and in that of Ben-hadad, king of Syria, who had with him as many as two and thirty kings, 1 Kings xx 1. Calmel.

— shall set every one his throne.] Each prince shall pitch his royal pavilion, with all the marks of sovereignty belonging to it, in token of having obtained a complete victory, and taken entire possession of the city. see chap xlii 10 *W Louth*. To "set up a throne" in or over any place, denotes taking full possession of it, and exercising authority and dominion there. Dr. Blayney.

17 — gird up thy loins, &c.] See the notes on 1 Kings xviii 46. Job xxviii 3.

18 For, behold, I have made thee this day a defence city, &c.] For, behold, I do this day confirm thee against all the opposition which shall be made unto thee, thou shalt be more surely defended from henceforth than a strongly walled city, more firm than a pillar of iron, or walls of brass. Bp Hall.

Chap II. The prophecy, begun in this chapter, is continued to the end of the fifth verse of the next chapter. In it God professes to retain the same kindness and favourable disposition towards Israel which He had manifested in their earlier days. He expostulateth with them on their ungrateful returns for His past goodness, and sheweth, that it was not want of affection in Him, but their own extreme and unparalleled wickedness and disloyalty, which had already subjected, and would still subject them to calamities and misery. He concludes with a pathetic address, exhorting them to return to Him, with an implied promise of acceptance, and laments the necessity He was under

Before
CHRIST
about 629
for thy sake
Izek 16

2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown.

3 Israel was holiness unto the LORD, and the firstfruits of his increase: all that devour him shall offend, evil shall come upon them, saith the LORD.

4 Heal ye the word of the LORD, O house of Jacob, and all the families of the house of Israel.

5 ¶ Thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 Neither said they, Where is the LORD, that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof, but when ye entered, ye defiled my land, and made mine heritage an abomination.

1 Mai 63 9,
11 11
Hos 13 4

* Psal 78,
58 & 106
58.

through their continued obstinacy, of giving them further marks of His displeasure. This prophecy may not improbably have been delivered soon after the beginning of the Prophet's mission. Dr Blayney

V. 2 — *I remember thee, the kindness of thy youth, &c.* I remember My first kindness to thee, when I delivered thee out of Egypt, (compare Hos 11 15,) and espoused thee to Myself, to be My own peculiar people. The covenant which God made with the Jews at mount Sinai, commonly represented under the metaphor of a marriage contract. W. Lowth

3 *Israel was holiness unto the Lord, &c.* Israel was then consecrated to the Lord, and set apart for His service, as the firstfruits are wont to be sequestered and devoted to God, so that all who devour them bring evil upon themselves. Bp Hall

5 — *walked after vanity.* That is, after the idolatrous worship of the heathens. Idols are commonly styled "vanities," chap x 15, xiv 22, xvi 19, and "things of nought," chap xiv 14, because "an idol is nothing in the world," as St Paul speaks, 1 Cor. xiv 4. W. Lowth

6 — *a land of pits.* Irwin describes the wilderness, through which God led His chosen people, as presenting in various parts a wild confusion of hanging precipices, disjointed rocks, and hideous and horrid chasms, which appear very alarming and tremendous to travellers. Harmer

— *the shadow of death.* This image was borrowed from those dusky caverns and holes among the rocks, which the Jews ordinarily chose for their burying-places; where death seemed to hover continually, casting over them his broad shadow. Dr Blayney

8 *The priests said not, Where is the Lord? &c.* The priests, whose office it was to instruct others in their duty, Mal ii. 6, 7, were ignorant or regardless of it themselves. This was the principal reason of that degeneracy of manners which prevailed among the people. See Hos. iv. 6. W. Lowth

9 — *I will yet plead with you.* That is, I will maintain by arguments the equity of My proceedings, and the iniquity of yours. Dr Blayney

Vol II

Before
CHRIST
about 62,
Rom. 20

8 The priests said not, Where is the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.

9 ¶ Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead.

10 For pass over the isles of Chittim, and see, and send unto Kedar, and consider diligently, and see if there be such a thing.

11 Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit.

12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

13 For my people have committed two evils, they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

14 ¶ Is Israel a servant? is he a home-born slave? why is he spoiled?

15 The young lions roared upon him,

Chap 11
20

* Chap 17
13 & 16 14.
Psal 16 9

† Heb
become a
spout?

10 — *the isles of Chittim.* See the note on Gen x 5

"The isles of Chittim are Italy, and the adjacent provinces of Europe which lie along the Mediterranean sea. And as these were to the west of Judea, and Kedar in Arabia to the east, the plain purport of this passage is, Look about you to the west and to the east. Dr. Blayney

11. *Hath a nation changed their gods, which are yet no gods?* Men are very tenacious of the religion of their forefathers, and with difficulty prevailed on to renounce it, though the change be never so reasonable. Whereas the Jews have changed the worship of the true God for idols and vanities. W. Lowth

12. *Be astonished, O ye heavens, at this, &c.* See the note on Is 1 2

13 — *they have forsaken me the fountain of living waters, &c.* God is the Author and Giver of all blessings, both spiritual and temporal, and from Him all good gifts are derived, as from an inexhaustible spring or fountain. see Ps xxxvi. 9. And wherever else men place their happiness, whether in false religions, or in the uncertain comforts of worldly blessings, they will find themselves disappointed, just as they that expect to find water at broken cisterns or conduits. W. Lowth

14 *Is Israel a servant? &c.* God redeemed Israel from the bondage of Egypt, and adopted him for His son, Exod iv 22 so that his present servitude, and his being made a prey to so many foreign enemies, cannot be ascribed to his birth or primitive condition, but must be imputed to his sins, of which his slavery is the consequence. Compare Is. l. 1, lu 3. W. Lowth.

15 *The young lions roared upon him.* In the figurative style of prophecy, "lions" denote "powerful princes and conquerors." Such were Pharaoh-necho king of Egypt, and Nebuchadnezzar king of Babylon; whose successive hostilities against the kingdom of Judah seem here to be foretold.

It may be observed, that the verbs in this verse express the time past, but the context shows that they must be understood of the future. Nor is it unusual for the Prophets thus to speak of events foreseen by them, as if they had been already accomplished. W. Lowth, Dr Blayney. See the note on Deut xxxii 15

Y X

Before
CHRIST
629

Or
begotten me
+ Heb
the hinder
part of the
neck

Isai 26

Isai 45

20

Heb crii

Chap 11

13

Isai 9 13

chap 5 3

Matth 23

29 &c

Verse 5

+ Heb

We have

dominion

ther, and to a stone, Thou hast brought me forth for they have turned [†]their back unto me, and not ^{their} face but in the time of their ^{trouble} they will say, Arise, and save us

28 But where ^{are} thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy ^{trouble} for ^{according} to the number of thy cities are thy gods, O Judah

29 Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD

30 In vain have I ^{smitten} your children, they received no correction your own sword hath ^{devoured} your prophets, like a destroying lion

31 ¶ O generation, see ye the word of the LORD Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, [†]We are lords, we will come no more unto thee

32 Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number

33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways

34 Also in thy skirts is found the blood

28 — according to the number of thy cities are thy gods, O Judah.] The Israelites had now contracted all the habits of the Egyptians. It had been long peculiar to their superstition, for every city of that empire to have its tutelary deity, besides those which were worshipped in common. Jeremiah here tells us, that the people of Judah bore part with them in that extravagance. *Bp Warburton*

30 In vain have I smitten your children, &c.] The design of God's judgments is men's reformation: and where they do not attain this end, it shews that such a people are incorrigible. The people of Judea were so far from "receiving correction," and turning God's chastisements to their own improvement, that they put to death the Prophets, who in God's name reprov'd them and exhorted them to repentance. See 2 Chron xxiv 20, 21, xxxvi 16, Neh ix 26, Matt. xxiii. 30—37, Acts vii 52. *W Lowth, Dr Blayney*

Merely feeling the pressure of distress will do us no service, without attending properly to Him from whom it comes. On the contrary, when God saith, "In vain have I smitten your children, they received no correction," it implies that they were hardened in wickedness, whereas, when "the voice of the Lord crieth, the man of wisdom will hear the rod, and who hath appointed it," Mic vi 9. *Abp Secker*

31 O generation, see ye the word of the Lord &c.] O ye unthankful generation, attend to this word of the Lord. Have I been burden of My favours to you? Have I yielded you no variety of comfortable fruits? Have I not enlightened you with the knowledge of My name and My laws? and now, when I have brought you into your promised land, and settled you there, ye are ready to say in your presumption, We are lords, and have gotten to ourselves these dominions, we will regard Thee no more. *Bp Hall*

Why trimmest thou thy way to seek love? The Prophet alludes, as before ver 20, to the practices of a common harlot, who decks herself, and uses all the ingenuities, arts that may recommend her. Thus has Judea tried all methods to gain the friendship

of the souls of the poor innocents I have not found it by [†]secret search, but upon all these

Before
CHRIST
629

+ Heb
digging

35 Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned

36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria

37 Yea, thou shalt go forth from him, and thine hands upon thine head for the LORD hath rejected thy confidences, and thou shalt not prosper in them

CHAP III.

1 God's great mercy in Judah's vile whoredom. 6 Judah is worse than Israel. 12 The promises of the Gospel to the penitent. 20 Israel reprov'd, and called by God maketh a solemn confession of their sins

† THEY say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers, yet return again to me, saith the LORD

2 Lift up thine eyes unto the high places;

of foreign idolaters, who are called her lovers. See chap iii, 1, iv 30, xxii 22. *W Lowth*

— therefore hast thou also taught the wicked ones thy ways.] Thou hast by these means not only confirmed those nations in their idolatrous practices, but hast also taught them to practise new idolatries, to which they were not accustomed. *W Lowth*

34 Also in thy skirts is found the blood of the souls of the poor innocents.] Thou art plainly found guilty of the blood of My Prophets. *Bp Hall* Or, of the children offered in sacrifice to Moloch see ver 23, chap xix 4, Pa cvi 38. The guilt of that innocent blood was as evident upon them, as if they had murdered them with their own hands, and the stains of blood had been found upon their clothes. *W Lowth*. The "skirts" may signify both the skirts of a garment, and the outskirts or borders of a city or country, both which senses are probably here intended, the former being the metaphorical, the latter the literal sense. *Dr Blayney*

— I have not found it by secret search.] "I have not found it (that is, the blood) by digging, as in the margin or, according to the Greek and Latin versions, "in a digged hole or pit." Compare Ezek xxiv 7. *Parkhurst*

36 — thou also shalt be ashamed of Egypt, &c.] The people of Judah seem to have courted the assistance of foreign nations by a sinful compliance with their idolatrous customs. This measure had failed them. Ahas made himself tributary to the king of Assyria, but it turned to his disgrace and ruin see 2 Chron xxviii 21. In like manner, the Prophet says, they shall be disappointed in their expectations of succour from Egypt see chap xxxvii 5, 7, Lam iv 17, 2 Kings xxiv 7. *Dr Blayney, W Lowth*

37 — thine hands upon thine head.] To cover the head was a mark of great affliction. See chap. xiv, 3; 2 Sam xiii 19, xv 30. *Dr Blayney*

Chap III. ver 1, — shall not that land be greatly polluted? See Deut. xiv. 4; and the note there.

^{Before}
^{CHRIST}
629 and see where thou hast not been lien with
In the ways hast thou sat for them, as the
Arabian in the wilderness, and thou hast
polluted the land with thy whoredoms and
with thy wickedness

^b Deut 28 3 Therefore the ^b showers have been
withholden, and there hath been no latter
rain, and thou hadst a ^c whore's for head,
thou refusedst to be ashamed

4 Wilt thou not from this time cry unto
me, My father, thou art the guide of my
youth?

5 Will he reserve *his* anger for ever?
will he keep it to the end? Behold, thou
hast spoken and done evil things as thou
coudest

^{about} 612 6 ¶ The LORD said also unto me in the
days of Josiah the king, Hast thou seen
that which backsliding Israel hath done?
she is ^d gone up upon every high mountain
and under every green tree, and there hath
played the harlot

7 And I said after she had done all these
things, Turn thou unto me But she re-
turned not And her treacherous sister
Judah saw it

2 — In the ways hast thou sat for them, as the Arabian in the wilderness,] That is, thou hast waited for opportunities of practising thine idolatries, as the Arabian waits for a prey in the wilderness *Bp Hall* The Arabs wait for caravans with the most violent avidity, looking about them on all sides, raising themselves up on their horses, running here and there to see if they cannot perceive any smoke, or dust, or tracks on the ground, or any other marks of people passing along *Sir J Chardin*

3 Therefore the showers have been withholden, &c.] The general import of this passage is, That God had begun in some degree to chastise His people, (as He threatened, Lev xxvi 19, Deut. xxviii 23,) with a view to their reformation, yet His chastisement had not produced the desired effect, for they continued as abandoned as before, without shewing the least sign of shame or remorse. By "the showers" we are to understand what is otherwise called "the former or first rain, being the first that falls in autumn after a long summer's drought, which is usually terminated in Judea and the neighbouring countries by heavy showers, that last for some days *Dr Blayney* Concerning the rains of Judea, see the notes on Deut xi 14, xxviii 12

5 Will he reserve his anger for ever? &c.] In this and the foregoing verse God puts into the people's mouths words, whereby they might express their humiliation and their hope in His mercy, which they might still expect on their true repentance. He concludes with affirming, that His arguments had no weight with them "Behold, thou hast spoken and done evil things as thou couldest, they continued to do as they had said or resolved, they carried their wicked thoughts into execution, in spite of all His remonstrances and exhortations *W Louth, Dr Blayney*

6 The Lord said also unto me] Here begins an entire new section or distinct prophecy, which is continued to the end of the sixth chapter. The charge of hypocrisy upon Judah, ver 10, points out the date of this prophecy to have been in the reign of Josiah, and some time after his eighteenth year, when the people under the influence of their good king were professedly engaged in measures of reformation, which however are here declared to have been insincere

This prophecy consists of two distinct parts. The first part contains a complaint against Judah, for having exceeded the guilt

^{Before}
^{CHRIST}
612 8 And I saw, when for all the causes
whereby backsliding Israel committed
adultery I had put her away, and given
her a bill of divorce; yet her treacherous
sister Judah feared not, but went and
played the harlot also

9 And it came to pass through the
brightness of her whoredom, that she de- ^{Or}
filed the land, and committed adultery with ^{June}
stones and with stocks

10 And yet for all this her treacherous
sister Judah hath not turned unto me with
her whole heart, but [†] feignedly, saith the ^{† Heb 11}
LORD ^{Juleschoot}

11 And the LORD said unto me, The
backsliding Israel hath justified herself
more than treacherous Judah

12 ¶ Go and proclaim these words to-
ward the north, and say, Return, thou
backsliding Israel, saith the LORD, and I
will not cause mine anger to fall upon you
for I am ^c merciful, saith the LORD, and I ^{c Psal 8}
will not keep anger for ever ^{15 & 10.}
^{8 9}

13 Only acknowledge thine iniquity, that
thou hast transgressed against the LORD
thy God, and hast scattered thy ways to

of her sister Israel, whom God had already cast off for her idol-
trous apostasy, ver 6—12. The Prophet is hereupon sent to ad-
dresses to Israel the promise of pardon upon her repentance, as
the hopes of a glorious restoration in aftertimes, which are pluri-
marked out to be the times of the Gospel, when the Gentile
themselves were to become a part of the Church, ver 12—2.
The children of Israel, confessing and bewailing their sins, have
the same comfortable assurances as before repeated to them, ye
22, chap iv 2

In the second part, which begins chap iv 3, and is preface
with an address to the people of Judah and Jerusalem, exhorting
them to prevent the Divine judgments by a timely repentance
the Babylonian invasion is clearly and fully foretold, with all the
miseries which would attend it, and the universal and incorri-
gible depravity of the people is represented at large, and points
out as the justly provoking cause of the national ruin *Dr*
Blayney

— backsliding Israel] See the note on chap vi 24

7 — And her treacherous sister Judah saw it] The two king-
doms of Israel and Judah are described as sisters in iniquity.
The same metaphor is applied to Samaria and Jerusalem, the two
metropolises of those kingdoms, Ezek xxviii 4, &c. The word
"treacherous" properly denotes a wife unfaithful to her husband
see ver 20 *W Louth*

9 And it came to pass through the brightness &c.] She was no
nice in her choice of objects, but eagerly fell in with all kind
of idolatrous worship indiscriminately, descending so low as to
images of wood and stone *Dr Blayney*

11 — The backsliding Israel hath justified herself] That is,
hath appeared righteous in comparison with Judah. A phrase of
the like sort occurs, Luke xviii 14 *Dr Blayney*

Israel and Judah are both shamefully wicked, and yet, of the
two, Judah is worse than Israel, her treachery is so much more
as she had more favours from Me *Bp Hall* She sinned against
greater convictions; and would not take warning by that desola-
tion, which God brought on the whole kingdom of Israel for the
idolatries. Compare Ezek xvi 51 *W Louth*

12 — toward the north,] Assyria and Media, whither the tri-
butes of Israel were carried by their conquerors, lay to the north
of Judea *W Louth* See the note on chap iv 6

Before
CHRIST
about 612

the strangers under every green tree, and ye have not obeyed my voice, saith the LORD

14 Turn, O backsliding children, saith the LORD, for I am married unto you and I will take you one of a city, and two of a family, and I will bring you to Zion

rev. b. p. 22.

15 And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding

† Heb
c. m. u. p. on
the heart
|| Or
it be mag-
nified

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD neither shall it † come to mind neither shall they remember it, neither shall they visit it, neither shall || that be done any more.

17 At that time they shall call Jerusalem the throne of the LORD, and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem neither shall they walk any more after the || imagination of their evil heart

|| Or
stubborn-
ness

18 In those days the house of Judah shall walk || with the house of Israel, and they shall come together out of the land of the north to the land that I have || given for an inheritance unto your fathers.

|| Or, so
|| Or, caus-
ed your
fathers to
possess

14 — *I will take you one of a city, and two of a family, &c.]* The word "family" here is equivalent to a country or kingdom compare chap 15, Zech xiv 17, 18 *W Louth* [his passage relates to their call into the Christian Church, into which they were brought, not all at a time, nor in a national capacity, but severally as individuals, here and there one. So it is said, "And ye shall be gathered one by one, O ye children of Israel," Isaiah xxvii 12 *Dr. Blayney*.

16 — *they shall say no more, The ark of the covenant of the Lord.]* Here God comforts the Jews with an assurance, that, though upon their return to Him they might not find themselves in possession of exactly the same privileges as they had before, they should receive ample indemnification, so as to leave them no just cause of regret. The ark of the covenant was the visible seat of God's residence among His people, it was therefore the object of their boast, but after the destruction of the first temple, they had it no more. But to compensate this loss, they are told in the next verse, that "Jerusalem should be called the throne of the Lord," to which, not the Jews only, but "all the nations should be gathered." By Jerusalem is meant the Christian Church see Gal. iv, 26; Rev xxi 2, 3. The greater privileges of this latter would supersede all boast on account of those, which had at any time belonged to the Jewish Church *Dr. Blayney*.

— *neither shall it come to mind neither shall they remember it,]* Meaning, The Jews shall then be convinced that the ark and other parts of the Mosaic dispensation are abrogated by Christ and His Gospel, which they will then embrace *Dr. Wells*.

18 *In those days the house of Judah shall walk with the house of Israel.]* Most of the prophecies, which mention the restoration of the Jews, join Judah and Israel together, as equal sharers in that blessing. See chap xxx 8, xxxi. 1, 4, 20, Is xi 13, Ezek xxxvii 16, 22, Hos. i 11, Zech. x 6 *W. Louth*.

19 *But I said, How shall I put thee &c.]* But I said, How shall it come about, that thou, which deservedst not the name of a servant, shalt become a dear son to Me, and shalt have a pleasant and happy inheritance bequeathed to thee, even a blessed

19 But I said, How shall I put thee among the children, and give thee a † pleasant land, † a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father, and shalt not turn away † from me

Before
CHRIST
about 612
† Heb
land of
desire
† Heb
an heritage
of glory, or
beauty
† Heb
from after
me
† Heb
friend

20 ¶ Surely as a wife treacherously departed from her † husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD

21 A voice was heard upon the high places, weeping and supplications of the children of Israel for they have perverted their way, and they have forgotten the LORD their God.

22 * Return, ye backsliding children, and † I will heal your backslidings Behold, we come unto thee, for thou art the LORD our God. Hos 14

23 Truly in vain is salvation hoped for from the hills, and from the multitude of mountains truly in the LORD our God is the salvation of Israel

24 For shame hath devoured the labour of our fathers from our youth, their flocks and their herds, then sons and their daughters

25 We lie down in our shame, and our confusion covereth us for we have sinned

room in My Church? And I answered Myself again, It is by the means of thy faithful invocation of Me, and of thy true repentance and holy obedience, that this shall be effected *Bp Hall* The conditions of adoption into the Christian Church, and of enjoying the privileges of the Gospel covenant, are expressly stated by Christ and His apostles to be the same as are here prescribed, namely, the profession of a true faith in God, and uniform obedience for the time to come "Thou shalt call Me, My Father, and shalt not turn away from Me *Dr. Blayney*

21 *A voice was heard upon the high places,]* The Prophet, foreseeing that the Jews will at length be touched with an hearty repentance for all their misdoings, represents them as bewailing themselves upon "the high places, the scenes of their former idolatries Compare chap xxxi 9, 14, Zech xii 10 *W. Louth*

22 — *Behold, we come unto thee, &c.]* What follows to the end of the chapter is spoken in the name of the Israelites, accepting the Divine invitation, ver 22, acknowledging the vanity of their misplaced trust, ver 23, and professing the deepest contrition and shame for their misbehaviour, ver 24, 25 *Dr. Blayney*

24 *For shame hath devoured the labour of our fathers &c.]* It is this shameful idolatry which hath undone both our late forefathers and us. *Bp Hall* "Shame," or "that shameful thing, meaning the idol that they worshipped, called by the same name, chap xi 18, Hos. ix 10, and with good reason, because, in return for all the expense and pains bestowed on it, it only frustrated the hopes of its votaries, and left them mortified with disappointment, and overwhelmed with disgrace *W. Louth, Dr. Blayney*

The Hebrews, instead of pronouncing the name of Baal, of which they had a dread, used in its place the name of "Bosheth shame, confusion." Thus instead of Mephi-baal, and Meri-baal, they said, Mephi-bosheth, and Meri-bosheth *Calmet*

Or it may mean in a general sense, that "shame, that is the destruction of our country, and our captivity, attended with shame, have consumed us *Dr. Wells*

Before
CHRIST
about 612

against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God

CHAP IV

1 God calleth Israel by his promise 3 He exhorteth Judah to repentance by fearful judgments 19 A grievous lamentation for the miseries of Judah

10c12 12 **I**F thou wilt return, O Israel, saith the LORD, return unto me and if thou wilt put away thine abominations out of my sight, then shalt thou not remove

2 And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness, and the nations shall bless themselves in him, and in him shall they glory

17 3 ¶ For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns

4 Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings

Chap IV The two first verses of this chapter ought not to have been separated from the foregoing, being spoken in reply to the confession of the people of Israel, and concluding that part of the prophecy which respected them *Dr Blayney* See the note on chap iii 6.

Ver 2 And thou shalt swear, The LORD liveth, &c] This is as much as to say, Thou shalt be of the number of those that worship the true God For an oath is one of the most solemn acts of religious invocation, and therefore God's people are expressly charged to swear by His name, and by no other Deut vi 13, & 20, Josh xxii 7 And to "swear to, or by," the Lord of Hosts, is used as synonymous with the profession of His true religion, Is xix 18 *Dr Blayney*

— and the nations shall bless themselves in him &c] A prediction of the Gospel times, when the heathens shall join with the true Israelites in paying all solemn acts of worship and devotion to the true God alone, see Is lxvi 6, and in ascribing all honour and glory to Him and His only Son, the Messiah, in whom all nations were to be blessed See Gen xxii 16, Gal iii 8, and compare Is xlv 25 *W Lenth*

1 For thus saith the Lord &c] See note on chap. iii 6
— Break up your fallow ground, &c] Hitherto, O my people your hearts have been like a rough, thorny uncultivated ground but now break up this fallow ground of yours, by an unfeigned repentance, and root up these thorns of your corruptions *Bp Hall*

4 Circumcise yourselves to the Lord &c] Circumcision, as well as baptism, had a moral import, and denoted the obligation of putting away all sinful lusts of the flesh, every irregular and inordinate affection and appetite *Dr Blayney*

— Blow ye the trumpet in the land &c] The Prophet here describes the dreadful preparations for war, such as "blowing the trumpet" and "setting up the standard," for assembling men together in order to then leaving the open country, and retiring with their families and goods "into the defended cities," both for their own safety, and that they might maintain those garrisons against the power of the invading enemy *W Lenth*

6 — from the north] Babylonia, Chaldea, Assyria, and Media, were instantly represented in Scripture as being to the north of Judah Probably the Prophets speak of the kings of Babylonia

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5 Declare ye in Judah, and publish in Jerusalem, and say, Blow ye the trumpet in the land cry, gather together, and say, Assemble yourselves, and let us go into the defended cities.

6 Set up the standard toward Zion retire, stay not for I will bring evil from the north, and a great destruction

7 The lion is come up from his thicket, and the destroyer of the Gentiles is on his way, he is gone forth from his place to make thy land desolate, and thy cities shall be laid waste, without an inhabitant

8 For this gird you with sackcloth, lament and howl for the fierce anger of the LORD is not turned back from us

9 And it shall come to pass at that day, saith the LORD, that the heart of the king shall perish, and the heart of the princes, and the priests shall be astonished, and the prophets shall wonder

10 Then said I, Ah, Lord God, surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace, whereas the sword reacheth unto the soul

and Children, not so much with a view to their geographical situation, which is rather to the east of Palestine, as to the course which they took in their expeditions against Judea. The deserts of Arabia being not practicable for an army, they commonly crossed the Euphrates at Tiphseh, or Thapsacus, and approached Judea on the north side, by way of Damascus and Syria *Calmet*

7 The lion is come up from his thicket, &c] Nebuchadnezzar, king of Babylon, compare chap v 6, whose monarchy is represented by a lion, Dan vii 4 He is called here "the destroyer of the Gentiles, or rather nations, Judea and all the neighbouring countries being given up into his hands by God's decree See chap xxv 9, xxvii 6 *W Lenth* In the language of prophecy, several animals as a lion, a bear, a leopard, a goat, according to their qualities, are put for several kingdoms and bodies politic *Sir Isaac Newton*

10 — surely thou hast greatly deceived this people] That is, Thou hast suffered them to be greatly deceived by their false prophets see the note on Is lxxii 17 These pretenders to prophecy studied only to speak pleasing things to the people, and soothe them in their impendency and carnal security and thou hast in thy just judgment given them up to follow these delusions Compare 2 Thess ii 11, 12 *W Lenth*

The Prophet takes care to remove all pretence of charging God, by throwing the blame upon the people themselves see ver 18 In one place "the sword" is said to "reach unto the soul" in the other, the reason is assigned, because their "wickedness" had reached thither before The people had been desperately wicked, would accept of no sober counsel, nor bear any just reproof they loved "smooth things," they delighted in flattery and lies, they "walked after the imagination of their own hearts," chap xviii 17, and therefore God gave them up to strong delusions, and suffered them to be grossly imposed on by lying prophets of their own choosing In Scripture phrase, God is frequently said to do what He permits to be done, because all events are in His disposal, and wait His pleasure. The device may be man's, but God directs it to better purposes than man could think of, and so by taking the thing into His own hands, and governing the issue of it, He makes it in a certain sense His own *Dr Waterland*

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11 At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse,

Or
a fuller
wind than
those

12 *Even* || a full wind from those places shall come unto me now also will I give sentence against them

† Heb
utter judgments

13 Behold, he shall come up as clouds, and his chariots shall be as a whirlwind his horses are swifter than eagles Woe unto us! for we are spoiled.

Isai 1 16

14 O Jerusalem, wash thine heart from wickedness, that thou mayest be saved How long shall thy vain thoughts lodge within thee?

Chap 8
16

15 For a voice declareth from Dan, and publisheth affliction from mount Ephraim.

16 Make ye mention to the nations, behold, publish against Jerusalem, that watch-towers come from a far country, and give out their voice against the cities of Judah

17 *Keepers* of a field, are they against her round about, because she hath been rebellious against me, saith the LORD

Phil 107
17

18 Thy way and thy doings have procured these things unto thee, this is thy

Isai 50 1

11 — *A dry wind*] The same with "a destroying wind, chap li 1, an hot pestilential wind, as the Arabic translates it in that place which destroys great multitudes in a moment *W Lowth* (concerning the hot wind of the Arabian desert, see the notes on Numb xi 1, 2 Kings xix 35)

In prophetick language, tempestuous winds, or the motion of clouds is put for wars *Sir Isaac Newton* In this place, under the metaphor of this wind, the Prophet describes the Chaldean armies invading Judea. *W Lowth*

12 — *shall come unto me*] Among commandment compare Matt viii 9 The winds, storms, and other meteors are said to fulfil God's word, and attend upon His commands See Ps cxlviii 8 Job xxxvii 45 *W Lowth* That the calamity spoken of was of God's appointment, coming from Him for a judicial purpose, is apparent from the words that follow *Dr Blayney*

13 — *he shall come up*] That is, the person designed by "the lion, and "the destroyer of the Gentiles," ver 7, namely, the king of Babylon Compare Is. v 26—28 *Dr Blayney*

14 — *How long shall thy vain thoughts lodge within thee?*] That is, How long wilt thou delude thyself with vain hopes of escaping the judgments of God by any other way than by repentance? Notwithstanding the frequent relapses of the people into idolatry, with what patience did God expect their repentance, and the result of all the merciful messages and warnings given them from time to time by His prophets, as one that earnestly desired it, and even longed for it! Compare xiii 27, and viii 6, where God is represented, after the manner of men, waiting with great patience, as one that would have been glad to hear any penitent word drop from them, to see any sign of their repentance and return to a better sound. *Abp. Tillotson*

15 *For a voice declareth from Dan, &c.*] The rumour of the enemy's approach is heard first from Dan, which being the most northern part of Judea, was first of all invaded See chap. viii 16 And the evil tidings still increase, as the army marches forward toward Jerusalem, by the way of mount Ephraim *W Lowth*

16 — *watchers*] By "watchers" are meant besiegers, placing centinels round the city, to prevent any from coming in or going out, and keeping the place in continual alarm by shouts of war *Dr Blayney*

wickedness, because it is bitter, because it reacheth unto thine heart.

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19 ¶ My bowels, my bowels! I am pained at my very heart, my heart maketh a noise in me, I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

Isai 2 4
chap 9 1
† Heb
the walls of
my heart

20 Destruction upon destruction is cried, for the whole land is spoiled suddenly are my tents spoiled, and my curtains in a moment

21 How long shall I see the standard, and hear the sound of the trumpet?

22 For my people is foolish, they have not known me, they are sottish children, and they have none understanding they are wise to do evil, but to do good they have no knowledge.

23 I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light.

24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, there was no man, and all the birds of the heavens were fled

26 I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof

17 *As keepers of a field, are they against her round about.*] As in the East pulse, roots, &c grow in open and uninclosed fields, when they begin to be fit to be gathered, guards are planted, if near a great road, more, if distant, fewer, in a round about these grounds, as is practised in Arabia *Sir J Chardin*

18 — *this is thy wickedness, because it is bitter, &c*] These are the bitter effects of thine obstinacy in wickedness, which, like a deadly wound or disease, toucheth the very heart and seat of life *W Lowth*

19, *My bowels, my bowels! I am pained at my very heart, &c*] Oh the unspeakable sorrow and affliction that I feel for the misery of my people! My bowels yearn, and my heart arches within me, to think of this woful destruction which is approaching to Jerusalem! I cannot contain myself, but I must break forth into lamentation, because I do, as it were hear beforehand the sound of the trumpet of Nabuchadnezzar, and his alarm to this miserable war *Bp Hall*

20 — *suddenly are my tents spoiled, &c*] That is, the cities and houses, in allusion to the ancient way of dwelling in tents Compare chap x 20, Is xxxiii 20, liv 2 *W Lowth*

23—26 *I beheld the earth, &c*] The images, under which the Prophet represents the approaching desolation as foreseen by him are such as are familiar to the Hebrew poets on the like occasions But the assemblage is finely made, so as to delineate all together a most striking and interesting picture of a ruined country, and to justify what has been before observed of the author's happy talent for pathetic description The earth is brought back, as it were, to its primitive state of chaos and confusion the cheerful light of the heavens is withdrawn, and succeeded by a dismal gloom; the mountains tremble and the hills shake under dreadful apprehensions of the Almighty's displeasure, a frightful solitude reigns all around, not a vestige is to be seen of any of the human race, even the birds themselves have deserted the fields, unable to find any longer in them their usual food The face of the country in the once most fertile parts of it, now overgrown with briars and thorns, assumes the dreary wilderness of the desert The cities and villages are either thrown down and demolished by the hand of the enemy, or crumble into ruins of their own accord for want of being inhabited. *Dr Blayney*

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were broken down at the presence of the LORD, and by his fierce anger.

Chap 5
19

27 For thus hath the LORD said, The whole land shall be desolate, yet will I not make a full end.

28 For thus shall the earth mourn, and the heavens above be black, because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen, they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein.

30 And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair, thy lovers will despise thee, they will seek thy life.

† Heb
cycs

31 For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe

The Prophets often describe God's judgments upon a land or nation, as if the whole frame of nature were in a state of dissolution, because these particular judgments are an earnest of the general judgment. *W Louth.*

27 — yet will I not make a full end.] In the severest judgments which God brings upon a people, He still reserves a remnant, to whom He will make good His promises. see chap xxx 11, xlv 28. This sense of the words may be confirmed by 1 Sam iii 12, "When I begin, I will also make an end" that is, I will make a thorough destruction, and pursue His family with judgments, till I have utterly consumed it. On the words may be understood in this sense; Though I make the whole land desolate by sword and famine, yet still I have severer judgments in reserve, (compare chap v 10, 18,) namely, the destruction of the city and temple, and the captivity of the people that outlive the former captivities. *W Louth.*

28 — because I have spoken it, I have purposed it, and will not repent.] God's purpose of delivering up the Jews into the hands of Nebuchadnezzar was irreversible, upon the supposition that the greatest part of them would continue impenitent, which He likewise foresaw, see ver 22, and chap vii 16, 27, 28, xiii 14, xiv 11, 12, xxv 9—11. Though elsewhere upon their repentance, to which God frequently exhorted them by His prophets, (see chap xxv 4, 5,) He promises the removal of His judgments, see ver 14 of this chapter, and chap vii 3, xii 25, xviii 11, xxii 4, xxvi 3, xxxvi 3. Herein Jeremiah's preaching was very different from that of the false prophets, who promised peace and safety to the people, without interposing the condition of repentance and reformation. see ver 10 of this chapter, and chap xiv 13, xxviii 3, 4. *W Louth.*

30 — though thou rentest thy face with painting,] Rather, thy "cycs," as in the margin.

This alludes to the custom of the Eastern ladies, who, esteeming large eyes beautiful, make use of stibium, a sort of black paint, which is laid upon the eyelids with a pencil, and being of an astringent quality, partly contracts the eyelids, and partly, by the contrast of colour, tends to enlarge the appearance of the white part of the eyes. The original verb properly signifies to "rend or tear," and may denote the use of this process to excess, so as it

is me now! for my soul is wearied because of murderers.

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CHAP. V.

1 The judgments of God upon the Jews, for their perverseness, 7 for their adultery, 10 for their impiety, 19 for their contempt of God, 25 and for their great corruption in the civil state, 30 and ecclesiastical

RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth, and I will pardon it.

2 And though they say, The Lord liveth, surely they swear falsely.

3 O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock, they have refused to return.

Isai 9 14
chap 2 0

4 Therefore I said, Surely these are poor, they are foolish: for they know not the way of the Lord, nor the judgment of their God.

5 I will get me unto the great men, and

were to tear open the eyes, by way of enlarging them. *Dr Blayney.*

The antiquity of this practice is undoubtedly great. Xenophon describes it as a custom among the Medes in the time of the elder Cyrus. *Fragments to Cabinet.*

31 — the daughter of Zion,] Or of Jerusalem, is the same with Zion or Jerusalem. see chap vi 2, 23, Lam i 6, ii 1. So "the daughter of my people" is to be understood, ver 11 of this chapter, and the "daughter of Babylon," Ps cxxxvii 8. *W Louth.*

Chap V. This chapter contains a vehement expostulation with the Jews for the manifold corruption of their manners, and the disorders of both their civil and their ecclesiastical government. And as a punishment for all these enormities, God threatens the invasion of the Chaldeans. *W Louth.* See Dr Blayney's note on chap iii 6.

Ver 1. — the broad places thereof.] The market places, and other spacious areas in the city, where citizens used to meet for the transaction of business. *Dr Blayney.*

— if ye can find a man,] See the note on Isai xiii. 20. 2 And though they say, The Lord liveth; surely they swear falsely.] Though they make an outward and reasonable profession of the name of the Lord, in worshipping Him, in swearing by Him, yet it is but in falsehood and hypocrisy. *By Hall.* "As the Lord liveth" was the common form of oath among the Jews, but now the only use they made of this sacred oath was to deceive and defraud. *Wagon.* See the note on chap. iv 2.

3 O Lord, are not thine eyes upon the truth? The eyes, turned upon or towards an object, denote not only a diligent inspection and nice discernment of it, but also an earnest expectation or looking after it. The phrase may here be taken in both senses: that God both seeth and discerneth the truth; and also expects it from others, especially from those who call upon His name, in attestation of it. *Dr. Blayney.*

— thou hast stricken them, but they have not grieved, &c.] See the note on Isai i 5.

4, 5. Therefore I said, Surely these are poor, &c.] I thought at first, such the Prophet, that such an unconcernedness for the duties of religion could be charged upon none but the rude and

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will speak unto them; for they have known the way of the Lord, and the judgment of their God but these have altogether broken the yoke, and burst the bonds.

Or
deserts

6 Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities every one that goeth out thence shall be torn in pieces because their transgressions are many, and their backslidings are increased.

† Heb
re strong,

7 ¶ How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

• Jerk. 22
11

8 They were as fed horses in the morning every one neighed after his neighbour's wife.

9 Shall I not visit for these things? saith the Lord and shall not my soul be avenged on such a nation as this?

10 ¶ Go ye up upon her walls, and destroy, but make not a full end take away her battlements, for they are not the Lord's.

11 For the house of Israel and the house of Judah have dealt very treacherously against me, saith the Lord.

12 They have belied the Lord, and said,

ignorant vulgar, who have neither leisure nor opportunity for learning their duty One might expect from men of better education a truer sense of religion *W Louth*

There may be some hope, even for a wicked nation, while the fear of God remains in any considerable number of the wealthy and ruling part of it but when once they come to be thoroughly corrupted, then every thing is ripe for ruin. And therefore the Prophet, after complaining very pathetically of the sinfulness and impiety of the bulk of his countrymen, still thought there was one resource left. But when he found that those of high condition were as bad or worse than the rest, he immediately gives up all, and pronounces their destruction *Abp Secker*.

6, — a lion, — a wolf, — a leopard.] The wild beasts here spoken of are the king of Babylon and his army See chap iv 7 *Dr Blayney*

The quality of watchfulness is well attributed to the leopard for it is the property of that animal to lie hid in ambush for the purpose of seizing his prey, and to dart upon it with rapidity when it approaches. *Calmet*.

7 How shall I pardon thee for this? thy children have forsaken me.] Repentance and turning to God is the only condition of pardon but they that forsake Him, thereby forsake all means of grace and possibility of salvation. *Wogan*.

— sworn by them that are no gods.] See the notes on chap iv 2, Josh xxiii 7

— when I had fed them to the full, they then committed adultery.] When I gave them My blessings in abundance, they made an ill use of My mercies, and riotously run into both bodily and spiritual adultery, and impudently trooped together to work filthiness *Bp Hall*

Their lewdness was sometimes the concomitant of their idolatry for many rites of the heathen religions were celebrated with drunkenness, uncleanness, and all sorts of debauchery. *Rending*

9 — shall not my soul be avenged, &c.] God's anger and vengeance

It is not he, neither shall evil come upon us, neither shall we see sword nor famine

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Isai 28
15

13 And the prophets shall become wind, and the word is not in them thus shall it be done unto them

14 Wherefore thus saith the Lord God of hosts, Because ye speak this word, 'hehold, I will make my words in thy mouth fire, and this people wood, and it shall devour them'

Chap 1 9

15 Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

Deut 28
19
chap 1 1
6 6

16 Their quiver is as an open sepulchre, they are all mighty men.

17 And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat they shall eat up thy flocks and thine herds. they shall eat up thy vines and thy fig trees they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

1 Cor 21
16
Deut 28
31, 32

18 Nevertheless in those days, saith the Lord, I will not make a full end with you.

Chap 4
37

19 ¶ And it shall come to pass, when ye shall say, 'Wherefore doeth the Lord our

Chap 19
27 & 16 30

ance signify in Scripture the execution of His justice the effects of which are as terrible against obstinate sinners, as if they proceeded from the highest resentment. *W Louth* See the notes on Gen vi 6

13. And the prophets shall become wind, &c.] These words, spoken by the unbelieving Jews, mean, that, the Prophets being nothing but wind and vanity, their prophecies shall return upon their own heads, and that they shall feel themselves the judgments which they denounce on others *W Louth*

14. — I will make my words in thy mouth fire, &c.] The effect of those threatenings that are denounced by thy mouth shall be as speedy and certain as that of fire when applied to dry wood. To the same sense are the words of Hosea, chap. vi. 5, 'I have hewed them by the Prophets' *W Louth*

15. — I will bring a nation upon you from far.] This was threatened in case of disobedience by Moses, Deut xxviii 49 *Dr Blayney* Babylon is called 'a far country, Is. xxxix 3 Perhaps it is so called, in comparison of those of the Philistines, Moabites, Ammonites, and other borderers, who were the former oppressors of the Jews

The words 'house of Israel' are, after the captivity of the ten tribes, applied to the two tribes which remained See chap vi 9, ix 26, x. 1, Ezek xiii 8, xvii 31 *W Louth*

— an ancient nation.] Babylon was built about an hundred years after the flood and soon after, Nimrod erected a kingdom there whence that country is called 'the land of Nimrod,' Mic v 6 *W Louth*

— a nation whose language thou knowest not.] The Chaldean or Syrian was a language unknown to the Jews, as appears from the history of Hezekiah, 2 Kings xviii. 26; Is. xxxvi. 11 *Calmet*

16. Their quiver is as an open sepulchre.] Their quiver is full of deadly arrows, that shall point many to their graves *Bp Hall* Their arrows smite slaughter and damage all around they are as insatiable as the grave, as terrible as death. *Calmet*

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God all these things unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not your's.

20 Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, O foolish people, and without understanding, which have eyes, and see not, which have ears, and hear not

22 Fear ye not me? saith the LORD will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it and though the waves thereof toss themselves, yet can they not prevail, though they roar, yet can they not pass over it?

23 But this people hath a revolting and a rebellious heart, they are revolted and gone

24 Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season he reserveth unto us the appointed weeks of the harvest.

25 ¶ Your iniquities have turned away these things, and your sins have withholden good things from you

26 For among my people are found wicked men ¶ they lay wait, as he that setteth snares, they set a trap, they catch men

27 As a cage is full of birds, so are

Isa 1 9
Matt 13
11
Acts 14 26
Rom 11 3
John 12 40
¶ Heb
heart

Job 38
10 11
Ps 104 9

Deut 11
14

¶ Or
they pry as
fooles & lie
in wait
¶ Or, coop

22 Fear ye not me? Considering God's other attributes may breed in us a high esteem and hearty love of God but the consideration of His power is that which naturally and reasonably produceth a great fear of Him He is most amiable for His goodness, and in regard to His wisdom greatly venerable, but His power arming the rest renders Him exceedingly terrible See also chap. x 6, 7, Luke xii. 5 Dr Isaac Barrow

— which have placed the sand for the bound of the sea &c] The keeping of the waters within bounds, so that they cannot overflow the earth, is often mentioned in Scripture as an immediate effect of God's overruling power and providence, Job xxxviii 10 11 Ps cxxxvii 7, civ 9, Prov. viii 29 W Lowth

We know that there are certain natural causes which produce these effects on the sea and the land. But this ought not to prevent us from regarding the all-powerful hand of the Creator, who hath created, and who preserves His creatures in their proper and natural stations. We ought to admire these surprising effects of the first cause which is His almighty will To this point the language of Scripture continually directs us, by attributing every thing to God by referring every thing to Him, by considering Him as the prime Mover of all the events, and even of the effects, which we are accustomed to refer to nature, or to chance terms confused and ambiguous, of which religion knows nothing Calmet

24 — that giveth rain, &c] That giveth seasonable rain in the autumn and spring, and reserveth a dry season for the gathering in of the harvest Bp Hall The vicissitude of seasons, of cold and heat of drought and moisture, so wisely fitted for the growth of the fruits of the earth, and other uses of human life, is such a proof of a Divine providence, as is obvious to the meanest capacity on which account it is frequently insisted upon by the sacred writers, Ps. cxlvii. 8, Matt v 45; Acts xiv. 17 W Lowth.

their houses full of deceit therefore they are become great, and waxen rich.

28 They are waxen fat, they shine: yea, they overpass the deeds of the wicked they judge not the cause, the cause of the fatherless, yet they prosper, and the right of the needy do they not judge.

29 Shall I not visit for these things? saith the LORD shall not my soul be avenged on such a nation as this?

30 ¶ A wonderful and horrible thing is committed in the land,

31 The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so and what will ye do in the end thereof?

CHAP VI.

1 The enemies sent against Judah 4 encourage themselves 6 God setteth them on work because of their sins 9 The prophet lamenteth the judgments of God because of their sins 18 He proclaimeth God's wrath 26 He calleth the people to mourn for the judgment on their sins

YE children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth haccerem, for evil appeareth out of the north, and great destruction

2 I have likened the daughter of Zion to a comely and delicate woman

3 The shepherds with their flocks shall

31 The prophets prophesy &c] The pretended prophets prophesy falsely, speaking only what they know will please the people, and the priests agree with these false prophets, and so "bear rule, or keep up their authority and interest among the people Dr Wells It is indeed "a horrible thing," and a proof of extreme corruption, when the ministers whom God has established, instead of opposing the wickedness of the people, countenance and encourage it. Osterwald

Chap VI ver 1 O ye children of Benjamin, gather yourselves to flee &c] Jerusalem was in the lot of the tribe of Benjamin, Josh xviii 28, on which account the inhabitants are addressed by the name of "the children of Benjamin," and are directed to leave the city, which God was about to destroy, and to take refuge in the mountains Tekoa, according to St Jerome, was a little town about twelve miles from Jerusalem, and Beth-haccerem (probably so called from the vineyards round about it) another little town on the same side, but nearer Jerusalem, and both of them in the mountainous parts of Judah, south of the capital Dr Blayney

— blow the trumpet in Tekoa, &c] The design of those signals of war is to assemble men together, in order to their mutual defence, but it is in vain to attempt any such matter, and therefore the only use that can be made of them is to give notice to the people, that they should disperse themselves, and fly from the approaching enemy W. Lowth

— a sign of fire] The Prophets often speak of these signals which were raised upon the heights, to give notice to distant people of the approach and the expectations of an enemy They are particularly convenient in mountainous countries like Judah. Calmet

3 The shepherds with their flocks shall come unto her,] Mean-

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Deut. 32
15

Isa 1 23
Zech 1 10

¶ Or
a punishment
ment and
fullness
Chap 11
11 v 23
5 26
I zek 13 6
¶ Or
take into
their hands

about 612

¶ Or,
dwelling at
home

^{Before CHRIST about 612} come unto her, they shall pitch their tents against her round about, they shall feed every one in his place

4 Prepare ye war against her, arise, and let us go up at noon Woe unto us for the day goeth away, for the shadows of the evening are stretched out

5 Arise, and let us go by night, and let us destroy her palaces.

^{Or pour out the engine of war} 6 ¶ For thus hath the Lord of hosts said, How ye down trees, and I cast a mount against Jerusalem: this is the city to be visited, she is wholly oppression in the midst of her

^{Ism 57 20} 7 As a fountain casteth out her waters, so she casteth out her wickedness violence and spoil is heard in her, before me continually is grief and wounds

^{† Heb. closed or, disjunct} 8 Be thou instructed, O Jerusalem, lest thy soul depart from thee, lest I make thee desolate, a land not inhabited

9 ¶ Thus saith the Lord of hosts, They shall thoroughly glean the remnant of Israel as a vine turn back thine hand as a grapegatherer into the baskets

10 To whom shall I speak, and give

ing the Chaldean generals, (for in that sense "shepherds" are sometimes understood, see chap. xxv 34,) and their armies *W Louth*

4 Prepare ye war against her, &c.] Then shall the eager and furious commanders say, Hasten your preparations against her, arise, let us take the day before us, the time flees away, the evening hastens on, let no minutes be lost for our assault *Bp Hall*

The alacrity and eagerness with which the Chaldeans undertake and execute the commission with which they were charged, is described in this and the following verse in a beautiful vein of poetry. Though it was late in the day before they received their orders they are for beginning their march immediately, and, though it was night before they got to the place, they are unwilling to put off the assault till morning *Dr Blayney*

6 — How ye down trees,] Which were to be employed in the siege of Jerusalem *Dr Blayney* See the note on chap xxxii 24

8 Be thou instructed, O Jerusalem, &c.] Take warning by the many threatenings and judgments I have denounced against thee, amend thy ways and doings, lest, if thou persist in thy wickedness, My mind and affection be utterly alienated from thee, (see Ezek xxiii 17, 18; Hos ix 13,) and I cast off all bowels of compassion toward thee, and give thee up to ruin and desolation. Thus threatening God fulfilled afterwards, when He suffered the city and nation to be utterly ruined and destroyed by Nebuchadnezzar but it still received a further completion, in that final desolation brought upon them by the Romans, under Titus and Vespasian, *W Louth*

9 — turn back thine hand as a grapegatherer into the baskets.] That is, take them again into thine hand, and begin the work of gathering or gleanings anew. The address is from God to the Chaldeans, exhorting them, like a grapegatherer, to return again after the first time, and pick up those few inhabitants that were left before, like the grape-gleanings, and to carry them also into captivity. The Chaldeans did so, as may be seen, chap lvi 28, 29, 30 *Dr Blayney*

10 — they can be uncircumcised,] See the note on Exod vi 12 — and they cannot hearken.] While men are not duly disposed to hear the truth, they cannot give due attention to what

^{Before CHRIST about 612} warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken behold, the word of the Lord is unto them a reproach, they have no delight in it

11 Therefore I am full of the fury of the Lord, I am weary with holding in I will pour it out upon the children abroad, and upon the assembly of young men together for even the husband with the wife shall be taken, the aged with him that is full of days

12 And their houses shall be turned unto others, with their fields and wives together for I will stretch out my hand upon the inhabitants of the land, saith the Lord

13 For from the least of them even unto the greatest of them every one is given to covetousness, and from the prophet even unto the priest every one dealeth falsely

14 They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace

15 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they

God speaks to them In the same sense Christ saith to the Jews, "How can ye believe, which receive honour one of another?" John v 44, meaning, that such a temper was an obstacle to their believing on Him, and hindered them from receiving the truth in the love of it *W Louth* They cannot because they will not, hear Woe be to those, who have placed themselves by their own fault out of a condition of hearkening to the voice of God! It is the remark of St Jerome upon this passage, "Inability, which proceeds from scorn and unbelief, is not exempted from punishment. *Cabnet*

— the word of the Lord is unto them a reproach;] The subject of their scorn and derision see chap xx 8 *W Louth*

11 Therefore — I will pour it out &c.] See note on chap i 10 The Prophet is here said to pour out the Divine "fury upon the children abroad, who take delight in playing in the streets see Zech viii 5 and the "young men who assemble" in meetings for diversion or conversation compare chap ix 21 *W Louth*

— the aged with him that is full of days.] From hence it appears, that the word here rendered "the aged" means only a man that has passed a certain time of life, which may be considered as his zenith, so as from thenceforth to be upon the decline. In contradistinction to whom is placed one, who is arrived at what is esteemed the full period of human life, in respect to which the patriarchs, Abraham, Isaac, David, and Job, are said to have died "full of years, or "days" See the same distinction made, Is lxxv 20 *Dr Blayney*

14 They have healed also the hurt &c.] Instead of sharp and seasonable reproofs, they have gone about to salve up the spiritual sores of My people with flattering and plausible words, Peace, peace, all shall be well, when there is nothing but fear and danger *Bp Hall*

15 Were they ashamed when they had committed abomination? nay, they were not at all ashamed,] Shame is a great restraint upon sinners at first, but that soon falls off; and when men have once lost their innocence, their modesty is not like to be long troublesome to them. For impudence comes on with vice, and grows up with it. Smaller vices do not banish all shame and modesty, but great and abominable crimes harden men's foreheads, and make them shameless. When men have the heart to do a very

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blush therefore they shall fall among them that fall at the time *that* I visit them they shall be cast down, saith the LORD.

Isa 8 20
Mal 1 1
Luk 16

16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*.

Matth 11

17 Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.

18 ¶ Therefore hear, ye nations, and know, O congregation, what *is* among them.

19 Hear, O earth, behold, I will bring evil upon this people, *even* the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

Isa 1 11
Ec 6 3
Amos 5 21
Micah 6 6
&c

20 ^a To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them, the neighbour and his friend shall perish.

Chap 1
15 & 6 15
8 10 22

22 Thus saith the LORD, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth.

23 They shall lay hold on bow and spear, they are cruel, and have no mercy, their

bad thing, they seldom want the face to bear it out. *Abp. Tilotson.*

16 — Stand ye in the ways, &c.] Do like travellers, when they are at a loss which way they must go in like manner do ye inquire, what way the patriarchs of old, the judges, the kings, and prophets of former times walked in imitate their practices, wherein you will find true comfort and satisfaction, and not the late devices of your princes and prophets, whereby you have been seduced into error, and betrayed into many mischiefs. Compare chap. xviii 15 *W. Lowth*

20 To what purpose cometh there to me incense from Sheba,] See Isa lx 6. The Prophet reproves the hypocrisy of the Jews, whereby they sought to cover their inward corruption by the external shews of religion which the Prophets often declare to be of no value when they do not proceed from a devout mind see chap vii 21, 22, Isa i 11. *W. Lowth*

— the sweet cane from a far country? The calamus aromaticus is a root of a very fragrant smell, which, when cut down, dried and powdered, becomes an ingredient of the richest perfumes. We are informed by heathen writers that it came from Saba. *Dr Blayney*

26 — gird thee with sackcloth.] See the note on Gen. xxxvii. 20. 27 I have set thee for a tower and a fortress.] As for thee, O my Prophet, I have set thee as in a watchtower, to descry the ways of My people, yea, I have made thee as a strong tower and fortress against all the rage of them, so that thou mayest fearlessly discover and reprove them. *Rp. Hall*

28 — they are brass and iron, they are all corrupters.] They are all but falsifiers and corrupters. *Rp. Hall.* Brass and iron are the baser metals, used to adulterate the pure silver. *Dr Blayney*

voice roareth like the sea, and they ride upon horses, set in array as men for war against thee, O daughter of Zion. *Before CHRIST about 612*

24 We have heard the fame thereof our hands wax feeble anguish hath taken hold of us, and pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way, for the sword of the enemy and fear *is* on every side.

26 ¶ O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes make thee mourning, as for an only son, most bitter lamentation for the spoiler shall suddenly come upon us. *Chap 4 8 & 26 3*

27 I have set thee for a tower and a fortress among my people, that thou mayest know and try their way. *Chap 1 18 & 19 21*

28 They are all grievous revolters, walking with slanders they are brass and iron, they are all corrupters. *Luk 2 18*

29 The bellows are burned, the lead is consumed of the fire, the founder melteth in vain for the wicked are not plucked away.

30 ¶ Reprobate silver shall men call them, because the LORD hath rejected them. *Isa 1 4 Or, Refuse silver.*

CHAP. VII.

1 Jeremiah is sent to call for true repentance, to prevent the Jews captivity. 8 He rejecteth their vain confidence, 12 by the example of Shiloh. 17 He threatneth them for their idolatry. 21 He rejecteth the sacrifices of the disobedient. 29 He exhorteth to mourn for their abominations in Gophet, 32 and the judgments for the same.

29 The bellows are burned, &c.] All the means, that can be used to purge this people of their dross, prove ineffectual the wicked are not separated from the righteous. Therefore your city shall be as one common furnace, wherein you shall be melted down all together. See Ezek xxii 19, &c. *W. Lowth*

— the lead is consumed of the fire,] Before the use of quicksilver was known, the refiners made use of lead for separating it silver from the other substances mixed with it. So we learn from Pliny's Natural History. *Dr Blayney*

— the wicked are not plucked away.] Or, "the bad are not separated." By "the bad" are meant, according to the metaphor "the base ingredients," that is, the bad principles and habits which prevail so much, and adhere so closely, that all the endeavour and pains used by the refiner to purge them away and get clear of them are frustrated, and prove ineffectual so that, as it follows in the next verse, nothing remains but to throw them aside as a metal disallowed and cried down by authority, counterfeit silver, but not capable of being brought to the sterling standard. *Dr Blayney*

30 Reprobate silver shall men call them, &c.] As base metal is refused by every one, because it cannot bear the touchstone so shall these hypocrites and evildoers be rejected both by God and by man, for none of their actions will bear the test of God's laws, or abide His severe trial. The Greek word, which is rendered "reprobate" in the New Testament, has an allusion to it place, and, in pursuance of the same metaphor, the laws and judgments of God are often compared to a refiner's fire see Prov xvii 3, Isa i 25, Zech. xiii 9, Mal. iii. 2, 3, 1 Pet. i 7. *Lowth.*

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THE word that came to Jeremiah from the LORD, saying,

2 Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD

* Chap 19
11 & 26 11

3 Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

4 Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these

5 For if ye thoroughly amend your ways and your doings, if ye thoroughly execute judgment between a man and his neighbour,

6 If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt

7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever

8 ¶ Behold, ye trust in lying words, that cannot profit.

9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not,

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10 And come and stand before me in this house, † which is called by my name, and say, We are delivered to do all these abominations? † *Hob whereupon my name is called*

11 Is ^b this house, which is called by my name, become a ^c den of robbers in your eyes? Behold, even I have seen it, saith the LORD. ^b *Isai 56 7* ^c *Math 21 14* *Mark 11 17* *1 uke 19 46*

12 But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel ¹ *Sam 4 10 11* *1 ual 78 (O. chap 26 6*

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not, and I ^c called you, but ye answered not, ^c *Prov 1 4* *Isai 65 12 & 66 4*

14 Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. ¹ *Sam 4 10 11* *Psal 78 60 & 192 6* *chap. 26 6*

15 And I will cast you out of my sight,

nificent buildings of the temple, Matt xxiv 1, 2 Dr Blayney

The triple repetition of "The temple of the Lord" denotes a remarkable earnestness, and extreme presumption in the people. The Prophet employs the same repetition afterwards, in his apostrophe to Judea, "O earth, earth, earth, hear the word of the Lord, chap xxi 29 Calmet

10. — and say, We are delivered to do all these abominations? Will ye interpret the deliverances God hath formerly vouchsafed to you as so many licences to commit new abominations? Or do you think, when you offer your propitiatory sacrifices, that they will wipe away the guilt of all your past offences, and ye may securely renew your former ill practices, having such a certain and easy method of obtaining pardon? W Louth

11 Is this house, which is called by my name, become a den of robbers &c? Ye think all is well if ye present yourselves into My temple, though you bring with you the guilt of manifold sins ye come hither full of theft, of oppression, of injustice is My temple, think ye, for such worshippers? Is this house, which is called by My name, fit to be a den of thieves and robbers? Behold, I have well seen and noted with how wicked dispositions and hollow hearts ye come hither, saith the Lord Bp Hall

12 But go ye now unto my place which was in Shiloh] Shiloh was the place, where, upon the first coming of the Israelites into Canaan, the tabernacle, in which was the ark of God's presence, was set up, by Divine appointment, no doubt, and there it continued for a space of time, until the days of Samu^l. It was during this residence that the Israelites received that signal defeat from the Philistines, when the ark of God was taken, as related, 1 Sam. iv 10, 11 the pathetick description of which disaster, made by the Psalmist, Ps. lxxviii. 60—64, has caused it to be generally believed, that an allusion to it was likewise designed upon this occasion. Dr Blayney

13 — rising up early and speaking] The phrase "rising up early," signifies diligence and industry: see Is. i 4. The same sense is elsewhere expressed in the Hebrew, by doing any thing "in the morning," which the Vulgate renders "early," 1's xlvii 5; xc. 14. See likewise Ps. lxxviii 5; Is. xxviii. 2. W Louth

Chap VII ver 1 The word that came to Jeremiah] A new prophecy begins with this chapter, and is continued on to the end of chap x The date is not precisely marked, but the probability is, that it was delivered not long after the preceding one, and, as it should seem, on the following occasion Besides the Prophets, who were commissioned to announce the approaching calamities of Judah and Jerusalem, there were others, who took on themselves to flatter the people with opposite predictions They taught them to look upon such threats as groundless, since God they said, would have too much regard for His own honour, to suffer His temple to be profaned, and the seat of His holiness given up into the hand of strangers Jeremiah is commanded openly to reprove the falsehood of these assertions, and to shew, by an example in point, that the sanctity of the place would afford no security for the guilty, but that God would assuredly do by His house at Jerusalem, what He had done unto Shiloh, and cast the people of Judah out of His sight, as He had already cast off the people of Israel, for their wickedness, ver 1—16. God justifies the severity of these proceedings by a representation of the people's impiety; ver 17—20 The Prophet declares their sacrifices to be of no acceptance, whilst they continue deaf to the calls of God's messengers, ver 21—28 He specifies the gross idolatries with which they were defiled; and pronounces a heavy sentence of Divine vengeance both on the dead and on the living, ver 29, chap. viii. 3 Dr Blayney

4. Trust ye not in lying words,] Uttered by your false prophets, who foretell peace, and encourage you in impenitency See chap. iv 10, xiv 18; 14. W Louth

— The temple of the Lord, are these] As much as to say, God hath placed His name here, ver 10, and hath chosen these stately buildings, as the place of His peculiar residence, and what reason is there to believe, that He will ever forsake it, and give it up to be destroyed by strangers and idolaters? Compare chap xviii 18; Mic. iii 11. W Louth

In the same manner our Saviour's disciples, immediately after their Lord had been foretelling the destruction of Jerusalem, came, to Him, and with similar notions in their heads, as from our Saviour's reply may be collected, pointed out to Him the mag-

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Chap 11
Isa 63 11
Isod. 32
10.

as I have cast out all your brethren, even the whole seed of Ephraim.

16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me for I will not hear thee.

17 Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.

19 Do they provoke me to anger? saith the LORD do they not provoke themselves to the confusion of their own faces?

20 Therefore thus saith the Lord God, Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground, and it shall burn, and shall not be quenched.

21 Thus saith the LORD of hosts, the God of Israel, Put your burnt offerings unto your sacrifices, and eat flesh.

22 For I spake not unto your fathers, nor commanded them in the day that I

brought them out of the land of Egypt, concerning burnt offerings or sacrifices:

23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and I went backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them.

26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.

27 Therefore thou shalt speak all these words unto them, but they will not hearken to thee: thou shalt also call unto them, but they will not answer thee.

28 But thou shalt say unto them, This is a nation that obeyeth not the voice of the LORD their God, nor receiveth instruction: truth is perished, and is cut off from their mouth.

29 Cut off thine hair, O Jerusalem,

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Hab
concerning
the man
of
Deut 6
Exod 1
Lev 26 12

Or,
stubborn
ness
Heb
weic

2 Chron
36 15

Chap 16
12

Or,
instruction

15 — the whole seed of Ephraim] That is, all the ten tribes, who are often called by the name of Ephraim, that being the principal tribe among them. Their first king Jeroboam was of that tribe. See Isa vii 2 W Lowth.

16 Therefore pray not thou for this people, &c] Nothing but an universal reformation, which God foresaw would not be effected, could deliver the Jews from that captivity and desolation, which He had threatened to bring upon them. In some cases the intercessions of good men have been so far prevalent, as to rescue sinners from the punishments they deserved, but here God declares, that nothing but a general amendment shall avert the judgments threatened. W Lowth.

18 The children gather wood, &c] All the sort of them, of all ages and both sexes, conspire together in their idolatry: children, fathers, women, put their hands to the work, and all agree to offer cakes, in the way of sacrifice, to the sun or moon. Bp Hall.

— cakes] Certain idolatrous cakes, artificially prepared of dough, and offered to the moon under the title of the queen of heaven. Parkhurst.

— queen of heaven,] When we consider that the moon was at the beginning appointed to "rule the night" as well as the sun to rule the day. Gen 1 16, and that she manifestly does so, since her light is greater than that of all the planets and stars put together: and that the idolaters called the sun, or solar fire, not only Lord of heaven, but also King, there can be little doubt, but by "the queen of heaven," they meant the moon. Parkhurst.

19 Do they provoke me to anger? — do they not provoke themselves &c] Do they think to shew their malice towards Me, as if they could hurt Me by their wickedness? Will not their sins turn at last to their own utter confusion? W Lowth.

21 — Put your burnt offerings unto your sacrifices, and eat flesh] The burnt offerings, after they were flayed, were to be consumed wholly upon the altar, Levit 1 9, whereas in the sacrifices of the peace offering, only the fat was burnt upon the altar, the re-

mainder belonging partly to the priest, and the rest was spent in a religious entertainment. See Lev vii 9—31, Deut xii 11, 12. Here the Prophet tells the Jews, they may, if they please, (at the flesh of their burnt offerings, as well as of their peace offerings, for God will accept neither of them from their hands,) (see chap vi 20,) and looks upon them only as common meats. Compare Hos. viii 13 W Lowth.

22 For I spake not — concerning burnt offerings or sacrifices] God hereby intimates, that He did not primarily intend to appoint this way of worship, and to impose it upon the Jews, as that which was most suitable to His own nature, and most agreeable to Him, but that He condescended to it, as most accommodated to their state and inclination, because of the carnality of their hearts, and the proneness of the people to idolatry. Abp. Tillotson. It is a way of speaking, usual in Scripture, to express the preference due to one thing over another, in terms which express the rejecting of that which is less worthy: and thus we may understand the text here in correspondence with the parallel passage of Hosea, "I desired mercy, and not sacrifice," chap vi 6 the words in both places implying, that God always laid a greater stress upon sincere obedience, than on external observances, and designed the latter, as so many mounds and fences to guard and preserve the former. W Lowth.

24 — and went backward, and not forward.] The metaphor is taken from headstrong oxen, that draw back and refuse to put their necks under the yoke. See ver 26, Nehem. ix 29; Hos. iv 16. In the same sense the word "backsliding" is often applied to the Jews in this prophecy. W Lowth.

29 Cut off thine hair, &c.] Mourn thou solemnly, O Jerusalem, and express thy sorrow by publick acts of humiliation, that the world may take knowledge of it. Bp. Hall. The cutting off of the hair was commonly practised in the time of great sorrow and mourning, chap xiv 13; xlviii 27; Is. xv 2. W Lowth.

This custom prevailed, not only amongst the Jews, but amongst Pagans also. Homer represents Achilles, as well as his soldiers, cutting off their hair at the funeral of Patroclus. Pope.

Before CHRIST about 600. and cast it away, and take up a lamentation on high places; for the Lord hath rejected and forsaken the generation of his wrath.

80 For the children of Judah have done evil in my sight, saith the Lord. they have set their abominations in the house which is called by my name, to pollute it.

2 Kings 19 5. 81 And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I commanded them not, neither came it into my heart.

† Heb. cum it in my heart. 82 ¶ Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter; for they shall bury in Tophet, till there be no place.

83 And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth, and none shall fray them away.

84 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom,

the generation of his wrath.] That is, a race of men obnoxious to God's wrath in the same sense the Apostle speaks of the children of wrath, Eph. ii. 3. Dr. Blayney.

80 — they have set their abominations in the house &c.] Meaning the image and altars for idolatrous worship, which Manasseh had set up in the temple and the courts near it. See chap. xxxiii. 15, xxxiii. 34, 2 Kings. xxi. 4, 7, xxiii. 4. This gave occasion for other profanations of the temple in aftertimes. See Ezek. viii. 5, 6, &c. W. Lowth.

81 And they have built the high places of Tophet, &c.] Respecting "Tophet," &c. see note at 2 Kings. xxiii. 10.

— which I commanded them not.] So far was God from commanding this practice, that He expressed the greatest detestation of it, and forbade it under the severest penalties, compare chap. xxxiii. 35, and Lev. xx. 1—5. The words are spoken by the figure, called Meiosis, by which a great deal more is implied than expressed, see Deut. xvii. 3 where the text, speaking of the worship of the host of heaven, adds, "which I have not commanded" the meaning is, I expressly forbade it. See instances of the like form of expression, Is. lxi. 12, Jer. ii. 8, Prov. xviii. 5, xxviii. 21, Rom. i. 28. W. Lowth.

82 — it shall no more be called Tophet, &c.] So great a slaughter shall be therefore in Jerusalem, that there shall not be room enough in the valley of Tophet for the burial of the slain, and therefore that valley shall change its name, and be called, "the valley of slaughter." Bp. Hall.

King Josiah first of all "defiled" this place, as it is said in 2 Kings. xxiii. 10, that is, polluted it, or unconsecrated it, by burying dead bodies in it; compare ver. 16 of that chapter. And afterwards, when great numbers died in the siege of Jerusalem, and the famine that followed, it became a common burying-place of the Jews, see chap. xix. 6; whereby was fulfilled that prophecy of Ezekiel, chap. vi. 5; "I will lay the dead carcasses of the children of Israel before their idols." Compare Lev. xxvi. 30, Ezek. vi. 4, 5, 13. W. Lowth.

84 — will I cause to cease — the voice of mirth, &c.] No more marriages shall be contracted in Jerusalem; no more shall there be heard in the cities of Judah the voice of mirth, and the songs

and the voice of the bride; for the land shall be desolate.

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CHAP. VIII.

1 The calamity of the Jews both dead and alive. He upbraideth their foolish and shameful impiety. He sheweth their grievous judgment, 18 and bewaileth their desperate estate.

At that time, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves.

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried, they shall be for dung upon the face of the earth.

3 And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the Lord of hosts.

of joy, and the noise of instruments of musick, which were wont to accompany these sorts of feasts. See chap. xvi. 9, xxv. 10, xxxiii. 11. Calmet.

There is no feast in the East without musick and dances, certainly then they are not omitted in nuptial solemnities. The noise of the musick, &c. is probably to be understood by "the voice of the bridegroom, and the voice of the bride," rather than the voices of the persons themselves. The voices of the "bridegroom" and of the "bride" appear to be distinctly mentioned, because in the East the women do not feast with the men. See note on Esth. i. 9. Sir J. Chardin, Harmer.

Chap. VIII. ver. 1—3. These three verses ought not to have been separated from those of the preceding chapter. Dr. Blayney.

1 At that time, saith the Lord, they shall bring out the bones &c.] The calamity, which I will bring upon the Jews and Jerusalem, shall not rest in the living, but shall reach to the very dead: for the very bones of their kings, and princes, and priests, and prophets, shall be torn up out of their graves. Bp. Hall.

2. — they shall not be gathered, nor be buried.] The bones, thus scattered about, shall not be gathered or laid up in their sepulchres. Not to enjoy the common rites of burial is spoken of as an aggravation of man's calamities, chap. xxi. 19, xxxvi. 30, Is. xiv. 19, 20, Eccles. vi. 3. W. Lowth.

The terrible and just vengeance of God upon the crimes and idolatries of the Jews, in destroying their city, and in causing their carcasses to be exposed in the very place where they had exercised their abominable idolatries, ought to excite our very serious attention. God, provoked with the sins of the Jews, destroyed them and their temple, and gave them up to their enemies, as He had before done the kingdom of the ten tribes. Let us grow wise by their example, as well as by the example of those Christian churches, whose candlestick, that is, the light of God's word, has been removed from them, because they abused it. Such considerations should produce in our hearts a wholesome dread of the judgments of God, and should effectually move us to regard Him with fear, and to serve Him with sincerity. Ostervald.

3. — of this evil family.] See the note on chap. i. 15.

Before
CHRIST
about 600

4 ¶ Moreover thou shalt say unto them, Thus saith the LORD, Shall they fall, and not arise? shall he turn away, and not return?

5 Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return.

6 I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

* Isa 1 3 7 Yea, the stork in the heaven knoweth her appointed times, and the turtle and the crane and the swallow observe the time of their coming, but my people know not the judgment of the LORD.

4 [Moreover thou shalt say unto them &c.] In that part of the prophecy which next follows, the difference of speakers requires to be attended to: the transitions being quick and sudden but full of life and energy. The Prophet at first in the name of God reproves the people's incorrigibility, he charges their wise ones with folly, and threatens them with grievous calamities, ver 4—13. In the three next verses he seems to address his countrymen in his own person, and as one of the people who dwelt in the open towns, advising those that were in the like situation, to retire with him into some of the fortified cities, and there wait the event with patience, since there was nothing but terror abroad, and the noise of the enemy, who had already begun to ravage the country, ver 14—16. God speaks, ver 17 and threatens to bring foes against them that should be irresistible. The Prophet appears again in his own person, commiserating the daughter of his people, who is heard bewailing her forlorn case in a distant land, whilst the voice of God, like that of conscience, breaks in upon her complaints, and shews her that all this ruin is brought upon her by her own iniquities, ver 18—20. The Prophet once more resumes the discourse, he regret that no remedy can be found to close up the wounds of his countrymen and pathetically weeps over the number of the slain, ver 21 chap ix 1. *Dr Blayney* — Shall they fall and not arise? shall he turn away, and not return? See the note on Gen xix 26.

The day of Jerusalem's visitation drew near: destruction was coming upon her like a whirlwind out of the north. Jeremiah appeared with a commission from above to predict as much and withal to assign the reason. It was, not that the people had sinned—more or less all have sinned—not that they had grievously sinned—all sin may be forgiven—but that they having sinned, and having grievously sinned, refused to repent, without doing which no forgiveness can be obtained, it cannot indeed be expected that had happened to Israel which often happens to others: temptations to evil had prevailed, single acts had grown into habits and habits had grown inveterate, till they had at length lost the power and even the desire, to reform and amend. In this situation of things the Almighty is introduced expostulating with His people. Moreover thou shalt say unto them, Thus saith the Lord: Shall they fall, and not arise? shall he turn away, and not return? In the whole circle of common life, where men are usually guided by common sense, is there any instance to be found of a similar conduct? Was it ever seen, was it ever heard, that when a man had experienced the misfortune of falling, he should not wish and endeavour to rise again, that when he had by mistake gone out of his way, he should not, upon better information be desirous of returning into it?—Why then is this people of Jerusalem slidden back by a perpetual backsliding, one that is never to cease, or have an end? "They hold fast deceit," and knowing it to be but deceit, for such every sinner well knows it to be, yet "they refuse to return." *Bp Horne*.

Before
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8 How do ye say, We are wise, and the law of the LORD is with us? Lo, certain-ly in vain made he it, the pen of the scribe is in vain.

9 ¶ The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD, and what wisdom is in them?

10 Therefore will I give their wives unto others, and their fields to them that shall inherit them: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely.

11 For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.

12 Were they ashamed when they had

Or,
the false pen
of the scribes
worketh for
falsehood
Chap 6

¶ On,
Hath they
been ashamed
ed &c
† Heb
th wisdom
of what
thing
Isa 58 11
chap 6 13

¶ Chap 6
14
¶ 1 ver 3
10
¶ Chap 3
2 & 6 15

6 [I hearkened and heard, &c.] God is next pleased to speak of Himself after the manner of men, as inclining His ear, and with the affection of a parent fondly listening to catch the first accents of sorrow and contrition that should break forth from the relenting heart of his offending child. "I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? No remorse, no reflexion, no sensibility, hardened in vice, and regardless of danger, they pursued with fury and impetuosity their way to perdition: every one turned to his course, as the horse rusheth into the battle." *Bp Horne*.

7 [Yea, the stork in the heaven knoweth her appointed times, &c.] This earnest expostulation and tender complaint are succeeded by a beautiful allusion to the birds of the air, that species of them styled "birds of passage." They, by instinct, return annually, at set time, to the country they had left, whereas, by all the reasoning and all the exhortation in the world, obdurate man cannot be prevailed upon to forsake his iniquity, and return to God who made him. *Bp Horne*.

— her appointed times,] That is, such times as 'he Creator hath appointed these animals, and hath accordingly for this end imprinted on their natures such an instinct, as exciteh and moveth them thus, at proper times, to fly from one place to another more convenient for them. *Dr Derham*.

— the judgment of the Lord] His law, or system of laws: that rule of moral conduct, which God prescribed for their observance, and which He furnished them with the means of knowing as certainly, as those birds of passage are taught by what we call natural instinct all that is convenient for them. See Is. i 9. *Dr Blayney*.

8 [How do ye say, We are wise, &c.] How do ye priests and scribes say, "We are wise, and the law of the Lord is with us, when in the mean time ye live contrary to it?" Certainly, if this be to know, and make a right use of the law, the law should seem to be to small purpose, either in the making or writing of it. *Bp Hall*.

— the pen of the scribes is in vain] See notes at Ezra vii 6, Matt ii 4. The expression in the text may relate to the answers, which those who were skilled in expounding the law gave in writing, when they were consulted in any difficult case—compare chap xviii 18. *W Lough*.

9. [The wise men are ashamed, &c.] Those that have made this profession of wisdom have ashamed themselves by their unanswerable practice: lo, they have cast off all care of doing that which the word of God enjoins them, and how then can they challenge any true wisdom unto themselves? *Bp Hall*.

10 — that shall inherit them] Rather, that shall enter into possession. The Hebrew verb properly signifies to possess that which was the property of others: and therefore implies a dispossession of the former owners. *Dr Blayney*.

Before
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committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall in the time of their visitation: they shall be cast down, saith the LORD.

Or
Luth
Iu

13 ¶ I will surely consume them, saith the LORD: *there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them.*

Math
Luth
Iu

14 Why do we sit still? assemble yourselves, and let us enter into the fenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD.

Cl p
Luth
Or
Chap 11

15 We looked for peace, but no good came, and for a time of health, and behold trouble!

Chap 7
Luth

16 The noising of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it, the city, and those that dwell therein.

Job
Luth

17 For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the LORD.

Luth

18 ¶ When I would comfort myself against sorrow, my heart is faint in me.

Job
Luth

13 — *there shall be no grapes on the vine, &c.* These expressions appear to be metaphorical, signifying that the nation should be deprived of all their real advantages, and also of what was ornamental, by a severe dispensation of God's providence. *W. Louth, Dr. Blayney.*

14 — *let us be silent there.* The verb, rendered "be silent," implies forbearing to act, as well as to speak. The Prophet herefore hereby seems to advise, not to take measures of resistance, as they would be ineffectually employed against what God had determined. *Dr. Blayney.*

— *water of gall.* Or, bitter water, that is, a severe judgment, which is often expressed by "the cup of God's wrath," or displeasure. See chap. xxv 15, 17, and ix 15, xxiii 15 *W. Louth.*

16 — *from Dan.* Nebuchadnezzar, having subdued Phenicia, passed through the tribe of Dan in his way to Jerusalem. *Dr. Blayney.*

— *strong ones.* The word thus translated, signifies horses in several places: see chap. xlvii 3, Judg. i 22, and it is so understood here by the Seventy. *W. Louth.*

17 — *which will not be charmed.* See note at Ps. lvi 4. That some persons possessed the power of rendering serpents harmless, is a well attested fact: but whether by certain herbs, or musical sounds, or by breaking out their teeth, or in what manner, is uncertain. Whatever were the methods commonly practised, the enemies of the Jews are here compared to such serpents as were not to be mollified or disarmed by any of those means. "They will bite you, saith the Lord." *Dr. Blayney.*

18 — *Behold the voice of the cry &c.* For, behold, methinks I can already the shrieks and cries of the Jews, because of the Babylonians that are come in upon them from Chaldea, and yet they are still ready to presume upon their title and interest with God, and say, Is not the Lord worshipped by us in Zion? *Dr. Blayney.*

19 Behold, the voice of the cry of the daughter of my people: because of them that dwell in a far country: Is not the LORD in Zion? is not her king in her? Why have they provoked me to anger with their golden images, and with strange vanities?

Before
CHRIST
about 600.
Luth
Iu
Math
Luth
Iu

20 The harvest is past, the summer is ended, and we are not saved.

21 For the hurt of the daughter of my people am I hurt, I am black, astonishment hath taken hold on me.

22 Is there no balm in Gilead, is there no physician there? why then is not the health of the daughter of my people recovered?

Chap 10
Luth
Iu

CHAP IX

1 Jeremiah lamenteth the Jews for their manifold sins, 9 and for their judgment. 12 Disobedience is the cause of their bitter calamity. 17 He exhorteth to mourn for their destruction, 23 and to trust not in themselves, but in God. 25 He threatneth both Jews and Gentiles.

Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

about 600
Luth
Iu
Math
Luth
Iu

2 Oh that I had in the wilderness a lodging place of wayfaring men, that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men.

20 — *The harvest is past, &c.* The harvest is past, the summer is ended, which might have given us hopes and opportunities of succours, yet we hear of none from Egypt, or any other our associates: so that we have now lost all hopes of deliverance. *Dr. Blayney.*

21 — *I am black.* I look ghastly, as those who are dying compare chap. xiv 2, Joel ii 6, Nahum ii 10. *W. Louth.*

22 — *Is there no balm in Gilead.* Further that particular balm, now distinguished by the same name, and much celebrated by various ancient writers for its costliness and its medicinal virtues: or as Bochart contends, the resin drawn from the terebinthus or turpentine tree, which was well known to have healing virtues: at least sufficient to answer the Prophet's question on this occasion, which was metaphorically to ask, if there were no salutary means within reach, or no person that knew how to apply them, for the relief of his country from those miseries, with which it was afflicted. *Dr. Blayney.*

(chap. IX ver. 2 — *Oh that I had &c.*) The corrupt and profligate manners of the people are here set forth at large: and the denunciations of Divine vengeance are renewed against them ver. 2—16. God summons the mourning women to bewail the calamities of the nation, ver. 17—22, forbids setting any value on personal endowments, except the knowledge of God and His attributes only, ver. 23, 24, and shews the punishment of the surrounding nations, circumscribed and uncircumscribed, to be near at hand. *Dr. Blayney.*

— *a lodging place of wayfaring men.* Travellers in the East are not, nor ever were, accommodated at mansions on the road: after the manner of the European nations. In some towns indeed, but not in all, there are large public buildings provided for their reception, which they call *caravanseras*; but these afford merely a covering, being absolutely without furniture, Judg. xix 15. And, in passing through the desert, it is well if they can light upon a

Before
CHRIST
about 600

8 And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord

Chap 12

6

Mr ~ 1, 6

Or

friend

Or

much

4 Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slander.

5 And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.

6 Thine habitation is in the midst of deceit, through deceit they refuse to know me, saith the Lord.

7 Therefore thus saith the Lord of hosts, Behold, I will melt them, and try them, for how shall I do for the daughter of my people?

8 Then tongue is as an arrow shot out, it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

Ps 12 2

& 120 3

Ps 28 3

Hab

in the midst

of him

Or, wait

for him

Chap 5

2, 29

Or

pastures

Or,

desolate

Hab

from the

soul even

to, &c

9 Shall I not visit them for these things? saith the Lord: shall not my soul be avenged on such a nation as this?

10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through them, neither can men hear the voice of the cattle, + both the

cave, or a hut, which some one before them may have erected for a temporary shelter. This is what appears to be here meant by "a lodging place," a solitary, and not very comfortable, situation, but yet preferable to the diagram of living continually in the society of men of profligate manners. Dr Blayney

8, Thine habitation is in the midst of deceit.] These are the words of God to the Prophet. W Louth

— through deceit they refuse to know me, saith the Lord.] The knowledge of God, which is true religion, is incompatible with the habitual practice of any wickedness. And therefore it is natural enough for those, who are resolved at all events to abide in their evil courses, to endeavour, if possible, to divest themselves of all religious principles, which, if insufficient to restrain, will be sure at least to be very troublesome to them. For this cause they are ready to say unto God, Depart from us, for we desire not the knowledge of Thy ways, Job xxi 14. Dr Blayney

7 — Behold I will melt them, and try them, &c.] In the fire of affliction. Bp Hall

10 — the habitations of the wilderness.] This is more properly rendered in the margin, "the pastures of the wilderness." Compare Job i 19 n 22. "The wilderness" sometimes signifies the plain or champaign country, and is opposed to the mountains. see Isa lvi 10. 1 Tim iv 19, Joel i 19. W Louth. It properly signifies a thinly inhabited country, used chiefly for sheep-walks. Dr Blayney

— neither can men hear the voice of the cattle.] There shall be heard no more, in the plains or on the mountains, either the bleating of sheep, or the lowing of oxen: there shall no animal, wild or tame, be seen any more. Culmet

11 — a den of dragons.] A place of horror and desolation. Bp Hall. The word, translated "dragons," among several other significations, is taken for a serpent, such as are usually found in

fowl of the heavens and the beast are fled, they are gone.

Before
CHRIST
about 600

11 And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah + desolate, without an inhabitant.

Chap 10

22

Hab

d u l t i o n

12 ¶ Who is the wise man, that may understand this? and who is he to whom the mouth of the Lord hath spoken, that he may declare it, for what the land perisheth and is burned up like a wilderness, that none passeth through?

13 And the Lord saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein,

14 But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them.

Or,
stubborn
n 38

15 Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will feed them, even this people, with worm-wood, and give them water of gall to drink.

Chap 9

14 & 23

16 I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

I ev 20

89

17 ¶ Thus saith the Lord of hosts, Consider ye, and call for the mourning women, that they may come, and send for cunning women, that they may come

ruins and desolate places. Compare chap li 37, Is xlii 22 xxxiv 19, Ps xlii 19. W Louth

12 Who is the wise man, &c.] In this style of interrogation the Prophet indirectly declares himself to be the person qualified by Divine inspiration to answer the question proposed in the latter part of the verse, which he accordingly does in the verses that follow. Dr Blayney

15 — I will feed them, — with wormwood, &c.] Compare this expression with Ps lxxx 5, 1 Kings xxi 27. W Louth. See the note on Deut. xxix 18.

17 — the mourning women, — cunning women.] It was an ancient custom of the Hebrews, at funerals, and on other like occasions, to make use of hired mourners, whose profession it was to exhibit in publick all the signs and gestures of immoderate and frantic grief, and by their loud outcries and doleful songs to excite and stir up a real passion of sorrow in others. Women were chiefly employed in this office, and St. Jerome, in his comment upon this verse, says, that the practice was continued in Judea down to his days. As it required a degree of skill to discharge this office, for that reason these "mourning women" are likewise called "cunning," that is, skillful women. Frequent allusions to this custom are to be met with in Scripture, particularly 2 Chron xxxv 23, Eccles. xii 5, Amos vi 10, Matt. ix, 29; Mark v. 38. Nor was this practice peculiar to the Jews, as many instances of it occur in heathen writers. Dr Blayney

It is usual at funerals in Barbary to hire women, who, "the mourning women" of old, are mistresses of the art, and indeed perform this part with such proper gestures and commotions, that they really fail to work up the assembly into some extraordinary pitch of thoughtfulness and sorrow. Dr Shaw. Travellers inform us, that the same practice prevails in most of the provinces of the Levant. Culmet

Before
CHRIST
about 600

18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters

19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets

22 Speak, Thus saith the LORD, Even the carcasses of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather them.

23 ¶ Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches

24 But let him that glorieth glory in

1 Cor 1,
21
2 Cor 10
17

21 For death is come up into our windows, &c.] For the Chaldeans have scaled our walls, and entered into our cities, and are now breaking upon us in our houses, to inflict a sudden and cruel death upon us, wherein they will spare no age or sex, but put all without mercy to the sword *Bp Hall*

22 — as the handful after the harvestman, &c.] This alludes to the manner of reaping corn in a field, where the reaper, as soon as he has cut what he can hold in his hand, lets it fall, and passes on, but is usually followed by another, who gathers what is cut, and binds it into sheaves. But here it is said, that there would be none to gather, and consequently the corn, after being cut, would be neglected and rot on the ground which renders the simile a very apt one *Dr Blayney*

23 — Let not the wise man glory in his wisdom, &c.] Let not men value themselves for their wisdom, strength, or riches, which are things of themselves of a very uncertain continuance, and such calamities are coming, (see ver 25, 26,) in which they will stand the owners of them in very little stead. The only true valuable endowment is the knowledge of God, not as He is in Himself, which is too high an attainment for poor mortals to pretend to, but with respect to His dealings with man; to have a serious sense of His mercies to the penitent, of His judgments to the obstinate, and of His truth and integrity, in making good His promises and threatenings to both. 'Tis in the exercise of these attributes God chiefly delights, and 'tis by these He desires to make Himself known to the world, and he, that forms an apprehension of God chiefly with regard to these perfections, will always demean himself suitably towards Him. "Judgment" and "righteousness" are often equivalent terms, but if we distinguish them here, "judgment" denotes God's severity against the wicked, and "righteousness" His truth or holiness *W Louth*

24 Egypt, and Judah, and Edom, &c.] See these judgments denounced more at large, chap xiv, 18, &c. The Prophet places Judah among the heathen nations, because the Jews were, in effect, that is, in a spiritual sense, uncircumcised as well as they, contenting themselves with the outward sign of circumcision, without endeavouring to procure the inward purity signified by it. *W Louth*

thus, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth for in these things I delight, saith the LORD

25 ¶ Behold, the days come, saith the LORD, that I will punish all them which are circumcised with the uncircumcised,

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart

CHAP. X.

1 The unequal comparison of God and idols 17 The prophet exhorteth to flee from the calamity to come 19 He lamenteth the spoil of the tabernacle by foolish pastors 23 He maketh an humble supplication

HEAR ye the word which the LORD speaketh unto you, O house of Israel.

2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven, for the heathen are dismayed at them.

— all that are in the utmost corners.] If we prefer the marginal reading, "they that have the corners of their hair polled," the expression denotes those Arabians who cut their hair upon the fore part of the head round, and let the hair behind grow long, which custom of theirs Herodotus mentions, and tells us, that they did it in imitation of Bacchus. It is probable, that the precept in Lev xix 27, "Ye shall not round the corners of your heads, hath reference to this custom, which was a rite in several countries near Judea, whereby they devoted themselves to the worship of some false god *W Louth*

Chap. X The beginning of this chapter to the end of ver 16 contains an earnest dissuasive against the practice of heathen idolatry, setting forth the vanity of idols in comparison with the true God. And this, no doubt, was designed by way of precaution to the Jews against the time of their removal out of their own land, to dwell amongst idolaters, as is predicted, ver 17, 18 Jerusalem lamenteth the completion of her ruin, ver 19, and humbly supplicateth the intervention of God's mercy, ver 23 to the end *Dr Blayney*

Ver 2. — be not dismayed at the signs of heaven, &c.] The word of God, far from encouraging groundless and superstitious horrors, cautions against them strongly. In all times and nations, men have been terrified with eclipses of the sun and moon, in many, with conjunctions, oppositions, and aspects of the stars, and other celestial appearances things altogether harmless. Therefore such groundless terrors the Prophet expressly condemns. But whatsoever things are real instruments of our Maker's will, we are to consider as such, and respect all that is wrought by them, as proceeding from His appointment *Abp Secker*

— the signs of heaven.] The Chaldeans, among whom the Jews were destined to live in captivity, were particularly addicted to astrology, and attributed to the heavenly bodies a considerable influence over human affairs. This naturally tended to beget a religious dread and awe of those objects, from whence so much good or evil was supposed to be derived. *Dr Blayney*

Before CHRIST about 600
 3 For the [†]customs of the people *are* vain for *one* cutteth a tree out of the forest, the work of the hands of the workman, with the ax

† Heb
 1 They deck it with silver and with gold, they listen it with nails and with hammers, that it move not

Isa 11
 5 They *are* upright as the palm tree, but speak not: they must needs be [†]borne, because they cannot go. Be not afraid of them, for [†]they cannot do evil, neither also *is* it in them to do good

Psal 86
 10 Forasmuch as *there is* none [†]like unto thee, O LORD, thou art great, and thy name *is* great in might

Rev 15
 4 7 Who would not fear thee, O King of nations? for *||* to thee doth it appertain forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee

† Heb
 8 But they are [†]altogether brutish and foolish: the stock *is* a doctrine of vanities

Isa 41
 9 Silver spread into plates *is* brought from Tarshish, and gold from Uphaz, the

Before CHRIST about 600
 work of the workman, and of the hands of the founder blue and purple *is* their clothing: they *are* all the work of cunning men

† Heb
 10 But the LORD *is* the [†]true God, he [†]is the living God, and an [†]everlasting king at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation

11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens

12 He [†]hath made the earth by his power, he [†]hath established the world by his wisdom, and hath stretched out the heavens by his discretion

13 When he uttereth his voice, *there is* a *||* multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth, he maketh lightnings *||* with rain, and bringeth forth the wind out of his treasures

14 Every man *||* is [†]brutish in his know-

5 They *are* upright as the palm tree.] This comparison agrees very well with those ancient statues which were seen in Egypt and elsewhere, before the Greeks had carried the art of sculpture to that perfection, to which it afterwards arrived. The Orientals, before the empire of the Greeks had very little taste for things of this sort. Their figures were carved in a straight line with their hands hanging down and fixed to their sides, their eyes closed, their feet joined so that they differed little from the trunks of the palm trees, to which Jeremiah here compares them. *Cabinet*

— for to thee doth it appertain.] To Thee doth fear appertain. *Dr Druce*

— among all the wise men of the nations, &c.] The phrase among all the wise or the wisest, of the nations, may signify either all those nations which were most distinguished for the cultivation and improvement of their rational faculties, or else those from whom better notions of God and religion might have been expected, than from the rude and illiterate vulgar. And yet the fact was, that all their boasted wisdom and knowledge had failed of leading them to an object of worship, in any degree corresponding with the infinite perfections and majesty of the Divine nature. *Dr Blayney*

8 But they *are* altogether brutish &c.] They that make images are like unto them, saith the Psalmist Ps cxv 8, that is, they are equally stupid and unsensible. An image is called “a teacher” *Hab ii 18 W Louth*

9 — Tarshish — Uphaz.] For ‘Tarshish,’ see the notes at *Isa 23* x 22. Bochart supposes “Uphaz” to be the same with Ophir in India. *W Louth*. Concerning Ophir see the note on *Kings*

blue and purple *is* their clothing.] The excellency of the Tyrian purple is celebrated by both sacred and profane authors. And the blue which from many passages in Scripture we find to have been much in request was also imported from remote countries in a great number of elegant and expensive luxury. See *Isa 63* xxi. *Dr Blayney*

— they *are* all the work of cunning men.] As the insignificance of an idol may be argued from the vile and perishable matter out of which they are composed, (see *Isa xlv 19*), the same may be inferred from their being indebted to the art and labour of man for all their costly ornaments, their splendid outward show.

They *are* all, says the Prophet, internally and externally, “the

work of cunning or skilful men. And so says the prophet Hosea, “All of it the work of the craftsmen” *chap xiii 2*. Upon what ground then could the thing formed pretend to a nature more excellent than its former? *Dr Blayney*

10 — at his wrath the earth shall tremble.] Jeremiah here represents the power and the greatness of God by the effects which they produce in nature. The things which strike men with most astonishment are earthquakes, thunder, lightning, the production of rain and winds, the creation of the universe. All these things are the work of the Lord. In His wrath He makes the earth tremble. When He speaks He causes the thunder. He makes the lightning shine: it is to cause the rain to descend from the clouds. The winds are shut up in His treasures. He confines them by His power. He draws from the ends of the earth the materials, of which He forms the clouds. Such was the notion of the Hebrews concerning the production of these effects, which strike mortals with astonishment. They referred them immediately to God as their natural cause. *Cabinet*

11 Thus shall ye say unto them, &c.] This verse is written in Chaldean as if the Prophet designed to put these words in the mouths of the Jews, wherewith they might make a publick profession of their own faith in the true God and be able to answer the heathens that would entice them to idolatry. *W Louth*. The title, “Creator of heaven and earth, that is of the universe” (see note on *Gen i 1*), is that which most especially characterizes and distinguishes the true God from all false and fictitious deities. See *Ps xvi 7*, *2 Kings xix 15, 19*, *Acts xiv 17*, *xvii 24*. *Dr Isaac Barrow*

— even they shall perish from the earth, &c.] The Prophet foretells, that there shall be a final period put to idolatry. See *ver 15*, *Isa ii 18*, *xlv 16*, *Zech xiii 2*. God hath already blotted out the names of many of the heathen idols, as an earnest of the utter destruction of the remainders of idolatry in His due time. *W Louth*

15 When he uttereth his voice, &c.] When God signifies His will and pleasure, (compare *Job xxxviii 34*), or when He sends His thunder, called in Scripture the “voice of God,” the clouds immediately fall down in abundance of rain, and that moisture, coming upon the ground that was scorched with heat before, does not only cool and refresh it, but makes all vegetables grow and flourish in it. *W Louth*

16 Every man *||* is brutish in his knowledge &c.] Every work-

Before CHRIST about 600. ledge every founder is confounded by the graven image for his molten image is falsehood, and there is no breath in them

15 They are vanity, and the work of errors in the time of their visitation they shall perish

16 The portion of Jacob is not like them for he is the former of all things, and Israel is the God of his inheritance The LORD of hosts is his name

17 Gather up thy wares out of the land, O inhabitant of the forties

18 For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find it so

19 Woe is me for my hurt! my wound is grievous but I said, Truly this is a grief, and I must bear it

20 My tabernacle is spoiled, and all my cords are broken my children are gone forth of me, and they are not there is

none to stretch forth my tent any more, and to set up my curtains

21 For the pastors are become brutish, and have not sought the LORD therefore they shall not prosper, and all their flocks shall be scattered

22 Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons

23 O LORD, I know that the way of man is not in himself it is not in man that walketh to direct his steps

24 O LORD, correct me but with judgment, not in thine anger, lest thou bring me to nothing

25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate

15 They are — the work of errors] The making of them is owing to men's erroneous notion concerning the nature of God See ver 8 W Lenth

16 The portion of Jacob is not like them] Upon the principles of heathenism, every nation was committed to the care and superintendency of its own tutelary god, who might with propriety be styled its own portion on account of the peculiar relation that subsisted between them The portion of Jacob therefore is the same as the God of Jacob, He who had taken upon Himself the guardianship and protection of that family But He was distinguished from all the rest who is before observed were falsehood and vanity all of them having no other existence than as lifeless images the work of deluded men, whereas He was the Creator of the universe of all that exist and, that there might be no room to mistake the Being intended He is further characterized as He who made choice of Israel for the special object of His concern, had marked him out for His own possession as with a line, and to whom the name of Jehovah belonged Dr Blagney

— the rod of his inheritance] This expression is taken from the first division of the land of Canaan when the inheritance of each tribe and family was meted out with a line or a rod B Lenth

17 Gather up thy wares out of the land &c] The Prophet here returns to his former denunciations against Jerusalem and warns her to move her effects and prepare for her going into captivity compare Ezek xii 3 for though she thought herself secure as dwelling in a place of great strength and well fortified, yet her enemies should prevail and take it W Lenth

18 — Behold, I will sling out &c] Behold, I will suddenly and violently cast out the inhabitants of the land, as a stone out of a sling Bp Hall

— at this once,] Or, "at this time" This implies, that though they had been often saved by God's providence from hostile attacks they would however on this occasion find it otherwise Dr Blagney

19 Woe is me &c] In this and the following verses, the Prophet seems by anticipation to suggest motives of patience and consolation to his country, in regard to the evils that were coming upon her These he puts into her own mouth, and makes her ob-

serve first that her affliction though great, was such as by experience she had found to be tolerable secondly that she had her reason to complain of what she suffered, as it was no other than might have been expected from the misconduct of those who had the direction of her affairs and lastly that she was not without hope in the mercy of God, who upon the humble application of His people might be moved to mitigate their chastisement, and turn His hand against the heathen that oppressed them Dr Blagney

20 My tabernacle is spoiled &c] My cities and houses are rifled and destroyed, as if they were so many shepherds tents See the note on chap iv 20 W Lenth By the breaking of the cords, the use of which is to fasten the tent on every side to stakes in the ground and on the breaking of which the tent falls, it is implied that all the supports of city and country were gone Pool

23 O Lord, I know that the way of man is not in himself &c] Success does not depend upon human endeavours, but upon God's good pleasure compare Ps xxxvii 27, Prov xx 24, and therefore Thou canst easily disappoint all the designs of our enemies W Lenth

24 O Lord correct me, but with judgment, &c] O Lord correct me but in a gracious moderation, not in the extreme rigour of Thy justice, not, as we have deserved, in Thy wrath and displeasure Bp Hall

The speaker here humbly entreats Almighty God to deal out His corrections in such a moderate degree, as to shew that He aimed at the amendment and not the destruction of the offender The Hebrew word here translated "judgment" properly signifies calm and dispassionate judgment, which stands opposed to the hasty sallies of anger and furious revenge And though the latter cannot actually exist in God, it is sometimes however nominally attributed to Him, whenever the effects of His displeasure are so violent, as to stop nothing short of utter ruin, although such a proceeding may be justifiable upon the most solid principles of reason and equity As therefore to "punish with anger," implies an unrelenting rigour and severity, so to "correct with judgment," admits the use of such moderation, as is consistent with the sinner's personal safety, whilst it promotes his reformation Dr Blagney

25 Pour out thy fury upon the heathen &c] Let Thy justice be made known, by bringing an exemplary punishment upon the Chaldeans and their allies, see chap. i 13; who do not acknowledge Thy providence, but ascribe all their successes to their own idols W Lenth

CHAP. XI.

Before
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1 Jeremiah proclaimeth God's covenant, 8 rebuketh the Jews disobeying thereof, 11 prophesieth evils to come upon them, 18 and upon the men of Anathoth, for conspiring to kill Jeremiah

about 108

THE word that came to Jeremiah from the LORD, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem,

* Deut 27
26
Gal 3 10

3 And say thou unto them, Thus saith the LORD God of Israel, ^a Cursed be the man that obeyeth not the words of this covenant,

* Lev 26
12

4 Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, ^b Obey my voice, and do them, according to all which I command you so shall ye be my people, and I will be your God

* Deut 7
12

5 That I may perform the ^c oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as ^d is this day Then answered I, and said, ^e So be it, O LORD

† Heb
Amen

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

7 For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice

Chap XI ver 1. *The word that came to Jeremiah &c*] The prophecy contained in this and the following chapter may not improperly be assigned to the reign of Josiah, only to the latter end of it, when the people, who in the eighteenth year of that prince had solemnly engaged to perform the obligations of the Divine covenant, may in course of time be supposed to have relapsed into their former disregard and neglect. The Prophet is therefore sent to recall them to their duty, by proclaiming anew the terms of the covenant, and rebuking them sharply for their hereditary disobedience, ver 1—8. He denounceth evil against the inhabitants of Judah and Jerusalem for their idolatrous apostasy ver 9—17, and being informed of the conspiracy of the men of Anathoth against his life by Divine revelation, he prayeth against them, and is authorized to foretell their utter destruction *Dr Blayney*

— *Cursed be the man &c*] It is a way of speaking usual in Scripture to denounce God's judgments in the form of imprecation: so the Apostle pronounces an excommunication, by saying, "I et him be cursed," or "Anathema," Galen. 3; 1 Cor xvi 22 To the same end St. Paul saith of Alexander the copper-smith, "The Lord reward him according to his works," 2 Tim. iv. 14 Thus the imprecations we meet with in several of the Psalms are to be understood as so many predictions, or denunciations of God's judgments Accordingly St Peter, speaking of the 109th Psalm, saith, what in it the Holy Ghost "spake before (or prophesied) by the mouth of David concerning Judas, Acts 1 16. *W Lowth*

8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart therefore I will bring upon them all the words of this covenant, which I commanded them to do, but they did them not

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Or
stubborn
near

9 And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem

10 They are turned back to the iniquities of their forefathers; which refused to hear my words, and they went after other gods to serve them the house of Israel and the house of Judah have broken my covenant which I made with their fathers

11 ¶ Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape, and though they shall cry unto me, I will not hearken unto them

† Heb
to
of
Prov 1 28
1 1
Chap 14 1
1 21 p 18
Mic 3 4

12 Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense but they shall not save them at all in the time of their trouble

13 For according to the number of thy cities were thy gods, O Judah, and, according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal.

† Heb
evil

14 Therefore pray not thou for this people, neither lift up a cry or prayer for them for I will not hear them in the time that they cry unto me for their trouble,

* Chap. 2
28.
† Heb
shame
* Chap 7
16 & 14
† Heb
evil.
* Isa. 1 11.
&c.
† Heb
What is to
my beloved
in my
house?

15 ^f What hath my beloved to do in

A wholesome instruction is to be derived from the curse, which God denounces against those who keep not His covenant Let us reflect on this, and remember that God hath made a more excellent covenant with us than with the Jews, and that this covenant engages us still more strictly to hear His voice, and to do all that He hath commanded us, so that, if we break it, we shall incur a much heavier punishment. We ought further to consider that it is not only by worshipping idols that the Divine covenant is broken, but that may be done likewise by breaking the vows which we have made to God, and by withdrawing our hearts from Him and giving them to the world. *Outward*

5 — *I then answered I, and said, So be it, O Lord.*] The Prophet confirms the words of this curse, according to the form prescribed in Deut. xxvii 26; and thereby approves the justice of it *W Lowth*

9 — *A conspiracy is found among the men of Judah, &c*] The men of Judah and the inhabitants of Jerusalem have banded together and conspired wilfully in evil, and have resolved to encourage each other in wickedness: *Ep Hall*

11 — *though they shall cry unto me, I will not hearken unto them*] Their destruction was irreversible upon supposition of their continuance in their evil ways, which God foresaw they would do *W Lowth*

15 *What hath my beloved to do in mine house, &c*] What have the Jews, once My beloved people, to do in My house, saith God, seeing they have committed spiritual fornication with many idols,

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Or
when thy
evil is

mine house, *seeing* she hath wrought lewdness with many, and the holy flesh is passed from thee? When thou doest evil, then thou rejoicest

16 The LORD called thy name, A green olive tree, fair, and of goodly fruit with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken

17 For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal

18 ¶ And the LORD hath given me knowledge of it, and I know it then thou shewedst me then doings

19 But I was like a lamb or an ox that is brought to the slaughter, and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered

20 But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them for unto thee have I revealed my cause

† Heb
the stalk
with his
bread

1 Sam 16

7

1 Chron 28

9

Paul 7 9

chap 17 10

& 20 12

Rev 2 23

and those sacrifices, which now they pretend to offer, are not holy oblations, but profane and common flesh? Yea, O My people, thou art come to that height of impiety, as that thou rejoicest in evil

Bp Hall — the holy flesh is passed from thee? The flesh of thy sacrifice which thou offerest up unto Me, as an atonement for thy sins will not it all profit thee, being polluted and rendered unacceptable to Me, through those many and great sins, in which thou continuest without remorse, and even takest a pride in committing them — see chap vi and compare Hag ii 12, 13, 14

16 The Lord called thy name, A green olive tree, &c] St. Paul plainly alludes to this verse, Rom. xi 17 The Jewish nation, in its flourishing state, is sometimes compared to a vine, sometimes to an olive tree chiefly because of the fruits of good works, which God might justly expect from them, after all the care and pains He had bestowed upon them, to make them thrive and flourish See Ps lvi 8

with the noise of a great tumult] These words signify the confused murmur of the Chaldean army, coming tumultuously to desolate Jerusalem and its dependencies with fire and sword

18 And the Lord hath given me knowledge of it, &c] This relates to the evil designs of the men of Anathoth against the Prophet, which, he saith, God had revealed to him See the following verses

19 — Let us destroy the tree with the fruit thereof, &c] Let us not only burn his prophecies, but kill the man let us despatch him from off the earth

20 — let me see thy vengeance on them &c] O God, I do not desire it in any malice to them, or thirst of revenge, but in a holy zeal for Thy glory being by Thee so directed, and committing my cause to Thee, I pray for a right of Thy just retribution to them

23 — the year of their visitation] When I will visit their sins; upon them see chap. xi. 21, xlvii. 21, xlviii. 44, 1. 27 The

21 Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophecy not in the name of the LORD, that thou die not by our hand

22 Therefore thus saith the LORD of hosts, Behold, I will punish them the young men shall die by the sword, their sons and their daughters shall die by famine

23 And there shall be no remnant of them for I will bring evil upon the men of Anathoth, even the year of their visitation

CHAP. XII

1 Jeremiah complaining of the wicked's prosperity, by which seeth their ruin 5 God admonisheth him of his brethren's treachery against him, 7 and lamenteth his heritage 14 He promiseth to the penitent return from captivity

RIGHTEOUS art thou, O LORD, when I plead with thee yet let me talk with thee of thy judgments Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?

2 Thou hast planted them, yea, they have taken root they grow, yea, they bring forth fruit thou art near in their mouth, and far from their reins

words "year" and "day" often signify a set or determined time See Is lxi 2 W Louth

Chap XII The Prophet here ventures freely, though with professions of confidence in the Divine justice, to expostulate with God concerning the prosperity of wicked men in general, whose punishment he solveth, attesting the mischiefs that were continually brought on the land by their unrestrained wickedness, ver 1—4 In reply he is forewarned to expect, that, in proportion to the power of his enemies, his own personal grievances would naturally increase, whilst the distractions of the state, and the unkindness of his kinsfolks, precluded him all hopes of either publick or private redress, ver 5, 6 But God expressly challenges the national calamities as the result of His own special determination and judgment. He had discarded His people for their inabitious behaviour towards Him and they were therefore given up to the outrage and devastation of fierce and merciless invaders, ver 7—13 At last He promises them a restoration in future, and threatens punishment upon their heathen neighbours who had oppressed them, but with this reservation, that such of these, as would come over to His established worship, He would receive and incorporate into His Church but the unbelieving part should be utterly extirpated

Ver 1 Righteous art thou, O Lord &c] I though I doubt not of Thy justice and holiness, yet suffer me to argue with Thee concerning the prosperity of the wicked, and the afflictions of the righteous a dispensation, which hath in all ages been made an objection against Providence, and upon that account been a stumblingblock even to good men see Job xii 6, xxi 7, &c, Ps xxxvii and lxxiii

2 — thou art near in their mouth, and far from their reins] The true character of hypocrites, who, according to Isaiah's description of them, "honour God with their lips, but their heart is far from Him," Isaiah xxix. 13, Mark vii 6 "The reins" in Scripture signify the thoughts and inward dispositions

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† Heb
visit upon

Or
let me re-
ason the case
with thee
Job 17
Psalm 17
& 7
Hab 1 4

† Heb
they go on

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about 60A
b Psal 17 3
+ Hcl
and the

3 But thou, O Lord, ^b knowest me thou
hast seen me, and tried mine heart + to
ward thee pull them out like sheep for
the slaughter, and prepare them for the
day of slaughter

Part 1)

1 How long shall the land mourn, and
the herbs of every field wither, 'for the
wickedness of them that dwell therein?
the beasts are consumed, and the birds;
because they said, He shall not see our last
end.

* (1000) *

¶ If thou hast run with the footmen,
and they have wearied thee then how
canst thou contend with horse? and if in
the land of peace, *where* thou trustedst
they carried thee then how wilt thou do in
the swelling of Jordan?

¶ On
they crie
after thee
fully
† I ch
good thing

6 For even thy brethren, and the house
of thy father, even they have dealt trea-
cherously with thee, yea, they have call-
ed a multitude after thee: believe them
not, though they speak fair words unto
thee.

† Heb.
the love

7 ¶ I have forsaken mine house, I have left mine heritage, I have given † the dearly beloved of my soul into the hand of her enemies

|| O
jeller
+ E
en
412 2

8 Mine heritage is unto me as a lion in
the forest, it ||t crieth out against me
therefore have I hated it

4 — because they said, 'He shall not see our last end'] That is, He will not condemn Himself about rewarding or punishing us hereafter. The inference which has upon it apt to draw from God's past forbearance, is, that He is totally regardless of the moral conduct of mankind. Hence, promising themselves the same impunity in future, when they have hitherto experienced, they are led to a free indulgence of all their vicious inclinations. Accordingly the Psalmist, complaining, as the Prophet does here, of the prosperity of the wicked, represents their behaviour and their principles in terms exactly similar. See Ps. xlv. 5, 6, 7 Dr. Blayney

5 [If thou hast run with the Jews, &c.] Here God answers the complaint of the Prophet, and applies a proverbial expression to his case. *W. Lowth* The sense of the proverb seems to be, If thou art not able to encounter less dangers, how wilt thou be able to overcome greater? *Pool*

— in the alluvial of Jordan. The effects of war and how
in vision are often represented in Scripture under the image
of a river rising rapidly above its banks, and carrying all before
it. In some inundations the river Jordan was very subject. D.

[*Min. To take us into me as a speckled bird, &c.*] My people
 on old and strange, (see ver 8,) and not to be tamed,
 like a pecked or "tamed bird," are only fit for prey
 and to be taken. And as all the rest of the birds, flock
 and are ready to pull at the fowls, so I have
 the people of My people to prey them on every
 side. In "to so many beasts of prey" chap. 15,
 but in ver. 17. The word here rendered, appeared
 is of an ancient origin being found in the same place
 of the Bible and writings, 1 Sam xiii 18, where we look
 upon it a proper name. The Septuagint understood it of the
 hyena which sense is followed by Pochart. But if we take it
 in either signification, the sense is much the same. IV *Jerrell*

9 Mine heritage is unto me as a || speckled
 bird, the birds round about are against
 her, come ye, assemble all the beasts of
 the field, || come to devour

Before
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 || O:
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 || O:

10 Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.

11 They have made it desolate, *and being*
desolate it mourneth unto me, the whole
land is made desolate, because no man
liveth *it* to build.

12 The spoilers are come upon all high places, through the wilderness, for the sword of the Lord shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace.

13 ' They have sown wheat, but shall ¹³ reap thorns: they have put themselves to ¹⁴ pain, *but* shall not profit: and they shall ¹⁵ be ashamed of ¹⁶ *their* revenues, because of ¹⁷ the fierce anger of the Lord.

14 ¶ Thus saith the Lord against all
mine evil neighbours, that touch the in-
heritance which I have caused my people
Israel to inherit, Behold, I will pluck
them out of their land, and pluck out the
house of Judah from among them

15 And it shall come to pass, after that I have plucked them out I will return, and

10 *Many pastors have destroyed my vineyard,*] By 'many' is meant the generals of the Chaldean army: so the Chaldee paraphrase rightly explains it see ver 12, and comp. chap vi 3. 'God calls Judea' His vineyard and pleasant portion,' because of the care He took to cultivate and improve it and the fruit He might justly have expected from it see the note on chap vi 18. *Wth Lenth*

13 — upon all high places through the wilderness.] Rather
“upon all the plains in the wilderness, that is, the smooth plot
of greenward in the waste or uncultivated country, which afford
pasture to the cattle. Dr. Blayney. See note on chap ix 11

19. *thou shalt be ashamed of your revenge.* Or, "Be ye ashamed of your increase." Gods' designs shall make all your designs abortive, they shall not bring forth the expected fruit and you shall be seized with shame and confusion to see yourselves disappointed. compare chap. ii 36, 37. The word "in revenge" or "increase," alludes to the "reaping of thorns," mentioned in the foregoing part of the verse. *"I laugh"*

11 Thus saith the Lord against all mine evil neighbours, &c. This prophecy threatens chiefly Idumeans, Moabites, Ammonites, and Philistines, against whom Jeremiah prophesies, chap xlvii, xlviii, and xlix, and li. chap. xxi. These are called "evill neighbours," because of the hatred and ill-will which they shewed to ward the Jews on all occasions, at this time especially, when most of them joined with the Chaldeans and Syrians in opposing them. see 2 Kings xxiv 24. Thus sin is particularly laid to this charge by the Prophets, and they are threatened with captivity chiefly on that account. see chap xlix 1, 2, back xxi 1, 2, &c. 12 13. Apoc i 11. Quid ver 10, Zeph ii 8. IV Lenth.

15 And it shall come to pass, after that I have plucked them out
 &c.] The captives were sold to the Jews and then neighbour
 seems to be coming to seventy years see chap. xvi 11, xvi
 7, Is. xlii 11. We may observe likewise, that after Jeremia
 hath threatened severe judgments against the heathen countries, he con

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have compassion on them, and will bring them again, every man to his heritage, and every man to his land

16 And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth, as they taught my people to swear by Baal, then shall they be built in the midst of my people.

21 A (1)
12

17 But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD

CHAP. XIII

1 In the type of a linen girdle, hidden at Euphrates God prefigureth the destruction of his people 12 Under the parable of the bottles filled with wine he foretells their drunkenness in misery 15 He exhorteth to prevent their future judgments 22 He sheweth their abominations are the cause thereof

about (1)

THUS saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water

2 So I got a girdle according to the word of the LORD, and put it on my loins

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock

5 So I went, and hid it by Euphrates, as the LORD commanded me

clude with a general promise of returning from their captivity in the latter days see chap xlviii 17, xlix 6, 39 Which promise relates probably to their conversion under the Gospel, called in Scripture 'the latter days' W. Lenth

16 — then shall they be built in the midst of my people I will make one Church of Jews and Gentiles, and if those nations shall frame themselves to the true worship of My name, and to the profession of the religion of My people, then will I establish them in My Church, as true and lively members thereof By Hall The acceptance of the believing Gentiles is here clearly intimated, and their union with the Church of God, the middle wall of partition being broken down See concerning the actual accomplishment of this prophecy Eph ii 19—22 Dr Blayney

17 But if they will not obey, &c] Those that will not have God and Christ to reign over them, shall in the end be punished with everlasting destruction See Is ix 12, Luke xix 27, compared with Rev xix 21 H. Lenth

It is never to be believed, that the wicked and the hypocrites shall escape unpunished, or that they are truly happy, because God spares them for a while The threatenings of the Lord have sooner or later their effect nor are they less sure, because He defers the execution of them Odmah

Chap XIII. This chapter contains a single and distinct prophecy, which, under two symbols, a linen girdle left to rot, and all vessels being filled with wine, foretells the utter destruction that was destined to fall upon the whole Jewish nation, including individuals of every rank and denomination, ver 1—21, and the cause of all the evils is assigned in the general corruption and profligacy of manners that prevailed without a prospect of amendment, ver 22 to the end The particular mention of the joint downfall of the king and queen (ver 18) seems to justify the opinion which ascribes this prophecy to the beginning of the reign

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6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it and, behold, the girdle was marred, it was profitable for nothing

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem

10 This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

Or
utter
ness

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD, that they might be unto me for a people, and for a name, and for a praise, and for a glory but they would not hear

12 ¶ Therefore thou shalt speak unto them this word, Thus saith the LORD God of Israel, Every bottle shall be filled with wine and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

of Jehoiakim, whose fate with that of his guests is in like manner noticed together Dr. Blayney.

Ver. 1 — and put it not in water] God explains at ver 11 what was meant by the symbol of the girdle or sash worn about the loins, namely, His people Israel, whom He purchased and redeemed of old, and attached to Himself by a special covenant that as a girdle serveth for an ornament to the wearer so they should be subservient to the honour and glory of His name But, it is added "they would not hear" or conform to His intentions therefore being polluted with the guilt of their disobedience, they were in that state, and on that very account, to be carried into captivity, conformably to which the Prophet was directed "not to put the girdle in water" that is, not to wash it, but to leave it in that filthiness, which it had contracted in wearings Dr. Blayney

2 — arise, go to Euphrates] God commanded the Prophet to hide the girdle by the bank of Euphrates to signify the Jews being carried captive over that river, called the waters of Babylon, Ps. cxxxvii 13 Most commentators are of opinion that this was performed by the Prophet only, in a vision it not being probable that God should send him on two such long journeys as are mentioned here, and ver 6, chiefly upon this errand see a like instance chap xiv. 17 Several things are related in Scripture as actually done, which yet were only transacted in a vision H. Lenth

From Jerusalem to the Euphrates is more than 150 leagues

11. — for a name, and for a praise.] That they might have the honour of being called by My name, and that I might be glorified by their shewing forth My truth and praises to the world see chap xxxiii 9. W. Lenth

12 — Every bottle shall be filled with wine &c] My people is like to an earthen bottle; and every bottle shall be filled up to

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13 Then shalt thou say unto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

† Heb
a. in a
c. in a
b. in
† Heb
f. in
d. in
them

14 And I will dash them one against another, even the fathers and the sons together, saith the Lord. I will not pity, nor spare, nor have mercy, but destroy them.

15 ¶ Hear ye, and give ear, be not proud for the Lord hath spoken.

* Isa 22

16 Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountain, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness.

* 1 Im 12
16 N. 18

17 But if ye will not hear it, my soul shall weep in secret places for your pride, and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive.

18 Say unto the king and to the queen, Humble yourselves, sit down for your

the brim with wine. Then shall the hearers take this prophecy in and say, What wonders are these thou tellest us? As if we knew not that the use of bottles is to be filled with wine! Bp Hall

1 — Behold I will fill all the inhabitants &c.] Even thus every inhabitant of this land shall be filled up with the wine of God's wrath, and shall be, as it were, drunken therewith. Bp Hall

God's judgments are often represented under the figure of a cup full of intoxicating liquor. See this metaphor at large pursued chap. xxi 15 &c. W. Lowth. See Bp Lowth's note on Is. li 17.

14 And I will dash them one against another.] I will confound and destroy them all as earthen vessels are broken to pieces when they are dashed one against another. The words allude to the earthen bottles, which were to be filled with wine, ver. 12. Compare chap. xix 10, 11, xlviii 12. W. Lowth.

16 Give glory to the Lord your God, &c.] Confess your faults, (compare Josh. vii 19,) and humble yourselves under His mighty hand, before He bring upon you the night of affliction. Light is the emblem of joy, and happy times are expressed by bright and pleasant days, as, on the contrary, troubles and calamities are represented by the night and darkness, when every thing looks melancholy and dismal. See chap. iv 23, xv 9, Is. v 30, viii 22. Jer. li 10. Amos viii 9, 10. W. Lowth.

— the dark mountains.] Before the time comes, when ye shall be forced to fly by night upon the mountains, for fear of your enemies. See chap. xvi 16, Ps. xl 1, Ezek. vii 16, Matt. xvi 16. W. Lowth.

— Humble yourselves sit down.] That sitting was a posture of humiliation under circumstances of affliction and distress, see Jer. xxi 6. John 8. Is. in 26. Dr Blayney.

19 The cities of the south shall be shut up,] Judah lying south in respect of Chaldaea, which in the next verse is characterized by the name of the north, the "cities of the south" may mean the cities of Judah in general. Or, they may mean those cities in particular which lay in the southern parts of Judah, at the greatest distance from the enemy, which yet were subjected to the common calamity, as well as those which were nearer at hand. Dr Blayney.

20 — where is the flock that was given thee,] Judah seems here

|| principalities shall come down, even the crown of your glory. Before CHRIST about 60

19 The cities of the south shall be shut up, and none shall open them. Judah shall be carried away captive all of it, it shall be wholly carried away captive. || Or head of it

20 Lift up your eyes, and behold them that come from the north, where is the flock that was given thee, thy beautiful flock?

21 What wilt thou say when he shall punish thee? for thou hast taught them to be captains, and as chief over thee shall not sorrows take thee, as a woman in travail?

22 ¶ And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare. Chap. 16 19

23 Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil. || Or shall I be taken away

24 Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness. || Heb. tau it

to be addressed as a person, being asked with a sarcastic sneer what was become of all the numerous multitudes, which God had given her formerly, constituting, like flock of sheep, the national wealth and glory? Dr Blayney.

21 — for thou hast taught them to be captains &c.] Some have understood the alliances, contracted heretofore with the Assyrians by Ahaz, and the conduct of Hezekiah towards the ambassadors of the king of Babylon to be here alluded to as having paved or prepared the way for the future invasion of the country by the Chaldeans. But I rather think the mischievous and wicked manners of the people are principally designed, which put them out of the protection of Almighty God, and rendered them an easy conquest to any enemy that came against them. Thus they taught their enemies to oppress and to be lords over them, against whom but for their own faults, they might have maintained their security and independence. Dr Blayney.

22 — are thy skirts discovered and thy heels made bare.] Thine enormous crimes deserve no less punishment than that of captivity, when thou shalt be carried away unto a strange country, stripped and bare, without any covering to thy nakedness, for such was the barbarous cruelty of conquerors to their captives. See Is. in 17, xx 4, xlvii 9, I am 18, iv 26. Nahum in 5. W. Lowth.

23 — then may ye also do good &c.] The meaning of this is that they who are accustomed to do evil will find the work of repentance and reformation to be, not indeed impossible, but extremely difficult. The genius of sublime and figurative language requires such lively expressions, and describes things which are hard to be accomplished as quite impossible. That the words are to be thus understood appears from the whole chapter, which contains terrible denunciations against the Jews, of evils which should come upon them for their impiety. These threats are mixed with exhortations to repentance, and they follow the words,

Can the Ethiopian &c., which must not therefore be taken as a declaration that they could not possibly repent for then the Prophet ought not to have pleased them in the same discourse to amend their ways, and to give glory to the Lord, before He caused darkness, and before they yet stumbled, and they should fall to rise no more. Dr Jortin.

24 — the mind of the wilderness.] See Bishop Lowth's note on Is. xxi 1.

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25 This is thy lot, the portion of thy measures from me, saith the LORD, because thou hast forgotten me, and trusted in falsehood

26 Therefore will I discover thy skirts upon thy face, that thy shame may appear

27 I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? † when shall it once be?

† Heb
at 2 m 11
11?

CHAP. XIV

1 The grievous famine 7 causeth Jeremiah to pray
10 The Lord will not be entreated for the people
13 Lying prophets are no excuse for them 17 Jeremiah is moved to complain for them

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† Heb
the words of
the Lord will
be fulfilled
in words

THE word of the LORD that came to Jeremiah concerning † the dearth

2 Judah mourneth, and the gates thereof languish, they are black unto the ground, and the city of Jerusalem is gone up

3 And their nobles have sent their little ones to the waters: they came to the pits, and found no water, they returned with

their vessels empty, they were ashamed and confounded, and covered their heads

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4 Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads

5 Yet, the hind also calved in the field, and forsook it, because there was no grass

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons, their eyes did fail, because there was no grass

7 O LORD, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many, we have sinned against thee.

8 O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry, for a night?

9 Why shouldest thou be as a man astounded, as a mighty man that cannot save? yet thou, O LORD, art in the midst of us, and † we are called by thy name, leave us not

† Heb
thy name is
called upon us

2 — thy lot, the portion of thy measures from me.] Or, “of thine inheritance, as the Chaldee paraphrase explains it. The expression is taken from the division of the land of Canaan, by line or measure. *W Lenth*

— trusted in falsehood.] In false gods, who cannot help men in their troubles. See chap x 14. *W Lenth*

[chap XIV It may be presumed, that this prophecy was delivered in the beginning of Jehoakim's reign, not long after the foregoing. The six first verses of this chapter foretell great distress that should be occasioned in Judah by means of a long drought. The Prophet useth the name of the people makes a confession of sins, and supplicates the Divine mercy, ver 7—9. God declareth His resolution to punish, and will not be entreated, ver 10—12. Jeremiah complains of false prophets, who amuse the people with contrary predictions, God disclaimeth them, and threatens both them, and the people who listen to them, with sword and famine, ver 13—18. The Prophet renews his supplications in the people's name and behalf, ver 19 to the end of the chapter. *Dr Blayney*

Ver 1 — concerning the dearth.] Or, “the drought” so the word is rendered by the Greek Chaldee, and Syriack versions, and so it is rendered by our translators also in chap xvii 8. The Hebrew word signifies *restraint*; that is, “when the heaven is shut up that there is no rain” as the scriptures express it, Deut xi 17, 1 Kings viii 35. *JV Lenth* That drought was a calamity incident to the land of Israel, and applied as a punishment for sin may be seen from comparing Deut xi 17, xxviii 24, 1 Kings viii 35. *Dr Blayney*

2 — the gates thereof languish.] The gates of cities, being places of public resort, where the courts of justice were held, and other common business transacted, seem here to be put for the persons that meet there as when we say, “the court is in mourning, as much as the persons that attend the court of king's palace. So by this passage we are to understand, that all the persons who appear in public are dejected, and put on black or mourning, on account of the national distress. *Dr Blayney* Or, that they look black and ghastly, and cast themselves down upon the ground out of grief and despair. Compare chap viii 21, xii 18. *W Lenth*

3 — their little ones.] The meaner people *Bp Hall* The younger members of their family, or their children. *Dr Blayney*

— in the pits.] Or, “to the cisterns. Jerusalem was supplied with water by two lakes or pools, called “the upper pool” and “the lower pool, see I vii 5, xii 9, whence the water was conveyed in cisterns for the use of the city. *W Lenth*

— they were ashamed and confounded,] At the disappointment. *W Lenth* See Job vi 20

— covered their heads.] See note on chap ii 37

4 Because the ground is chapt,] See note at Ps cxlii 6. The Prophet, by speaking of ploughmen, shews that he is speaking of the autumnal state of those countries and if the cracks are so deep from the common dryness of their summers, what must they be when the rains are withheld, as in the present case, beyond the usual time? *Sir J Chardin*

5 — forsook it,] Namely, what she had just calved, (*Dr Blayney*) to seek for sustenance in some other place. *W Lenth*

6 — they snuffed up the wind like dragons,] They sucked in the air for want of water to cool their internal heat. *Bochart* observes that the comparison to dragons or great serpents is very just, for Elian describes these animals as standing daily for some hours with their heads erect and their mouths wide open towards the sky, and drawing in the air. *Bochart* adds that the eyes of the wild asses are properly noticed, as being by nature extremely sharp-sighted. But for want of nourishment these must fail and be exhausted. *Dr Blayney*

7 — do thou it for thy name's sake.] Deal not with us according to our deservings, but so as not to give occasion to strangers to speak evil of Thy name, to question Thy power, wisdom, or goodness. So God says, Ezek xx 9 14, 22 41, that amidst the various provocations He had received, He had still acted uniformly upon that principle. *Dr Blayney*

8 — why shouldest thou be as a stranger in the land,] Thou that wert wont to dwell and continue among thy people why shouldest Thou now be as a stranger that passes through the land, and lodges there a night, and away? *Bp Hall* As one who, having no permanent interest in the land, is little concerned for its welfare. *Dr Blayney*

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10 ¶ Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them, he will now remember their iniquity, and visit their sins

* Chap 7
16 & 11 11
Exod 32
10
* Prov 1
28
Isa 1 17
chap 11 11
Ezek 8 18
Mic 3 4

11 Then said the LORD unto me, ⁴ Play not for this people for *their* good

12 ⁵ When they fast, I will not hear their cry, and when they offer burnt offering and an oblation, I will not accept them but I will consume them by the sword, and by the famine, and by the pestilence

13 ¶ Then said I, Ah, Lord God! be hold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine, but I will give you [†] assured peace in this place

† Heb
peace of
truth

14 Then the LORD said unto me, The prophets prophesy lies in my name ⁶ I sent them not, neither have I commanded them, neither spake unto them they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart

* Chap 29
21 & 27 15
& 29 8, 9

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land, By sword and famine shall those prophets be consumed

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword, and they shall have none to bury them, them, their wives, nor their sons, nor

17 Therefore thus saith the Lord concerning the prophets &c] The ministers of the Lord ought seriously to reflect upon what is here said of the crime and punishment of those false prophets who promised peace to the Jews at the very time their ruin was approaching, that it may be a warning to them never to flatter sinners nor lull them into security, but to speak always with zeal and sincerity what God has commanded. And the people ought likewise to learn from hence to be taken diligently to those who declare the truth to them sincerely and without flattery.

17 — the virgin daughter of my people] Those cities are called virgins which never came into a conqueror's hands. In the margin the Prophet here calls Jerusalem "a virgin, because she had been hitherto under God's immediate protection, and preserved by Him from all attempts of her enemies' complicity." The dissolution of a government or body politic is called a breach, by way of allusion to the breaking or dis-jointing of the joints of a human body see chap viii 1, I am

18 — both the prophet and the priest go about] Or, wander into a land that they now not. The priests and prophets confirmed the people in their corruptions and impenitence, thereby seeking to advance their own interest and authority see chap ii 8, v 31. To which sense the marginal reading renders the former part of the sentence thus "The prophet and the priest make merchandise against a land and now they receive the reward

their daughters for I will pour their wickedness upon them

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17 ¶ Therefore thou shalt say this word unto them, ⁴ Let mine eyes run down with tears night and day, and let them not cease for the virgin daughter of my people is broken with a great breach, with a very grievous blow

* Chap 13
17
I am 1 16
& 2 13

18 If I go forth into the field, then behold the slain with the sword and if I enter into the city, then behold them that are sick with famine, yea, both the prophet and the priest go about into a land that they know not

Or
male mer-
chandise
a mist a
kind and
man ac-
knowledge
it not
chap 3 11
chap 8
12

19 Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and there is no healing for us? ⁵ we looked for peace, and there is no good, and for the time of healing, and behold trouble

20 We acknowledge, O LORD, our wickedness, and the iniquity of our fathers for we have sinned against thee

* Psal 106
6
Dan 9 8

21 Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory remember, break not thy covenant with us

22 Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O LORD our God? therefore we will wait upon thee for thou hast made all these things

CHAP XV

1 The utter rejection and manifold judgments of the Jews
10 Jeremiah, complaining of their spite, revenge

of their prevarications, by going into captivity with those they have misled See ver 15 W Lenth

21 — do not disgrace the throne of thy glory] Jerusalem is called the "city of God" Ps xlviii 1, lxxxvii 3 as He was in a regular manner the King of the Jews, and this was His royal city, or chief seat of His kingdom see chap iii 17. But the words are chiefly to be understood of the temple, and the Prophet beseeches God not to give that up to be profaned by infidels the place which He had chosen for His peculiar residence where He sat between the cherubims as upon a throne see the note upon Is lvi 1 W Lenth

Chap XV To the supplication at the close of the preceding chapter God replies by declaring, that not even the intercession of His favoured servants Moses and Samuel should divert Him from executing His purpose of vengeance against Judah which is denounced in terms of great severity, ver 1—9. At ver 10 Jeremiah breaks out into a passionate exclamation, on account of the odium and persecution that was brought upon him. God reproves him for speaking slightly of the Divine and the benefit of which he had already experienced, and threatens him with the loss of his fortune, as a punishment for his sins, ver 11—14. The Prophet deprecates the ill effects of God's displeasure, representing the cheerful readiness with which he had obeyed the Divine call, and the continual uneasiness he had felt in contemplating the melancholy subject of his commission, ver 15—18. At

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promise for himself, 12 and a threatening for them
15 He prayeth, 19 and caseweth a gracious promise

6 Thou hast forsaken me, saith the Lord, thou art gone backward therefore will I stretch out my hand against thee, and de-
stroy thee, I am weary with repenting.

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* Ezek. 14
14
b Exod 42
11 12
1 Sam 7
9

THEN said the LORD unto me, "Though
Moses and Samuel stood before me,
yet my mind could not be toward this people;
cast them out of my sight, and let them
go forth.

7 And I will fan them with a fan in the gates of the land, I will bereave *them* of children, I will destroy my people, *since* they return not from their ways.

¶ Or
whatsoever
is clear

* Chap 4
11
Lech 11 9

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the Lord, ^d Such as *are* for death, to death, and such as *are* for the sword, to the sword, and such as *are* for the famine, to the famine, and such as *are* for the captivity, to the captivity.

8 Then widows are increased to me
above the sand of the seas I have brought
upon them || against the mother of the
young men a spoiler at noonday I have
caused *him* to fall upon it suddenly, and
terrors upon the city

Dr
must the
the 1917

few
10
7 Feb
faint

3 And I will appoint over them four
kinds, saith the LORD the sword to slay,
and the dogs to tear, and the fowls of the
heaven, and the beasts of the earth, to de-
vour and destroy

9 She that hath borne seven languisheth
she hath given up the ghost; ^a her sun is
gone down while *it was* yet day she hath
been ashamed and confounded and the re-
sidue of them will I deliver to the sword
before their enemies, saith the Lord

11 not
 12 11
 13 11
 14 11

† Heb
I will in
therefor a
7 m m
1 Dent 8
chap 10
6 Kings
11 11
† Heb
I ask of thy
peace?

4 And † I will cause them to be † removed into all kingdoms of the earth, because of ^s Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem

10 ¶ 'Woe is me, my mother, that thou
hast borne me a man of strife and a man
of contention to the whole earth' I have
neither lent on usury, nor men have lent to
me on usury, *yet* every one of them doth
curse me

Job 1,
chap 20

5 For who shall have pity upon thee, O
Jerusalem? or who shall bemoan thee? or
who shall go aside to ask how thou doest?

11 The LORD said, Verily it shall be well
with thy remnant, verily || I will cause the

|| Or
I will treat
the enemy
as thou

urances of protection and security are renewed to him, on condition of obedience and fidelity on his part ver 19 to the end
Dr Blayney

Ver 19. — *Though Moses and Samuel stood before me, &c.*] Moses obtained pardon for the people after their sin of making the golden calf, Exod xxxiii 11 and again after their despising the promise of land Numb xiv 20 Samuel's intercession prevailed for their deliverance out of the hands of the Philistines, 1 Sam vii 9 and these two persons are mentioned together, as remarkably prevalent by their prayers Psal xcix 6, 8 But here God saith that, if these very persons were alive, and in that near attendance to Him which they formerly enjoyed, (for that is the import of the phrase 'to stand before Him,' see ver 19, chap xviii 20 Deut x 8 1 Kings xvii 1,) yet even their prayers should not avert His judgments from His people compare Ezek xiv 11 H 10th

2 — for death.] It is obvious from the foregoing enumeration, that death here means the pestilence. See chap. xiv 12 Dr Blayney

And I will cause them to be removed into all kingdoms of the earth.] Several Jews were carried captive into other countries, besides Chaldea, see note on chap xii 14 others turned voluntary exiles, to avoid the miseries they saw coming upon their country, see chap xl 11 The words here are taken out of Deut xxviii 25, where Moses threatens them with a general dispersion over the world which received its utmost completion after the destruction of Jerusalem by the Romans. *W. Lenth*

6 — *I am easy with repenting*] When God suspends the execution of His judgments, He is said to "repent of the evil" He had threatened see chap xviii 8. This He had done so often, that He is represented as a man whose patience is at last quite tired out, it being to no purpose to withhold His hand any longer from striking. (compare Is. xlii 24, Hos. vi 14, Mal ii 17 *He is loath*).

7 And I will fan them with a fan in the gates of the land,]
I will toss and scatter them in all the defended cities of the land,
as corn is shaken and dispersed in the winnowing. By Hull

8 — against the mother of the young men]. The nation in general is called 'the mother of each Jew in particular, Isaiah 1, Hosea 2—5, or, as Lowth thinks, Jerusalem Abp Secker

— *a spoiler*] Nebuchadnezzar king of Babylon is undoubtedly here designed. In the margin, the preceding word is rendered "a young man" this would very properly characterize the same person. For Josephus cites from Herodotus, the Chaldean historian, a passage to the following purport, "that Nabopolassar king of Babylon, hearing that the provinces of Egypt, Asia, Syria, and Phœnix had revolted, and being himself infirm from age, sent a part of his forces under his son Nebuchadnezzar, then in the prime of youth, by whom those provinces were again reduced." This was the expedition said to have been undertaken by him in the third year of Jehoiakim king of Judah in the course of which, after having defeated the Egyptian army at Carchemish, he laid siege to Jerusalem, took, and plundered it carrying away much spoil and many captives to Babylon. See chap. xvi. 2. Dan. i. 1—9. 2 Kings xxiv. 1. Dr. Blayney

9 *She that hath borne seven*] "Seven" is put for many, and the multitude of the inhabitants or children of Jerusalem, the mother city, is here alluded to. Dr. Blayney

10 — that thou hast borne me a man of strife &c.] The Prophet here complains of the opposition he met with from his countrymen, for speaking unwelcome truths, which had occasioned him so much uneasiness, as if he had engaged in the most invidious of all occupations, and the most likely to engender strife, that of lending and borrowing upon usury. *Dr. Blayney*

The Jews were forbidden to take usury of their brethren. Deut xxiii 19, especially of the poor, Exod xxii 25, which was thought so great an oppression, that it made the man who was guilty of it hated and cursed by every one. The Prophet saith, this was just his own case, every body was his enemy for delivering those messages which he had received from God. II
Lenth

11 *The Lord said Verily it shall be well with thy remnant &c.]*
The sense is, That the Prophet himself, his relations and family,

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enemy to entreat thee *well* in the time of evil and in the time of affliction

12 Shall iron break the northern iron and the steel?

* Chap 1
9

13 Thy substance and thy treasures will I give to the ¹ spoil without price, and *that* for all thy sins, even in all thy borders

1 Deut
32

14 And I will make *thee* to pass with thine enemies into a land *which* thou knowest not for a ¹ fire is kindled in mine anger, *which* shall burn upon you

15 ¶ O LORD, thou knowest remember me, and visit me, and revenge me of my persecutors, take me not away in thy long-suffering know that for thy sake I have suffered rebuke

* Ezek 3
Rev 10 9
† Heb
thy name is
called upon
me

16 Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of mine heart for [†] I am called by thy name, O LORD God of hosts

17 Was it not in the assembly of the mockers, nor rejoiced, I sat alone because of thy hand for thou hast filled me with indignation

* Chap 30
1

18 Why is my ¹ pain perpetual, and my

should escape the evils coming upon the Jewish nation when the residue of them should be delivered to the sword ver 9 *W Lomth*

12 *Shall iron break the northern iron and the steel?* The meaning probably is, Shall the enemy crush or overpower one whom I have made like the hardest iron or brass? alluding to what God said to the Prophet when He first engaged him in His service, chap 1 18 "Iron from the north is perhaps justly supposed to denote, in a primary sense that species of hardened iron, or steel, called in Greek Chalybs, from the Chalybes, a people bordering on the Euxine sea, and consequently lying to the north of Judea, by whom the art of tempering steel is said to have been discovered Strabo speaks of this people as being known in former times by the name of the Chalybes, but afterwards called Chidæi and mentions their iron mines These however were a different people from the Chaldeans, who were united with the Babylonians *Dr Blayney*

13 — *without price,* That is, not making thee any compensation, but inflicting these losses upon thee as a punishment for thy sins *Dr Blayney*

14 — *take me not away in thy long-suffering* The sense may be according to our old version, 'take me not away in the continuance of Thine anger the Prophet seeming to think, that during a long course of God's anger against His people, he himself however innocent might naturally be involved in those sufferings which were intended for the punishment of the guilty *Dr Blayney*

16 *Thy words were found, and I did eat them* As soon as I received and understood Thy word, and the messages Thou didst deliver to me, I treasured them up in my memory, I meditated upon them and did inwardly digest them It was a pleasure to me to think I should be an instrument of conveying Thy command to my brethren and that I should have the honour of being called Thy prophet or messenger The receiving of God's word, by which the soul is nourished, is elsewhere compared to corporeal food see Ezek 3 1 14 ver 9, Is 49 1, 2, Amos 8 11, John 6 27 *W Lomth*

17 *I sat not in the assembly of the mockers* The word translated mockers is more properly rendered "them that make merry, chap xxx 19, xxxi 4 In the preceding verse the

wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail? *Before CHRIST about 601*

19 ¶ Therefore thus saith the LORD, If thou return, then will I bring thee again, and thou shalt stand before me and if thou take forth the precious from the vile, thou shalt be as my mouth let them return unto thee, but return not thou unto them

20 And I will make thee unto this people a fenced baysen wall and they shall fight against thee, but [†] they shall not prevail against thee for I am with thee to save thee and to deliver thee, saith the LORD

Chap 1
1 A 6
1 Chap 20
11

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible

CHAP XVI

1 The prophet under the types of abstaining from marriage from houses of mourning and feasting foretells the utter ruin of the Jews 10 because they are worse than their fathers 14 Their return from captivity shall be stranger than their deliverance out of Egypt 16 God will doubly recompense their idolatry

Prophet had declared that he had felt great satisfaction at first in being appointed to the office of God's messenger But his joy was not of long continuance the tenour of his commission was such as to affect him like St Paul and much upon the same account with "great heaviness and continual sorrow of heart Rom 15 2 so that, renouncing all cheerful society, he indulged a solitary melancholy, in prospect of the dire effects of God's indignation against his unhappy country *Dr Blayney*

God's judgments, as they were represented to the Prophets, often raised such dreadful ideas in their mind, as to affect them in an extraordinary manner, especially if their threatenings concerned their own country, or the church of God see chap xxiii 9 Ezek 31 11 Dan vii 28 Hab iii 2, 16 *W Lomth*

— *because of thy hand* God's hand may be understood either of His judgments, which, being denounced by the Prophet, might be compared to a "hand stretched out and just ready to strike or else of the prophetic impulse, which was strong upon Jeremiah, and in a manner forced him to be the messenger of evil tidings compare 2 Kings 15, Is viii 11, Ezek 1 3, iii 14 *W Lomth*

18 — *wilt thou be altogether unto me as a liar* The words might be better translated "Wilt thou be altogether unto me as a disappointment, and as waters that fail" namely, that dry up and disappoint the thirsty traveller The Prophet means, that God had in a manner deserted him for a time & left him to struggle with difficulties unforeseen or unexpected thereby disappointing in some measure his hopes of better success Presently however, as if he had said too much he corrects himself and expresses his entire confidence in the Divine promises to support and strengthen him See ver 19—21 *Dr Waterland*

— *as waters that fail?* Compare Job vi 15
19 — *If thou return, then will I bring thee again, &c* If thou bethink thyself of this thine impatience, and of thy too great regard to this murmuring and disobedient people, I will so visit thee that they shall be forced to acknowledge thee My faithful servant, and, if thou do wisely make difference betwixt erroneous doctrines and the truth, and betwixt godly and profane persons, then wilt I admit thee to be My mouth unto My people, do not thou give way to them in their various courses, but let them, if it may be, come in to thee *Bp Hall*

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THE word of the LORD came also unto me, saying,

2 Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land,

4 They shall die of a grievous death, they shall not be lamented, neither shall they be buried, but they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine, and then carcasses shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, even lovingkindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them.

7 Neither shall men tear themselves for them in mourning, to comfort them for the dead, neither shall men give them the cup of consolation to drink for their father or for their mother.

8 Thou shalt not go into the house

of feasting, to sit with them to eat and to drink.

9 For thus saith the LORD of hosts, the God of Israel, Behold, I will cause to cease out of this place in your eyes, and in your days the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 ¶ And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the LORD pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the LORD our God?

11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law,

12 And ye have done worse than your fathers, for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me.

13 Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers, and there shall ye serve other gods day and night, where I will not shew you favour.

14 ¶ Therefore, behold, the day cometh, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt,

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1 Sam 21
7 &
chap 10
1 & 26

Chap 1
1 & 11

Chap 7

Or
still
n 5

Deut 1

61 &

Chap 23
7, 8

a custom derived from the Jews, and that healths were also drunk to the survivors of the family. These latter mean, no doubt, or were taken from, "the cup of consolation." In like manner he explains (as many other commentators have also done) "the bread of men," mentioned Ezek xxiv 17, is signifying "the bread of others," the bread sent to mourners, the bread that the neighbours, friends, and relations sent. Dr Blayney

1. — *there shall ye serve other gods*] The opportunities of frequenting the public worship of the true God shall be taken from you, as a just judgment for your neglect of His service in your own country, and you shall be exposed to the peril of committing idolatry, and being seduced by the Chaldeans to the worship of their idols. Compare Deut iv 28, xxviii 36. 1 Sam xxvi 19. W Lenth

11 *Therefore behold the days come, saith the Lord*] The participle, rendered "therefore," sometimes signifies "nevertheless." (W Lenth) here it seems more properly to signify "after this." Dr Blayney

God here gives the people notice of a future restoration, on purpose to guard them during their exile from falling into idolatry through despair by letting them see they had still a prospect of recovering God's wonted favour and protection. Dr Blayney

— *it shall no more be said, The Lord liveth, &c.*] The days come, wherein God shall not be celebrated so much by the memory of His deliverance of His people out of Egypt, which was long since done, as by the fresh remembrance of the great mercy which He hath wrought for them, in bringing them back from their captivity in Babylon, and in all those lands whither they were driven. Bp Hall

Chap XVI The prophecy which begins here, is continued to the end of the 18th verse of the next chapter. It may have been delivered as well as those of the preceding chapters, towards the beginning of Jehonkins' evil reign.

The Prophet is forbidden to marry or beget children, because of the judgments that were about to fall upon all the inhabitants of the land both old and young ver 1—4. For the like reasons he is denied not to join with any of his neighbours either in their mourning or in their convivial mirth, ver 5—9. He shews, that their calamities were the effect of their apostacy and disobedience, for which God would drive them into exile, and give them no quarter, till He had fully requited their wickedness, ver 10—15. But their future restoration is immediately foretold, ver 11—15, as is also the conversion of the Gentiles, ver 19—21. Dr Blayney

Ver 6. — *Neither shall men lament for them*] The thoughts of men shall be wholly taken up with bewailing themselves: their own calamities shall be so great, they shall be unconcerned for the misfortunes of others. W Lenth

— *nor cut themselves, nor make themselves bald*] See the notes on the places referred to in the margin.

7 *Neither shall men tear themselves for them in mourning*] If this translation be correct, it is only a repetition of what went before. The translation in the margin, "neither shall men break their hearts for them," is much to be preferred. As to the custom alluded to see the note on 2 Sam iii 35. To this custom the writer of the book of Job refers, when, amongst other good exhortations to his son, he directs him to "pour out his bread on the burial of the just, Job iv 7. Sir J Chardin tells us, that "the oriental Christians still make banquets of the same kind, by

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15 But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 ¶ Behold, I will send for many fishes, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

John 34 21
1 rov 21
chap 32 19

17 For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first I will recompense their iniquity, and then sin double, because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.

19 O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our

16 Behold, I will send for many fishes &c.] But in the mean time, their desolation shall be grievous and universal. I will call for the Chaldeans who shall be as so many fishers to drag them out of their good land: and as so many hunters, to chase them from their houses, and to drive them from all their refuges. *Bp Hall*

Enemies and oppressors are elsewhere represented under the metaphors of "fishers and hunters" see Gen x 9 Amos iv 2, Hab i 14 15 because they use all the methods of open force and secret wiles, frequently compared to nets in order to make men their prey see Ezek xii 1 Hos v 1 These two similitudes imply, that the Chaldeans shall make an entire conquest and booty of the whole land, of its inhabitants and their riches: and what shall escape one party shall fall into the hands of another. *W Lenth*

18 — I will recompense their iniquity — double.] Not double of what they deserved, but double of what, that is much greater than, would have been inflicted on the heathen for the like offences. Compare Rev xviii 6 Parkhurst See the note on Is xl 2

— with the carcases of their detestable and abominable things.] With the carcases of their abominable sacrifices, which they have made to their idols, and with those very shameful idols to which they have sacrificed. *Bp Hall* Idols are elsewhere called "unclean" not only because they are without life, but also because of their filthiness and hatredness in the eyes of God see Lev xxvi 31 Ezek xlii 7 9 *W Lenth*

19 O Lord — the Gentiles shall come unto thee &c.] The more fully to demonstrate the absurdity of forsaking the true God and apostatizing to idolatry, the Prophet foretells that the day will come when the Gentiles shall be ashamed of the idolatry of which they and their forefathers have been so long guilty, and they will publicly confess their sin, and address themselves in all their ways to the true God, as their only refuge and protection. *W Lenth*

19 Shall a man make gods unto himself, and they are no gods?] This seems to be a reply from God, accounting for what was said before: that the heathens had no benefit from the objects in which they placed their religious confidence by asking whether it was likely that men could create gods giving them power and perfections which they had not in themselves? *Dr Blayney*

21 Therefore, behold, I will this once cause them to know,] The

fathers have inherited lies, vanity, and things wherein there is no profit

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20 Shall a man make gods unto himself, and they are no gods?

21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might, and they shall know that my name is The LORD

CHAP XVII

1 The captivity of Judah for her sin 5 Trust in man is cursed 7 yet God is blessed 9 The deceitful heart cannot deceive God 12 The salvation of God 1 The prophet complaineth of the noxious of his prophecy 10 He is sent to renew the covenant in hallowing the sabbath

THE sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars.

2 Whilst their children remember them, altars and then groves by the green tree upon the high hills.

3 O my mountain in the field, I will give thy substance and all thy treasures to

phrase, which our translation renders "this once" may be translated "at this time," as it is 2 Sam xvii 7. If we understand the verse of the Gentiles mentioned in the foregoing verse, the sense is, that God will, at the time foretold ver 19 exert His power in an extraordinary manner for their conversion: compare Isa liii 10. If we apply the words to the Jews they import that He will manifest His power in bringing upon them all the evils already threatened against them: and they should know that He is the LORD, a fulfiller of all His threatenings as well as performer of His promises. Compare Ezek vi 7 xii 20, xxiv 21 &c. *Lenth* See the note on Exod vi 7

Chap XVII. In this chapter the Prophet describes in the four first verses the attachment of Judah to idolatry and foretells the fatal consequences. He contrasteth the wretched condition of him, who resteth his trust on man with the blessedness of one that trusteth in God: and illustrates both by apt comparisons ver 5—8. He sheweth that he the human heart ever so wily, God can detect, and will finally punish its double dealing ver 9—11. He acknowledgeth that sure salvation cometh from God and from Him only ver 12—14. And, complaining of those that scoffed at his predictions, he prayeth for the Divine countenance and support against them ver 15—18.

The remaining part of the chapter is taken up with a distinct prophecy relative to the strict observance of the sabbath day which the Prophet was sent, most probably immediately after the delivery of the foregoing to proclaim aloud in all the gates of Jerusalem, as a matter which concerned the conduct of every individual and the general happiness of the whole. *Dr Blayney*

Ver 1 — with a pen of iron, and with the point of a diamond.] This is spoken metaphorically, and is meant to denote that idolatry was indelibly fixed in their affections and memory, as much as if it had been engraved with instruments, capable of making the strongest and most durable impression, upon their hearts, as upon a writing tablet, and upon their altars, so as to be for ever present before their eyes. Compare Deut xi 18—20, Prov viii 17 &c. *Dr Blayney*

3 O my mountain in the field, I will give thy substance. Rather, "O My mountain, I will give thy substance in the field." Nations and princes of great power and eminence are figuratively called "mountains" in regard to their strength and elevation see chap li 25, Isa xli 15 Zech iv 7. Judah is there

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the spoil, and thy high places for sin, throughout all thy borders.

11
in thyself

4 And thou, even thyself, shalt discontinue it: for the heritage that I gave thee, and I will cause it to serve thine enemies in the land which thou knowest not for ye have kindled a fire in mine anger, which shall burn for ever

5 ¶ Thus saith the LORD, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD

6 For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt land and not inhabited

4 Pal 12
8 11
12 1
1 rov 11 0
1 xxi 0 18
1 sal 1 1

7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is

8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit

fore styled God's mountain, as having been chosen by Him, and thereby raised to a degree of elevation above all other people See chap xxi 23 Dr Blayney

6 — he shall be like the heath in the desert, that shall not partake of the sweet show'ers when they fall Bp Hall

— in a salt land] Saltiness in Hebrew expresses barren ground, see Deut xxix 23 Ps cvii 34 Zeph ii 9 W Lowth

The borders of the Dead sea, and of the Red sea, and part of Arabia Petraea, were barren from containing a quantity of various salts Calmet

9 ¶ The heart is deceitful above all things, &c.] The words were spoken by Jeremiah concerning his own countrymen, not all of them, probably, but the more corrupted part of the nation, who to their other vices had added a consummate hypocrisy, and of the hearts of these men he draws a most hideous picture, and describes them under three bad characters The first is fraud and treachery "the heart is deceitful above all things" The second is excessive malice it is "desperately wicked" The third is deep dissimulation and hypocrisy, expressed in the way of question, "who can know it?" A worse representation than this can hardly be made of any creature and therefore it must not be supposed that this was intended to be a description of human nature, or of the heart of man in general, but rather of the most habitual and depraved sort of sinners Dr Jortin

— who can know it?] The meaning is, that the wicked intentions of bad men are so covered over with fair appearances, that none but God can see through the disguise, as it follows in the next verse ¶ The Lord search the heart Abp Sharp

10 ¶ The Lord search the heart, I try the reins,] Signifying, the most secret thoughts and motions of the soul these God is said to "search" and "try," not as if it were a work of labour and difficulty to the Divine knowledge to penetrate the hearts of men, and to dive into their thoughts, but to signify to us the perfection and exactness of the Divine knowledge as, when men would know a thing exactly, they search into every part of it, and examine every thing narrowly On the same account He is said to "weigh the spirits" of men, Heb xvi 2, intimating that He has that perfect knowledge of the secrets of men's hearts, which men have of those things that they weigh in a balance with the greatest exactness Abp Tillotson

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9 ¶ The heart is deceitful above all things, and desperately wicked who can know it?

1 Sam 16
7
1 sal 1
chap 11
& 20 1

10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings

11 As the partridge sitteth on eggs, and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool

Or
gathereth
riches
which sh
shall not
be a fool

12 ¶ A glorious high throne from the beginning is the place of our sanctuary

13 O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

1 al
1 sal 1
h chap
13

14 Heal me, O LORD, and I shall be healed, save me, and I shall be saved for thou art my praise

15 ¶ Behold, they say unto me, Where is the word of the LORD? let it come now

1 sal 5 14

11 As the partridge sitteth on eggs &c.] It is here said of the partridge, rather than of any other bird, that it "sitteth and hatcheth not, because, the partridge's nest being made on the ground, the eggs are frequently broken by men or other animals, and the bird is often obliged to quit them for fear of cattle dogs, or sportsmen, which chills the eggs, and makes them unfruitful Run and moisture also may spoil them Calmet, Parkhurst

— and at his end shall be a fool] In the end shall find that he hath been a fool Bp Hall So God calls the rich man, Luke xii 20 who was cut off in the midst of his life, when he promised himself the enjoyment of many years IV Tenth

12 A glorious high throne from the beginning &c.] As in the preceding verses was set forth the vain dependence of him who seeks to advance himself by indirect methods, so here we are taught the solid foundation, which he builds upon, who has recourse to the Divine blessing, and seeks to recommend himself to the favour of that Being, to whom Israel was taught to look up for support, and whose kingdom from all eternity ruleth over all Dr Blayney

13 — they that depart from me shall be written in the earth,] They that forsake My laws, saith God, and their reliance upon Me, shall not be registered among My people, nor shall their names be written in heaven, or in the book of life compare Ezek xiii 9, Ps lxxix 28, Luke x 20, Phil iv 3, Ezra ii 59, II Tenth

14 Heal me, O Lord, and I shall be healed, &c.] It is from Thee only that I expect comfort and relief in all my troubles and afflictions see ver 15, 16, 17 And as I acknowledge that all the blessings I enjoy come from Thee, so it is to Thee that I return all thanks and praise compare Ps cix 1 cxlviii 14 Deut x 21 The expression, "Save me, and I shall be saved," is much the same with that in chap xxi 18 "Turn Thou me, and I shall be turned," and both of them import, that it is the Divine assistance and blessing alone which can crown human endeavours with success See the note there W Lowth

15 Behold, they say unto me, Where is the word of the Lord?] This is an objection common in the mouths of infidels and libertines, that God doth not speedily fulfil His promises and threatenings, so as to give them ocular demonstration of their certainty see Is v 19, Amos v 18, 2 Pet. iii 9. This was objected against the truth of Jeremiah's prophecy by the unprincipled persons of the age W. Lowth

Before
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Chap 1 4,
† Heb
after the

16 As for me, [†] I have not hastened from being a pastor [†] to follow thee neither have I desired the woeful day, thou knowest that which came out of my lips was right before thee

17 Be not a terror unto me thou art my hope in the day of evil

† Heb
break them
with a double
blow
Chap 11
20

18 Let them be confounded that persecute me, but let not me be confounded let them be dismayed, but let not me be dismayed bring upon them the day of evil, and [†] destroy them with double destruction

19 ¶ Thus said the LORD unto me, Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem,

20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates

† Heb
17
19

21 Thus saith the LORD, Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem,

22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers

† Heb
20
8 & 9
1
13
Each
20
1

23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of

this city on the sabbath day, but hallow the sabbath day, to do no work therein,

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Chap 1 2
† Heb
after the

25 Then shall there enter into the gates of this city kings and princes, and upon the throne of David, sitting in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem and this city shall remain for ever

26 And they shall come from the city of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountain and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD

27 But if ye will not be taken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched

CHAP XVIII.

1 Under the type of a potter is shewed God's absolute power in disposing of nations 11 Judah's threatened to Judah for her strange revolt 18 Jeremiah propheth against his conspirators

THE word which came to Jeremiah from about 601 the LORD, saying,

2 Arise, and go down to the potter's house, and there I will cause thee to hear my words

3 Then I went down to the potter's house, and, behold, he wrought a work on the wheels

— riding in chariots and on horses] This is play upon a description of a state of peace and security, compare ver 27 taken in any other sense, it must stand in contradiction to the law Deut xxv. 16, and to many other texts in Scripture Bp Hall

26 — from the plain and from the mountains and from the south] These divisions of the country, belonging to the tribe of Judah may be found Josh xv 21 33 46, and these, together with the tribe of Benjamin, make up the whole kingdom of Judah, when taken separate from the kingdom of Israel, or of the ten tribes See the same enumeration, chap xxxii 44 Dr Blayney

Chap XVIII The prophecies and transactions, contained in this and the two following chapters successively, hang together and must be referred to some part of the three first years of the reign of Jehoiakim The Prophecy is shewn, first, under the type of the potter God's absolute authority over nations and kingdoms to regulate and alter their condition at His own discretion, ver 1—10 He is then directed to show the way to avert the evil designed them by repentance and amendment and upon their refusal to charge them with the guilt of their intended revolt and to foretell their destruction, ver 11—17 They conspire against him he protesteth against their unmerited and ungrateful persecution of him, and calleth for justice against them Dr Blayney

[6 As for me, I have not hastened from being a pastor &c.] It is Thou, O Lord that hast called me, and I have not dared to beaverse from following Thee in that charge which Thou hast laid upon me, neither have I been ambitious and desirous of this sad and busy task, as Thou well knowest, and that which I have spoken is Thy true message, and no other Bp Hall

19 — [the gate of the children of the people,] This probably means the gate most frequented by the people, being that nearest the palace, where the kings of Judah held their most solemn courts of judicature Dr Blayney

20 — [Hear ye the word of the Lord, ye kings of Judah,] Compare chap xix 3 The words are directed both to the king himself and likewise to the princes, or those of the blood royal see ver 21 The word "king," in the Hebrew language signifies any person in authority see chap xxv 20, &c, 41, li 28 Bp Hall

25 Then shall there enter into the gates of this city &c.] Compare chap xxii 4 Hence it appears, that the judgments denounced against Jerusalem, at least as far as they threatened the city with utter destruction, were not irreversible And from the Prophet's advice to Zedekiah, chap xxxviii 17, it may be concluded that if the king had listened to that counsel, the city would not have been destroyed and he himself might have continued a tributary king under Nebuchadnezzar It is true that in several other chapters of this prophecy God, upon foresight of the Jews' impenitence, pronounces a premeditated sentence upon them see the note on chap iv 26 Bp Hall

Before
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Mal 2 7

18 ¶ Then said they, Come, and let us devise devices against Jeremiah, for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words.

Or
the
tongue

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them.

Psalm 109
10
Hb
pour them
out

21 Therefore I deliver up their children to the famine, and I pour out their blood by the force of the sword, and let their wives be bereaved of their children, and be widows, and let their men be put to death, let their young men be slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them for they have digged a pit to take me, and hid snares for my feet.

Hb
for death

23 Yet, LORD, thou knowest all their counsel against me, to slay me: forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee, deal thus with them in the time of thine anger.

CHAP XIX

Under the type of breaking a potter's vessel is foreshewed the desolation of the Jews for their sins.

18 Then said they, Come, and let us devise devices &c.] The people to whom Jeremiah had delivered his message from God, seem to have been incensed again to him on much the same ground as the Jews were in aftertimes against our Saviour and His apostles. They had persuaded themselves that God had intended for them a perpetual establishment, and would accordingly provide them with a constant succession of men in all departments to preserve and maintain the general welfare, namely, priests to direct all matters of law and religion, wise statesmen to manage their civil concerns, and Prophets to make known to them the immediate will of God on all important and extraordinary occasions. Upon this presumption they inferred, that Jeremiah, who foretold the contrary, was a false prophet, and as such they determined to punish him. Dr Blayney

— let us smite him with the tongue,] Let us raise slanders and accusation against him. Bp Hall

20 — they have digged a pit for my soul.] To entrap and destroy me. Is men dig pits to ensnare wolves, bears, and other wild beasts. Calnet

21 Therefore deliver up their children to the famine, &c.] Since they are thus incorrigible, I shall not any more intercede for them, but let them be overtaken by those calamities of fire and sword, with which Thou hast threatened them. See chap. xvi 4, and the note on chap. xi 20. W Louth

Chap XIX Under the type of breaking a potter's vessel, Jeremiah, in the presence of the elders of the priests and people, foresheweth the ruin and desolation of Judah and Jerusalem for their sins, ver 1—13, and repeateth the like denunciations in the court of the temple, ver 14, 15 for which being beaten and

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THUS saith the LORD, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the priests,

2 And go forth into the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee,

3 And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem, Thus saith the LORD of hosts the God of Israel, Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

4 Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents,

5 They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind.

6 Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place, and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcasses

Chap
xi & 16 21

imprisoned by Pashur, captain of the temple, on his return he pronounceth a terrible sentence against Pashur and his friends, foretelling their being carried away captives with all Judah unto Babylon, where Pashur and all that belonged to him should die in exile, chap xx 1—6. Jeremiah complaineth of the mockery of his enemies, and their malicious attempts to hurt him. But professeth his trust, that God would still defeat their purposes, and avenge his wrongs, and celebrateth his deliverance with a song of praise, ver 7—13. He bitterly lamenteth his being born to a life of so much sorrow and uneasiness, ver 14 to the end. Dr Blayney

Ver 1 — a potter's earthen bottle.] An earthen pitcher, with a narrow neck, made to drink from. H Louth

— the ancients.] The ancients of the people, the members of the great Sanhedrim compare chap xxvi 17. Ezek viii 11. The ancients of the priests, the heads of the four and twenty courses. See 1 Chron xxiv 4. W Louth. See the note on chap xxvi 10.

2 — which is by the entry of the east gate,] To hang together. Hinnom lay south of the temple. In the Hebrew it is first years of the sixth, which some interpret the dung gate, mental. In 19 others the potter's gate. The potter's field being his own. See 1 Chron xi 19, Matt xxvii 10. W Louth.

3 — his ears shall tingle.] A scriptural phrase for a common astonishment. See 1 Sam iii 11, 2 Kings xxi 12.

4 — nor the kings of Judah,] The good kings of former times, such as David, Asa, Jehoshaphat, Hezekiah, and Josiah. W Louth

5 — to burn their sons — unto Baal,] See notes at Levit xviii 21, 2 Kings xxiii 10, and on chap xxxii 35.

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Chap. 18
16, 17
& 50 13

Ev. 16
29
18, cut 29
51
Lam 4 10

will I give to be meat for the fowls of the heaven, and for the beasts of the earth. And I will make this city a desolate, and an hissing, every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

9 And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

10 Then shalt thou break the bottle in the sight of the men that go with thee,

11 And shalt say unto them, Thus saith the LORD of hosts, Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again, and they shall bury them in Tophet, till there be no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and even make this city as Tophet.

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy, and he stood in the court of the LORD's house, and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel, Behold, I will bring upon

this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

C H A P XX

1 Pashur, smiting Jeremiah, with a new name and a fearful doom. 7 Jeremiah's complaint of contempt, 10 of treachery, 14 and of his birth.

NOW Pashur the son of Immer the priest, who was also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the LORD.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but Magor-missabib.

4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah, which I will give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

8. — *in hissing*.] "Hissing" seems to mean here an inarticulate sound expressing not so much contempt, as astonishment mixed with horror. See chap xviii 16. Dr Blayney

9. — *I will cause them to eat the flesh &c*.] See particularly Deut xxviii 53, with the note upon it.

12. — *and even make this city as Tophet*.] A place of slaughter and burial for the inhabitants. Bp Hall

13. — *upon whose roofs they have burned incense unto all the host of heaven*.] The Jews having their houses with flat roofs (see Deut xxii 8) there dedicated altars to the host of heaven, where they could have the fullest view of them. see 2 Kings xxiii 12, Zephani 1.5. W Lenth

14. — *he stood in the court of the Lord's house*.] The great court, which is called the "outer court," Ezek xlvi

15. — *Shallum, her towns*.] All the cities of Judah and Benjamin, which acknowledged Jerusalem for their metropolis, subordinate to her. Dr Blayney

Now Pashur the son of Immer the priest, &c.] Immer was the sixteenth in order of the four and twenty courses of the priests. see 1 Chron xxiv 14 and this Dr, by being head of his family, had a principal authority in all matters relating to the temple, and keeping good order there. He is therefore called "chief governor," or "a chief governor in the house of the Lord" see 1 Chron xxiv 5. So Hilkiah, Zechariah, and Jehiel, are called "rulers of the house

of God." 2 Chron xxxv 8, because the first of them was chief priest, and the other two probably heads of their courses. W Lenth

2. — *the stocks*.] More properly "the house of correction." The original word occurs twice besides, chap xxix 26, and 2 Chron xvi 10, in both which places it is rendered simply a prison, and is mentioned as a punishment due to one inflicted on one, who assumed the character of a prophet without a proper call, or was presumed to have behaved unbecomingly as such. It is probable that Pashur, having caused Jeremiah to be beaten or scourged, ordered him into confinement afterwards, whence he released him the next day. Dr Blayney

— *the high gate of Benjamin*.] This gate was probably on the north side of the city, (Ezek ix 2,) and so named from its situation towards the tribe of Benjamin. Dr Wells

5. — *Magor-missabib*.] See the margin. God's calling him by that name implies, that He would render him such as He called him. So when God called Abram by the new name of Abraham, He assigns the reason, "for a father of many nations have I made thee," Gen xvii 5. Dr Blayney

5. — *all the strength of this city, &c*.] All its wealth, and all that the inhabitants have gotten by their industry. The word rendered "strength" is elsewhere translated "treasure," Prov xi 6, Ezek xxii 25. W Lenth. Or, the word rendered "strength" means the men of war, who constitute the strength of a city or state. Dr Blayney

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6 And thou, Pashur, and all that dwell in thine house shall go into captivity and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

On
nunc

7 ¶ O Lord, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed. I am in derision daily, every one mocketh me.

8 For since I spake, I cried out, I cried violence and spoil, because the word of the Lord was made a reproach unto me, and a derision, daily.

9 Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

† Heb
every man
of my race

10 ¶ For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall pre-

7 O Lord, thou hast deceived me &c.] The original word here may signify to "persuade or allure, and that by fair, as well as by indirect means. The passage alludes to that encouragement, which the Prophet received from God, either at his first appointment, chap. 1 7, 8, 17—19, or afterwards when he began to complain of hardships, chap. xv 19—21. The meaning therefore of the Prophet's words in this place is consistent with the most perfect piety and reverence towards God: who, he says, had prevailed on him to undertake an honourable, though painful, employment, and had encouraged him to go on with it by assurances, which he acknowledges to have been in due good, ver. 11—19 notwithstanding the unmerited scorn and reproaches of his countrymen had often tempted him to wish that he could withdraw himself out of the way, ver. 8, 9. Dr Blayney

8 For since I spake, I cried out, I cried violence and spoil, &c.] Or "I cried out of violence, and complained aloud of spoil." Since I began to prophesy, I have reason to complain of the hardships which I have undergone upon that account. See chap. xi 19, &c., xv 15, xviii 18. This verse may also be thus explained. Since I began to prophesy as God commanded me, I have freely expostulated with my countrymen of the violence and oppression of which they have been guilty, see chap. vi 7 and therefore all the requital that I have had for the faithful discharge of my office has been contempt and ill usage. W Louth

9 — was in mine heart as a burning fire.] What is here meant probably is that the conscience of the Prophet would not let him be easy in suppressing that which he knew it was his duty to speak out. In like manner St Paul says of himself, that "necessity was laid upon him, so that woe would be to him if he preached not the Gospel, the dispensation of which was committed unto him." 1 Cor. ix 16, 17. The Psalmist makes use of the like expression: "the fire burned, to denote the inward agitation he felt, whilst he endeavoured to stifle the sentiments which laboured for utterance, Ps. cxix 3. Dr Blayney

There is no hint so raging and insupportable, as that in the bosom of an honest man on doing any thing which he ought not to have done, or refraining from that which his conscience informs him he ought to do. Lord Clarendon

10 For I heard the defaming of many fear on every side.] Or, Magor-missabib. Many upbraided me with the ill usage I received from Pashur, and with my prophecy against him by the

vail against him, and we shall take our revenge on him.

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11 But the Lord is with me, a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed, for they shall not prosper: then shall everlastingly confusion shall never be forgotten.

12 But, O Lord of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

13 Sing unto the Lord, praise ye the Lord: for he hath delivered the soul of the poor from the hand of evildoers.

14 ¶ Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed.

15 Cursed be the man who brought tidings to my father, saying, A man child is born unto thee, making him very glad.

16 And let that man be as the city which the Lord overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide,

name of Magor-missabib. If we follow the received translation as the expression is the same with Psalm xxxi 13, so the sense seems to be much the same in both places, namely, I from the slanderous reports raised about me, I had reason to apprehend some evil design against my life as well from treacherous friends as from open enemies. W Louth

Report, say they, and we will report it. All my familiars &c.] My pretended friends encourage one another in spreading false reports of me, or desire to hear from my mouth more prophecies, in hopes to find some matter of accusation against me whereby they might take away my life, and so satisfy their sense of revenge. W Louth

12 But, O Lord of hosts that triest the righteous.] Who maketh trial of his faith and patience by affliction. See Ps. xi 5. W Louth

14 Cursed be the day &c.] What we here read is a lamentation written in a poetical strain, like the dirges which the mourning women used to sing, wherein strong poetical figures are used, and all the circumstances brought in, that are proper to raise the passions, but which it would be extremely wrong to interpret in a strict and literal sense, and therefore the imprecations of the Prophet are not to be looked upon as so many expressions of indignation and malice, but rather of mourning and sorrow. Divested of this poetical heightening, all that the Prophet says amounts only to this, that the man, who had brought his father the tidings of his birth, had been in reality the messenger of all news instead of good, for that, as things had turned out with him, it would have been a kinder and more charitable course to have strangled him in the womb, than to have assisted, hang together into the world, to lead a life of so much bitterness in the first years of his life. W Louth Dr Blayney Compare Job iii 1 under the title

1. — the man who brought tidings to my father, &c.] Custom in Persia, to announce to the father the birth of his own male children with particular ceremonies. See J. Gordin. The poetical thing of this kind appears to have prevailed among the Jews. W Harmer See Job iii 9 and the note there

16 — let him hear the cry in the morning, and the shouting at noontide.] The alarm of war, or such a rejoicing as the conquerors make over the vanquished. The verse signifies the being perpetually beset with terrors of hostile invasion. W Louth

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17 Because he slew me not from the womb, or that my mother might have been my grave, and her womb to be always great with me.
Job 1:20
18 Wherefore have I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

CHAP XXI.

1 Jeremiah sendeth to Jeremiah to enquire the event of Nebuchadrezzar's war. 3 Jeremiah foretelleth a hard siege and miserable captivity. 8 He counselleth the people to fall to the Chaldeans, 11 and upbraideth the king's house.

THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying,

2 Enquire, I pray thee, of the LORD for us, for Nebuchadrezzar king of Babylon maketh war against us, if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

3 ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah

4 Thus saith the LORD God of Israel, Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against

the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

5 And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in the city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword, he shall not spare them, neither have pity, nor have mercy.

8 ¶ And unto this people thou shalt say, Thus saith the LORD, Behold, I set before you the way of life, and the way of death.

9 He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey.

Chap XXI From the two first verses of this chapter we learn that it was delivered in answer to a message sent by king Zedekiah, when Nebuchadrezzar was coming to make war against him: it is about the ninth year of his reign. All the intermediate prophecies therefore of Jehoiakim's reign, and of the eight first years of Zedekiah's ought properly to precede this.

This chapter contains the first of those prophecies, which were delivered by Jeremiah subsequent to the revolt of Zedekiah, and he breaking out of the war thereupon; and which are continued on to the taking of Jerusalem, related in chap xxxix, in the following order chap xxi, xxxiv, xxxvii, xxxix, xliii, xxxviii, xxxix.

The message in this chapter has by some been confounded with that in chap xxxvii but they appear to be clearly distinct from each other. From the reply given to that in chap xxxvii, it is manifest, that the Chaldeans, who had been besieging Jerusalem or some time, had already raised the siege, and were gone to meet the Egyptian army, leaving the Jews in great hopes that they would never return again. But the terms of this message seem to imply, that the king of Babylon had but just commenced his hostilities against Judah, of which Zedekiah informs the Prophet, as a matter that might not have come to his certain knowledge, and that he was now to intercede with God, that He would divert the extraordinary interposition, as He had been in favour of His people, ver 1, 2. The answer

Shallum notice of any siege or operations past, but simply Pharaoh are, which it is declared should end unfortunately, and Pharaoh would take an active part against the inhabitants of Judah, and would deliver both their city, and also the king and his people into the hands of their merciless enemies, ver 3-7. It is further shewn, that the only resource of the people for safety was to surrender to the Chaldeans, ver 8-10. And for the king's house, they are warned to prevent the effects of God's indignation by doing justice and right, and not to trust to their strong hold, which would stand them in no stead when God was

bent on their destruction, ver 11 to the end. The time of this transaction therefore I conceive to be in the ninth year of Zedekiah, previous to the siege of Jerusalem, which began in the tenth month of that year. Dr Blayney

Ver 2 — [Nebuchadrezzar] Dr Kennicott has observed, that in the printed copies the name of the king of Babylon is thus spelt in twenty-six other places of this book, and in ten places Nebuchadrezzar. There is a great variation in the manuscripts. Dr Blayney

— [if so be that the Lord will deal with us according to all his wondrous works] If He will shew His wonderful power, in giving us a total deliverance from the hands of our enemies the Chaldeans. W Lenth

4 — Behold, I will turn back the weapons of war &c.] I will utterly disable all your forces, and your weapons that are in your hands, from hurting or opposing your enemies, or helping yourselves. Bp Hall

5 And I myself will fight against you &c.] By the executioners of My wrath, the sword, the famine, and the pestilence. I will plainly appear on your enemies' side, by the success I will give to their arms. W Lenth

7 — he shall smite them with the edge of the sword.] Zedekiah himself was not put to death, but was carried to Babylon, where he died. See chap xxiv 5. But his sons and his great men were slain by the command of Nebuchadrezzar, see 2 Kings xxv 7, 8. It is common with all writers to express that indefinitely, which is true of the greater part of the persons concerned. W Lenth

9 — he that goeth out, — shall live.] God had declared His purpose of giving up the Jews and the neighbouring countries to the dominion of the Chaldeans, chap xxv 9, xxvii 6. So they who would comply with his declared will, should preserve their lives, the rest should be destroyed, as fighting against God. W Lenth

— his life shall be unto him for a prey.] Or, "as spoil." This is a proverbial expression, found also in chap xxxviii 2, xxxix

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10 For I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

about 600

11 ¶ And touching the house of the king of Judah, say, Hear ye the word of the LORD,

1 Chap

† Heb
fulg

12 O house of David, thus saith the LORD, † Execute judgment in the morning, and deliver *him that is* spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.

† Heb
inhabitants

13 Behold, I am against thee, O † inhabitant of the valley, and rock of the plain, saith the LORD, which say, Who shall come down against us? or who shall enter into our habitations?

† Heb
rest upon
Prov 1

14 But I will † punish you according to the fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

CHAP XXII

1 II. exhorteth to repentance with promises and threats.
10 The judgment of Shallum, 13 of Jehoiakim, 20 and of Coniah.

18, xlv. 5. The meaning is, that his life shall be saved under such circumstances, that he shall have reason to look upon himself as extremely fortunate, or to speak more properly as indebted to the favour of Divine providence for a singular and extraordinary benefit. Dr Blayney.

12 — *Execute judgment in the morning.* The king was supreme judge in all causes and controversies, see 2 Sam viii 15. The courts of judicature usually sat in the morning, see note at Ps ci 8. W Lenth.

13 — *O inhabitant of the valley, and rock of the plain.* A description of Jerusalem. The former expression denoting the lower part of the city, which was surrounded with hills, see Ps cxxv 2 the latter describing mount Zion, compare chap xvii. 3. W Lenth.

14 — *I will kindle a fire in the forest thereof.* The word forest is often metaphorically taken for a city in the prophetic writings because its stately buildings, or its principal inhabitants, resemble tall cedars standing in their several ranks. See chap xvii 7 Is. xxxvii 24, Ezek xx 46, Zech xi 1. W Lenth.

The Prophet in this chapter declares, that if the people would submit themselves to the Chaldeans, and obey the voice of God, they should be spared, but if not, they should perish. Thus God gave proofs of His goodness, at the same time that He exercised His justice. This shows very plainly, that the pardon of sinners is not so determined, but that they may prevent it. God is always inclined to pardon and spare them, even when He chastises them, and if at last He overwhelms them with His judgments, it is because He is forced to it by their impenitence. Ostersald.

Chap XXII. The prophecy which follows to chap xxiii ver 9, was evidently delivered in the reign of Jehoiakim, for it speaks of his immediate predecessor as already gone into captivity, and foretells the death of Jehoiakim himself. It is likewise probable, that it followed immediately after what is said, in the 19th and 20th chapters, to have passed in the temple precincts, from whence, as from higher ground, the Prophet is ordered to "go down to the house of the king of Judah." Compare chap xxxvi. 12.

The beginning of this prophecy is an address to the king of

THUS saith the LORD; Go down to the house of the king of Judah, and speak there this word.

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2 And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates.

3 Thus saith the LORD, † Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

Comp 1

4 For if ye do this thing indeed, † then shall there enter in by the gates of this house kings sitting † upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

† Heb
for David
upon his
throne

5 But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah, Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited.

Judah, his servants, and people, recommending an inviolable adherence to right and justice, as the only means of establishing a throne, and preventing the ruin of both prince and people. ver 1—9. The captivity of Shallum is declared to be irrevocable. ver 10—12. Jehoiakim is severely reprov'd for his tyrannical oppressions, and his miserable end foretold, ver 13—17. His family is threatened with a continuance of the like calamities, the fall and captivity of his son Jeconiah are explicitly set forth, and the perpetual exclusion of his seed from the throne, ver 18—30. The name of Zedekiah is not mentioned for obvious reasons, but he is no doubt principally intended in the two verses of chap xxiii, under the general character of those evil shepherds, who should be punished for dispersing, instead of feeding, the flock. In the six following verses, with which the prophecy concludes, the people are comforted with gracious promises of future blessings, of their return from captivity, and of happier times under better governors, of the glorious establishment of the Messianic kingdom, and, it may be, of the subsequent restoration of all the dispersed Israelites to dwell once more in their own land. Dr Blayney.

Ver 3. *Thus saith the Lord. Execute ye judgment &c.* Kings and magistrates are God's vicegerents, their principal business is to 'execute judgment' and justice in the earth. If they pervert or neglect this, they abuse the authority they have received of God, they rebel against their own legitimate Sovereign, and violate the great end and design of their office, at the same time that they sap and weaken by degrees the foundation of their own power. Wogan.

4. — *then shall there enter in by the gates of this house* under the note on chap xvii 25. Instead of "the gates of this house" the text there reads, "the gates of this city" and the context shews, that the prophecy is directed, not only to the king, but in particular, but likewise to the whole city of Jerusalem, the part of which was called the city of David, and the whole upon as a royal city, and the place of their king's residence. Compare ver 2, and 8. W Lenth.

6. — *I have art Gilead unto me, and the head of Lebanon* Gilead was the highest mountain in Israel, and was therefore an

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7 And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire

8 And many nations shall pass by this city, and they shall say every man to his neighbour, 'Wherefore hath the LORD done thus unto this great city?'
Deut. 29
1 Kings 9

9 Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them

10 ¶ Weep ye not for the dead, neither bemoan him: but weep sore for him that goeth away: for he shall return no more, nor see his native country

11 For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place, He shall not return thither any more

12 But he shall die in the place whither they have led him captive, and shall see this land no more
Isa. 15
Deut. 31
Hab. 2

13 ¶ Woe unto him that buildeth his

house by unrighteousness, and his chambers by wrong, that useth his neighbour's service without wages, and giveth him not for his work,

14 That saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is cieled with cedar, and painted with vermilion
† Heb through-
† Or, my windows

15 Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him?

16 He judged the cause of the poor and needy, then it was well with him: was not this to know me? saith the LORD

17 But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it
Or
the nation

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah, They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory!

apt emblem of the reigning family, advanced to the highest rank and dignity in the state. (Gilead was the richest and most fertile part of the country.) The meaning then is plainly this, By My providence thou art not only supreme in rank, but hast been rendered exceedingly wealthy and flourishing: but the same power, that raised thee, will likewise be exerted in reducing thee to the lowest state of indigence and distress. *Dr Blayney.*

Science we are taught, that the greater privileges any church or state enjoys, the sorer will prove its punishment, if it abuses the favour and goodness of God. *Wogan*

7 — *they shall cut down thy choice cedars.* The Prophet, having compared the king's palace or the city of Jerusalem to Lebanon (ver 6,) here pursues the metaphor, and threatens to destroy the houses and inhabitants by the Chaldean army: see the note on chap. xxi. 14. *W Louth*

8 *And many nations shall pass by this city, &c.* They who had heard that this city had been called the city of God, and the place of His especial residence, would be astonished to find it the scene of His judgments and vengeance. Thus was fulfilled that threatening of Moses, that God would make the Jews "an astonishment" to other nations, Deut. xxviii. 37. See likewise 1 Kings ix. 8. *W Louth*

10 *Weep ye not for the dead, &c.* "Weep not for the dead," that is, for the good Josiah, who, though dead, was happy, and in peace, but weep rather for his wicked son Shallum, or Jehoahaz, who, after a very short and impious reign, was carried captive into Egypt, and was never to return or see his native country any more. *Wogan*

11 — *Shallum the son of Josiah.* The son of Josiah, who immediately succeeded his father on the throne, was Jehoahaz, whom Pharaoh-necho deposed after a reign of three months, and carried captive to Egypt, where he died, 2 Kings xxiii. 30—34. It is therefore probable, that, before he ascended the throne, his name was Shallum, which he changed for Jehoahaz, as his brothers Jehoiakim and Mattaniah also assumed the names of Jehoia-
him, and Zedekiah on the like occasion, 2 Kings xxiii. 34, xxiv.

Dr Blayney

13 *Woe unto him that buildeth his house by unrighteousness, &c.* The Prophet proceeds to denounce God's judgments against Jehoiakim, who succeeded Shallum, but taking no warning by his

brother's fall, nor forsaking the sins that had caused it, becomes also a monument of Divine vengeance, and a fearful example to warn others. *Wogan*

14 — *large chambers.* Several modern travellers give accounts of the large and lofty halls, and of different contrivances for letting in fresh air into the eastern houses, and Sir J. Chardin speaks of the great size of the eastern windows. *Harmer*

— *it is cieled with cedar, &c.* In houses of better fashion in Barbary, the chambers are hung with velvet or damask from the middle of the wall downwards, the rest is adorned with the most ingenious wreathings and devices in stucco and fret-work. The ceiling is generally of wainscot, either very artfully painted, or else thrown into a variety of panels with gilded mouldings, and scrolls of the Koran intermixed. The Prophet Jeremiah exclaims against some of the eastern houses, that were "cieled with cedar, and painted with vermilion." *Dr Shaw* At Aleppo, the walls and ceilings of the state apartments are adorned with flowers, fruits, or other fancy ornaments, painted in lively colours, intermixed with gilding, and richly varnished. *Dr Russell*

15 *Shalt thou reign, because thou closest thyself in cedar? &c.* Dost thou think to reign ever the more happily and securely, because thou hast closed up thyself in cedar? Thy father, good king Josiah, lived in much content and happiness, by doing justice and right unto his subjects, and prospered in so doing. *Bp Hall*

— *did not thy father eat and drink.* That is, did not he live in a state suitable to his character? But at the same time governing with impartial justice and equity, he enjoyed in consequence thereof that solid and true felicity, which nothing but the practice of virtue and religion, emphatically called "the knowledge of God," can bestow. *W Louth, Dr Blayney.*

18 — *They shall not lament for him, &c.* The Prophet repeats part of the funeral dirge, which the public mourners used at such solemnities, see the note on chap. ix. 17, xx. 14, and compare 1 Kings xli. 30, signifying that Jehoiakim should not be buried with those solemn lamentations, with which the memory of his predecessors, particularly that of his father, had been honoured. see 2 Chron. xxxv. 25. *W Louth*

Coniah.
Before CHRIST 59

Before CHRIST about 609 fulfilled 599 599.

19 He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem

20 ¶ Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages for all thy lovers are destroyed

† Heb prosperities

21 I spake unto thee in thy prosperity, but thou saidst, I will not hear. This hath been thy manner from thy youth, that thou obeyedst not my voice

22 The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness

† Heb trial stress

23 O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain is of a woman in travail

24 As I live, saith the Lord, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence,

25 And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into

the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans

26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born, and there shall ye die

27 But to the land wherewith they desire to return, thither shall they not return

28 Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 O earth, earth, earth, hear the word of the Lord

30 Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah

CHAP XXIII

1 He prophesieth a restoration of the scattered flock 5
4 he shall rule and save them 9 Against false prophets, 35 and mockers of the true prophets

19 He shall be buried with the burial of an ass, &c.] His corpse shall be shamefully left unburied exposed to the fowls of the air, or to ravenous beasts, even as the carcase of an ass, which is left to rot in a ditch. *Bp Hall*

And so it came to pass. For being taken by the Chaldeans, as they were carrying him captive to Babylon, he died by the way and they would not stay to bury him, but threw his body into a ditch, where it lay exposed "in the day to the heat, and in the night to the frost," as the Prophet had foreseen in his Divine vision. See chap xxxvi 30. *Reading*

20 Go up to Lebanon, and cry &c.] This is an ironical expression, addressed to Jerusalem, or more probably to the royal house or family of Judah, the whole chapter being a prophecy concerning it and its several branches. She is styled "inhabitant of Lebanon," (ver 23,) for the same reason as her state and dignity is denoted by "the head (or summit) of Lebanon," (ver 6,) as being highest of all. See the note there. Here she is called upon ironically to go to the tops of the highest mountains, and to the frontiers of the country, and cry aloud for help to the neighbouring powers but in vain, since all those who had any inclination to favour her, the Egyptians in particular, were themselves crushed and disabled by the arms of the king of Babylon. *Dr Blayney*

— cry from the passages.] From the borders or rivers, which are the bounds of your country. *W Lowth*

21 I spake unto thee in thy prosperity, but thou saidst, I will not hear.] The common infirmity of mankind, who, being flattered with prosperity think themselves too wise to need good advice, and therefore put off all attention to it till they are in extremities, when it will do them little or no benefit. *W Lowth*

22 The wind shall eat up all thy pastors,] God's judgments are compared to a scorching and blasting wind. See chap iv 12, Isai xli 16, lxi 13. Thus it is here said, should consume all the heads and governors of the family, as it happened to the four last kings of it in succession. *Dr Blayney*

23 O inhabitant of Lebanon, &c.] See the notes on chap. xxi 14, and ver 20 of this chapter.

— how gracious shalt thou be.] That is, from having been obstinate and inflexible in prosperity, thou wilt be changed by adver-

sity and be made courteous and condescending, ready to comply with and follow admonition and good advice. *Dr Blayney*

24 — though Coniah — were the signet upon my right hand, &c.] I though he were never so near and dear to Me, continuing always under My eye and superintendence, (compare Cant viii 6, Hag ii, 21,) yet his wickedness would make him forfeit all My favour towards him. See 2 Kings xxiv 9. *W Lowth* Coniah appears to have been another name for Jeconiah.

26 And I will cast thee out, and thy mother that bare thee,] See this fulfilled in 2 Kings xxiv 15.

28 Is this man Coniah a despised broken idol? An interrogation by way of admiration. The meaning is, Would any one have thought that this man, who was invested with royal dignity, should come to be no better than a broken image of royalty, divested of all power and authority, and an object of scorn and reproach? Nothing can be more contemptible than a broken idol which can be put to no further use, and is no longer an object of worship, but of derision. *W Lowth*

— wherefore are they cast out, he and his seed,] The children which he probably had after he was carried to Babylon, where he lived many years a captive. See 2 Kings xxv 27 though none of them lived to succeed to the royal authority. *W Lowth* See below, note on ver 30.

30 — Write ye this man childless,] Not that Jeconiah died absolutely childless. Other parts of Scripture positively assert him to have had children, 1 Chron iii 17, 18, Matt i 12. And both vers 28, and the subsequent part of this verse, imply that he either had, or should have, seed. But the historians and chroniclers of the times are called upon and directed to set him down "childless," because he should have no child to succeed him on the throne. *Dr Blayney*

It is no improper reflexion which may be drawn from the denunciations contained in this chapter, and from the subsequent accomplishment of them, that if the crimes here threatened with such special judgments, such as oppression and violence, fraud and extortion, covetousness and injustice, have destroyed the thrones and families of the mightiest princes, how shall sinners and oppressors of inferior quality expect to escape the punishments denounced against all such violations of the Divine law? *Wogan*

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Luke 3:4 'ture' saith the LORD

WOE be unto the pastors that destroy and scatter the sheep of my pas-

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people, Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds, and they shall be fruitful and increase.

Chap XXIII ver 2 — *the pastors that feed my people*] That undertake the care of My people, though they do not faithfully execute their trust *W Lowth*

— *have not visited them* *behold, I will visit upon you &c*] In Scripture language, to "visit" any one is to take such notice of him, and treat him in such a manner, as his condition requires. The day of God's visitation therefore when wicked persons or nations are the subject is the day of His vengeance, Is x 3, that "the Lord hath visited and redeemed His people," is the highest expression of His love, Luke 1:68. In this passage of Jeremiah these different senses of the word are found together in a beautiful opposition *Abp Secker* "To visit, in scriptural language signifies to send good or evil judicially" *Dr Johnson*

4 *And I will gather the remnant &c*] In that happy time of restoration I will gather the remnant of Mine elect people out of all countries, both them of Judah and of Israel, into the bosom of My Church, where they shall be fruitful of all good works *Bp Hall*

4 *And I will set up shepherds over them which shall feed them*] I will set over them holy, conscientious, able pastors, which shall feed them with the bread of life *Bp Hall*

5 *Behold, the days come, saith the Lord, &c*] It hath been universally agreed by Christian, and allowed by several of the most eminent Jewish, interpreters, that this is a prophecy of the coming of Christ, and the glorious state of God's Church consequent thereupon. Nor is it possible to think of any other person or event, to which the characters here mentioned agree, whilst they all evidently conspire to point out the Messiah and His kingdom *Dean Stanhope*

— *I will raise unto David a righteous Branch*] It is an usual figure, for the head of a family, and the descendants from him, to be represented by the root or body of a tree, and the branches growing out of that tree. God therefore having frequently declared, that the Messiah should be born of the house and lineage of David, the Prophet, here and in chap xxxiii 15, with allusion to this figure, mentions it as an act of Divine power and mercy, that "God would raise unto David a righteous Branch" *Dean Stanhope* The Messiah is often called "the Branch," to denote His descent from the stock of David, see *Isai* iv 2; *Zech* iii 8, vi 12 and compare *Isaiah* xi 1 *W Lowth*

— *and a King shall reign and prosper*] The Messiah was, continually from the time of David, foretold under this character, and, as such, He was expected by the Jews. Accordingly the New Testament abounds in affirmations concerning the regal character of Jesus, in conformity with which, though His kingly authority be not so visibly and powerfully exerted, as it shall one day be, yet we are not left under any reasonable doubt, whether our blessed Lord be the promised Messiah. The amazing vengeance taken on His murderers, in destroying their city and their constitution, and the no less wonderful success of His Gospel, propagated and preserved in opposition to all its enemies, are instances of His unlimited "power in heaven and in earth," *Matt* xxviii 18. The enlightening of Jews and Gentiles, by bringing such multitudes of the one, and so many nations of the other, to

4 And I will set up ^{Before} shepherds over ^{CHRIST} them which shall feed them ⁵⁹⁹ and they shall fear no more, nor be dismayed, ^{Chap 3} neither shall they be lacking, ¹⁵ saith the ^{Luke 34} LORD. ^{11 12}

5 ¶ Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth ^{Chap 31} ^{11, 15} ^{Isai 4 2} ^{& 40 11} ^{Dan 9 24} ^{John 1 45}

6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, ^{Deut 39} THE LORD OUR RIGHTEOUSNESS ^{11th} ^{11th} ^{11th}

the acknowledgment of the truth, are a partial completion of the prophecies, though there be still a nobler in reserve when the fulness of both shall come in. He reigns now actually in the hearts of men, and subdues the most formidable of our enemies by the holiness of His law, and the mighty operations of His grace. His dominion and conquest indeed will be much more absolute, when the time shall come for every enemy to be utterly destroyed. In the mean time we may be well assured, that what remains shall certainly come to pass, because nothing has hitherto failed of what was reasonable and expedient to be done, as an evidence of Christ's regal authority *Dean Stanhope*

— *and shall execute judgment and justice in the earth*] This character is elsewhere given of the kingdom of Christ, see *Ps* lxxii 2, *Is* xi 5, xxxii 1. His laws being the most perfect rule of righteousness, and He Himself the most impartial Rewarder of every man according to his works, *Rev* xxi 12 *W Lowth*

6 *In his days Judah shall be saved, and Israel shall dwell safely*] The laws which Christ has enacted are so holy, so wise, so good, that, if duly observed, the effect of them must be such exact justice, such uninterrupted order and peace, such gentleness and good-will, and universal charity, as would make even an heaven upon earth. Thus would the true Judah, the Israel of God, they that believe and practise His blessed doctrine, dwell in profound safety *Dean Stanhope*

Or we may understand this prophecy to be in part fulfilled in all true believers, the mystical Israel, and that it will probably receive its utmost completion when the Jewish nation shall be restored — a blessing foretold by most of the ancient Prophets, who generally join Judah and Israel together as equally sharers in the blessings, and forming no more two, but one kingdom. See note on chap iii. 18 *W Lowth*

— *and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS*] He shall really be what the title imports, (see the note on *Is* vii 14,) He shall be "JEHOVAH," or the true God, and "our Righteousness" or the means of our justification. compare *Is* xlv 24, 25, 1 Cor i 30. The title of Jehovah is elsewhere given to the Messiah by the Prophets, see *Is* xl 10, xlviii 17, *Hos* i 7, *Zech* ii 10 11, *Mal* iii 1, and being that name which denotes the essence and immutability of God, and acknowledged by the Jews as incommunicable to any creature, intimates to us the Divinity of Christ. By the personal union of this to the human nature, and by the invaluable merit which His sufferings thence derived, He expiated the sins of the whole world, and so became "our Righteousness" *W Lowth, Dean Stanhope*

We seldom find the kingdom of Christ mentioned, but Righteousness is immediately mentioned as the first fruits of it. Righteousness left the earth at the fall of Adam, and returned again to visit and to bless it, at the birth of Christ. He was conceived without stain, lived without sin, and died without guilt. He conversed in the world, yet contracted none of its pollution. His bitterest enemies, Jews and Gentiles, joined to attest His uprightness. See *Matt* xvii 19; *Luke* xiii. 4, *Matt* xxvii 4, *Luke* xxii 47. The kingdom which He came to establish was a king-

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Chap. 16
14, 15
 7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt,

8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land

9 ¶ Mine heart within me is broken because of the prophets, all my bones shake, I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness

Or, mourning
Or, violence
 10 For the land is full of adulterers, for because of swearing the land mourneth, the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right

11 For both prophet and priest are profane, yea, in my house have I found their wickedness, saith the LORD

12 Wherefore then way shall be unto them as slippery ways in the darkness they shall be driven on, and fall therein

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 for I will bring evil upon them, even the year of their visitation, saith the LORD

13 And I have seen ¶ folly in the prophets of Samaria, they prophesied in Baal, and caused my people Israel to err

Or, an absurd thing
Or, unsavoury
Or, foolishness
 14 I have seen also in the prophets of Jerusalem ¶ an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah

15 Therefore thus saith the LORD of hosts concerning the prophets, Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land

16 Thus saith the LORD of hosts, Harken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD

17 They say still unto them that despise me, The LORD hath said, Ye shall have peace, and they say unto every one that

dom of righteousness. He called men from the way of sin by His sermons, He allured them from its pleasures by His example, He cleansed them from its guilt by His blood, and rescued them from its power by His Spirit. Thus did Jesus of Nazareth answer His title of "the Just One," and evince Himself to be the true Melchisedek, or "king of righteousness." *Bp Horne*

7, 8 [Therefore, behold, the days come, saith the Lord, &c.] This wonderful work of God's, in restoring the Jewish nation after their dispersions all the world over, together with the bringing in of the fulness of the Gentiles, which will be also effected by these means, will so far exceed the miracles which He wrought in their deliverance out of Egypt, that this latter will not deserve to be compared or mentioned with the former. *W Lenth*

Meanwhile, the deliverance of Israel after the flesh is infinitely surpassed by the rescue of Israel after the Spirit from a tyranny and bondage, with which the Egyptian is not worthy of being named. And the remembrance of the former is in great measure swallowed up and defaced by the abolition of those ceremonial rites and festivals, in the place of which have succeeded the two Christian sacraments, and our seasons of public thanksgiving, as commemorations and perpetual monuments of this latter and better redemption. *Dean Stanhope*

9 [Mine heart within me is broken because of the prophets.] The following head of prophecy, though probably delivered at the same time with the foregoing one, treats of a subject entirely different. Jeremiah testifies the horror he felt within him on contemplating the wickedness of the priests and prophets of Judah, and the vengeance which God was about to execute upon them for the corruption which had been diffused through the whole land, by the influence of their evil doctrines and example, ver 9—15. He exhorts the people in the name of God, not to listen to the words of the prophets, who prophesied of peace when evil was determined, and would infallibly take place, as would in time appear, and charges those prophets with speaking of themselves, and not from the Divine commission, ver 16—23. God asserts His omniscience and omniscience, and reproveth the audaciousness of the false prophets, who affected to place their own idle dreams on a level with the all-powerful and efficacious word of

Divine revelation, declaring Himself against the several species of those impostors, ver 23—32. In fine, He requireth all sorts of persons to desert from an indecency in common use, of styling His word "a burden," and threatens severely to punish those, who in defiance of this command, should continue to cast such a slur upon it. *Dr Blayney*

— all my bones shake. I am like a drunken man, &c.] The Prophets were sometimes struck with a dreadful apprehension of those judgments which they denounced upon others. See the note on chap xv 18; Is xv 5, Hab iii 6. *W Lenth*

10 — for because of swearing the land mourneth.] However slightly some may think of taking God's name in vain, it is a notorious fact, that all manner of crimes grow common and barefaced along with it: and therefore, in proportion as that increases among any people, they gradually open for destruction. Accordingly we find the Prophet here declaring expressly, that, "because of swearing the land mourneth." And Hosea puts that down in the first place, as the leading sin of those many, for which "the Lord had a controversy with the children of Israel. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, Hos. iv 1, 2, 3. *Abp Secker*

— and their course is evil, and their force is not right.] Or, 'And their violence is evil, as in the margin. Men abuse their power to the wronging and oppressing of their brethren, and add violence to the power they are possessed of, in order to compass their wicked designs. *W Lenth*

11 — in my house have I found their wickedness.] See the note on chap. vii 30

13, 14 — I have seen folly in the prophets of Samaria, &c.] He compares the sins of the prophets of Samaria and of those of Jerusalem together, and pronounces the latter to be more enormous, because the prophets of Jerusalem pronounced their false prophecies in the name of the true God, and made Him responsible for all their impostures: the wickedness of their lives also reflected dishonour upon His name and religion. Compare chap. li 11. *W Lenth*

^{Before} **CHRIST** 599 walketh after the **¶** imagination of his own heart, No evil shall come upon you.

¶ Or ^{stubborn} 18 For who hath stood in the **¶** counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it?

^{Chap 30} 19 Behold, a **¶** whirlwind of the LORD is gone forth in fury, even a grievous whirlwind it shall fall grievously upon the head of the wicked

^{Chap 30} 20 The **¶** anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart. in the latter days ye shall consider it perfectly

^{Chap 14} 21 **¶** I have not sent these prophets, yet they ran I have not spoken to them, yet they prophesied

22 But if they had **¶** stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings

23 **Am** I a God at hand, saith the LORD, and not a God afar off?

^{Pal 110} 24 Can any **¶** hide himself in secret places that I shall not see him? saith the LORD Do not I fill heaven and earth? saith the LORD

18 For who hath stood in the counsel of the Lord, &c.] As if the Prophet had said, Who among these false prophets can pretend to have the secret counsels of the Almighty communicated to him? (Compare 1 Cor ii 16 W Lowth

19 Behold, a whirlwind of the Lord &c.] This is spoken metaphorically. See chap iv 11, 12

20 The anger of the Lord shall not return, &c.] "It shall not return unto Me void," as we read in Is lv 11. The expression is taken from a messenger, who comes back without executing his commission W Lowth

— in the latter days ye shall consider.] At last ye shall by woeful experience find all this verified, and shall then be deeply affected by it Bp Hall

22 But if they had stood in my counsel, &c.] If they had received a commission and directions from Me, and had delivered them accordingly to My people, they would have laboured to turn them back from their vicious courses Bp Hall

23 Am I a God at hand, saith the Lord, and not a God afar off? Can these false prophets think to impose upon Me, or vent their own dreams in My name, and I not discover them? As if either distance or secrecy could place any thing out of the reach of My power and knowledge W Lowth

In these words are set forth three Divine perfections, to expose the folly of those wicked men who thought, or who acted as if they thought, that they could sin securely, and that God had no knowledge, and took no notice, of their ways God therefore, by the mouth of His Prophet, declares that He is present in all places "Do not I fill heaven and earth? saith the Lord. He declares, that no transactions can escape His inspection "Can any hide himself in secret places, that I shall not see him? saith the Lord." These two perfections are mentioned expressly A third is plainly implied, namely, His irresistible power For if a sinner, who thinks to conceal himself from his Maker, is not only mistaken, but pursues his own ruin, the reason is, because God, who is present everywhere, and who beholds every thing, hath also a power

25 I have heard what the prophets said, ^{Before} **CHRIST** 599 that prophecy lies in my name, saying, I have dreamed, I have dreamed.

26 How long shall **¶** this be in the heart of the prophets that prophecy lies? yea, **¶** they are prophets of the deceit of their own heart,

27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, ^{Judges 7} "as their fathers have forgotten my name for Baal

28 The prophet **¶** that hath a dream, let him tell a dream, and he that hath my word, let him speak my word faithfully What is the chaff to the wheat? saith the LORD.

29 Is not my word like as a fire? saith the LORD, and like a hammer that breaketh the rock in pieces?

30 Therefore, behold, **¶** I am against the prophets, saith the LORD, that steal my words every one from his neighbour ^{Deut 18} ^{chap 14} 14, 15

31 Behold, I am against the prophets, saith the LORD, **¶** that use their tongues, and say, He saith ^{Or, that smooth their tongues}

32 Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by

to deal with every one as His wisdom shall direct Him His presence is infinite, His knowledge is unlimited, and His power is irresistible Dr Jortin

28 The prophet that hath a dream, &c.] Away with all fraud in this holy service that prophet, which hath but dreamed, let him confess it is but a dream, and he, that hath indeed a vision and word from Me, let him deliver it as My message faithfully for what hath this "chaff" of idle dreams to do with the pure grain of My visions and revelations? Bp Hall The difference between true prophecies and counterfeits is as evident as that between "the chaff" and "the wheat" W Lowth

29 Is not my word like as a fire? saith the Lord, and like a hammer.] Like a "fire," to dissolve and melt the hearts of relenting sinners, but like a strong "hammer," to batter and break in pieces the rocky and flinty consciences of obstinate and hardened offenders Witness Saul submitting to the reproof of Samuel, 1 Sam xv 24, the Ninevites repenting at the menaces of Jonas, Jonah iii 5, Felix trembling at the reasoning of St Paul, Acts xxiv 25, and Ahab mourning, when Elijah telleth him of his sin, and forewarns him of his punishment, 1 Kings xxi 29 That, which in the Epistle to the Hebrews is spoken if I mistake not, of the essential Word of God, the second Person in the ever blessed Trinity, is also in an analogy true of the revealed word of God, the Scriptures of the Prophets and Apostles, that it is "quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow," Heb iv 12 Bp Sanderson

30. — the prophets, — that steal my words.] That fraudulently keep back the word of the Lord from the people, and that take from each other, by compact and agreement, those prophecies, which themselves have falsely devised, and unjustly ascribed to God Bp Hall

31 — that use their tongues, &c.] Who, by their smooth tongues, persuade the people to the word of the Lord which they deliver, when it is nothing but their own fancy Bp Hall

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their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD

33 ¶ And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD

† Heb
cast upon.

34 And as for the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even † punish that man and his house

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: for every man's word shall be his burden, for ye have perverted the words of the living God, of the LORD of hosts our God

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD, therefore thus saith the LORD, Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD,

39 Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence

† Chap 20
11

40 And I will bring an everlasting re-

33 *And when this people, &c*] The remaining part of this chapter is directed against those, who called the word of God, spoken by the true Prophets, "a burden," by way of reproach, meaning, that it always portended evil, and never good, a burden signifying a calamitous prophecy. Ahab intended to cast the same slur on the prophet Micah, when he represented him as one that "never prophesied good concerning him, but evil." 1 Kings xxii 8 *Dr Blayney* The Jews quibbled on the word, which in the original has different senses. See the note on Is xiii 1

36 — *every man's word shall be his burden, &c*] You shall be severely accountable for your loose and profane speeches, where-with you deride and pervert the words and messages of God Himself. *W Louth* The words of God were delivered with a salutary tendency to warn sinners of the danger of their situation, and to call them to repentance. Those therefore, who make a right use of them, will have no cause to complain, but those, who despise and reject them, pervert that, which should have been for their wealth into in occasion of falling. *Dr Blayney*

39 — *I will utterly forget you,*] Rather, "I will take you up altogether." "I will carry you away, or remove you," as a burden, with a most striking and pertinent allusion to what was said in the foregoing verses. *W Louth, Dr Blayney.*

Chap XXIV This is one of those prophecies, which were delivered after the reign of Jehoiakim, and in the former or peaceable part of Zedekiah's reign, before he renounced his allegiance to the king of Babylon of those prophecies the following appears

proach upon you, and a perpetual shame, which shall not be forgotten. Before
CHRIST
599

CHAP. XXIV.

1 Under the type of good and bad figs, 4 he foresheweth the restoration of them that were in captivity, 8 and the desolation of Zedekiah and the rest

THE LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon

2 One basket had very good figs, even like the figs that are first ripe and the other basket had very naughty figs, which could not be eaten, they were so bad

3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs, the good figs, very good, and the evil, very evil, that cannot be eaten, they are so evil

4 ¶ Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel, Like these good figs, so will I acknowledge † them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.

6 For I will set mine eyes upon them for good, and I will bring them again to this land and I will build them, and not pull them down, and I will plant them, and not pluck them up

to be the most proper arrangement chap xxiv, xxix, xxx, xxxi, xxxvii, xxxviii

We cannot be mistaken in placing this chapter at the very beginning of Zedekiah's reign, within the first year at least, since the vision is dated from after the carrying away of Jeconiah and the people with him into captivity, as from an event which happened but a little before

Under the type of good and bad figs, God representeth to Jeremiah the different manner in which He should deal with the people that were carried away captive, and with those that were left behind, shewing His favour and kindness to the former in their restoration and reestablishment, but pursuing the latter with unrelenting judgments unto utter destruction. *Dr Blayney*

V. 1 — *(two baskets of figs were set before the temple of the Lord,)* The vision represented two such baskets of figs, as used to be offered up for firstfruits at the temple. See Deut xxvi 2 *W Louth*

— *the carpenters and smiths,*] The former is a general name for any handicraftsman, whether working in wood or in metal it is probable that the latter word means properly the "armourers." And it is reasonable to presume, that the king of Babylon would be solicitous to carry off all these, with intent not only to employ them in his own service, but to prevent the Jews, who were left behind, from furnishing themselves with arms in case of a revolt. *Dr Blayney*

6 — *I will build them, and not pull them down,*] This may be understood both of the prosperous estate, which God would give

Before
CHRIST
about 598
Deut. 30
chap. 12
19
Ezek. 11
1) & 10
56 27
chap. 30
2) & 11
8 3 5
chap. 29
17

† Heb
for remon
ing, or 112
ation
Deut. 28
chap. 15 4

7 And I will give them ^aan heart to know me, that I *am* the Lord and they shall be ^cmy people, and I will be their God for they shall return unto me with their whole heart

8 ¶ And as the evil ^afigs, which cannot be eaten, they are so evil; surely thus saith the Lord, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this ^bland, and them that dwell in the land of Egypt

9 And I will deliver them ^dto be removed into all the kingdoms of the earth for *their* hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them

10 And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers

CHAP XXV

1 Jeremiah reproveth the Jews disobedience to the prophets, 8 foretelleth the seventy years captivity, 12 and after that, the destruction of Babylon 15 Under the type of a cup of wine he foretelleth the destruction of all nations 24 The humbling of the shepherds

607
Ending
(Ob)
Beginning

THE word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet spake

them in the land of their captivity, and likewise contains a promise of restoring them and their posterity to their own country, chap. xxxix 10 *W Louth*

7 And I will give them an heart to know me, &c.] Compare chap. xxix 12, 13 To these first captives chiefly belong those blessings, which are promised to the Jews upon their return from captivity, such as were the knowledge and fear of God, and grace to live in obedience to His commandments compare chap. xxx 22, xxxi 33, xxxii 58, 39 These were accomplished in the times after the captivity, when the Jews adhered constantly to their religion, and were very careful not to fall into idolatry *W Louth*

Chap. XXV This chapter seems to come next in succession to chap. xxii, xxiii It is dated in the fourth year of Jehoiakim, and most probably belonged to the earliest part of that year For the defeat of the Egyptians at Carchemish, and the subsequent taking of Jerusalem, are both placed in the same year But from ver. 9, I think it may be concluded, that Nebuchadnezzar had but just entered upon his expedition, and had not yet carried into execution any of those designs, for which God there says He would ^csend and take^d him

The Prophet reproveth the Jews for their disregard of the Divine calls to repentance, ver. 1—7 He foretelleth their subjugation, together with that of the neighbouring nations, to the king of Babylon for seventy years, and the fall of the Babylonian empire at that period, ver. 8—14. The same is foretold under the symbol of the cup of God's wrath, with which Jeremiah is sent, perhaps in a vision, unto all the nations, which are enumerated at large, to make them drink of it to their utter subversion, ver. 15—29 And the like prophecy is the third time repeated in a strain of sublime and poetick imagery, ver. 30 to the end, *Dr Blayney*

unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

Before
CHRIST
about 606

8 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking, but ye have not hearkened

9 And the Lord hath sent unto you all his servants the prophets, ^erising early and sending *them*, but ye have not hearkened, nor inclined your ear to hear

Chap. 29
19

5 They said, ^bTurn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers for ever and ever

1 Kings
1 1
chap. 18
11

Jonah 3

6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands, and I will do you no hurt

7 Yet ye have not hearkened unto me, saith the Lord, that ye might provoke me to anger with the works of your hands to your own hurt

8 ¶ Therefore thus saith the Lord of hosts, Because ye have not heard my words,

9 Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this

Ver. 1 — *that was the first year of Nebuchadrezzar*] That is, according to the Jewish mode of computing his reign from the time of his being associated with his father in the empire, before he set out on his Syrian expedition But the Babylonians do not reckon his reign to have begun till two years after, upon his father's death *Dr Blayney* Daniel, writing in Chaldee, follows the computation in use among the Chaldeans, Dan. ii 1 *W Louth*

3 From the thirteenth year of Josiah — unto this day, that is the three and twentieth year,] For Jeremiah prophesied nineteen years under Josiah, who reigned thirty-one years, and this was the beginning of Jehoiakim's fourth year *W Louth*

4 — *all his servants the prophets,*] There were several Prophets contemporary with Jeremiah, two of whom are mentioned in Scripture, the prophet Zephaniah, and Urijah the son of Shemaiah, concerning whom see chap. xxvi 20 *W Louth*

9 — *Nebuchadrezzar the king of Babylon, my servant,*] Kings and princes are the great instruments of Providence with respect to human affairs Some of them God raises up to be executioners of His judgments upon sinful people, such was he of whom God saith, Hos. xii 11, "I gave thee a king in Mine anger" Such was Nebuchadnezzar here spoken of, whom God calls His "servant," because he "wrought for Him," as God speaks concerning him, Ezek. xlii 20, that is, he executed God's judgments upon Tyre, God making use of his ambition and desire of conquest, and prospering his arms, in order to the punishment of the neighbouring countries for their sins see a like instance in the king of Assyria, whom God calls "the rod of His anger, Is. x. 5" *W Louth*

* Almighty God so orders the devices of men by His overruling providence, as to make them subservient to His everlasting counsels for "all things serve Him" Ps. cxix. 91 Happy, thrice

Before CHRIST about 606
land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations

† Heb I will cause to perish from them Chap 7 34 & 16 9 Ezek 26 13 Hos 2 11
10 Moreover † I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the minstrels, and the light of the candle

11 And this whole land shall be a desolation, and an astonishment, and these nations shall serve the king of Babylon seventy years

* 2 Chron 36 21 22 Ezra 1 1 chap 29 10 Dan 9 2 * Beginning about 606 Ending about 536 † Heb 11 and upon
12 ¶ And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations

happy they, that do Him voluntary service, that can say with David, and in his sense "Behold, O Lord, how that I am Thy servant, Ps cxvi 16 that have devoted themselves faithfully, and accordingly exert their endeavours to do Him true and laudable service, by obeying His revealed will. But certainly, whether they will or not though they think of nothing less, they shall serve Him to the furthering and accomplishing of His secret will. As we find "My servant David often, as His servant in one respect, so we sometimes meet with "My servant Nebuchadnezzar, as His servant in the other. Bp Sanderson

— perpetual desolations] It is a common observation, that the Hebrew word, rendered "perpetual," does not always signify eternity or perpetuity in a strict sense. Here the sense of the word is to be restrained to the period of seventy years, mentioned ver 11. See the note on chap xxii 40. W Lowth

10 — the sound of the minstrels, and the light of the candle] In the East the people grind their corn at break of day, and on going out in a morning, one hears every where the noise of the mill, accompanied with the voice and songs of those that grind. Sir J Chardin. There is an affecting contrast in the text. Gloom shall be the silence of the morning melancholy the shadows of the evening no cheerful noise to amuse the one, no enlivening ray to brighten the darkness of the other. Desolation shall every where reign. Harmer

— the light of the candle] Jeremiah here makes the taking away of the light of the candle and a total desolation the same thing. The houses of Egypt at this time are never without lights. Mallet assures us, they burn lamps, not only all the night long, but in all inhabited apartments in a house and that the poor would rather retrench part of their food than neglect it. Harmer

11 — shall serve the king of Babylon] That is, Nebuchadnezzar and his successors. The word "king" is elsewhere used collectively for a succession of kings in the same family or kingdom. See the note on Is xxiii 15. W Lowth

— seventy years] This period of the servitude of the "nations" must be computed from the defeat of the Egyptians at Archimish in the sixth year that this prophecy was given, when Nebuchadnezzar reduced the neighbouring nations of Syria and Palestine as well as Jerusalem, under his subjection. At the end of seventy years (see the notes on 2 Kings xxiv 1, 2 Chron xxxvi 21 1711 1) on the accession of Cyrus, an end was put to the Babylonish monarchy, Babylon itself became a subject and dependent province, and began to experience those Divine visitations, which terminated at length in what is so justly called in the next verse "perpetual desolations." Dr Blayney

12 — I will punish the king of Babylon, &c.] God often punishes the persons whom He makes instruments of His vengeance

Before CHRIST about 606
13 And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations

14 For many nations and great kings shall serve themselves of them also and I will recompense them according to their deeds, and according to the works of their own hands Chap 27 7

15 ¶ For thus saith the Lord God of Israel unto me, Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. Isa 51 17 Psal 73 8 Job 21 20

16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them

17 Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me

ance upon others, for those very things which they did by His appointment, because their intent was purely to carry on their own ambitious and cruel purposes, and not to fulfil God's will or advance His glory. So that the evil they did was altogether their own, and the good that was produced out of it was to be ascribed to God. See a remarkable passage to this purpose, relating to Sennacherib, Is x 3—16. W Lowth

— and will make it perpetual desolations] See the notes on chap 1 9, &c

13 — all that is written in this book,] Those prophecies are meant which are to be found all together from chap xvi to li inclusively, and which the Greek version has introduced in this place. W Lowth, Dr Blayney

14 For many nations and great kings shall serve themselves of them also] Or, "shall exact service of them," or "make use of their service." Dr Blayney. Those proud and imperious Chaldees, which held My people in servitude for many years, will give to be a prey to other great kings and nations, and they shall share their dominions among them. Bp Hull

15 — Take the wine cup of this fury at my hand,] Those circumstances which constitute the good and evil of human life are often represented in Scripture as the ingredients of a cup, which God, as Master of a feast, mixes up, and distributes to the several guests as He thinks fit. See Matt xx 22, xxvi 39. Accordingly by this image of "the cup of the wine of God's wrath," we are to understand those dreadful and afflictive judgments which an incensed God was about to inflict on the objects of His displeasure. And Jeremiah the Prophet, who announced them, is considered as acting the part of a cupbearer, carrying the cup round to those who were appointed to drink of it the effects of which were to appear in the intoxication, that is, the terror and astonishment, the confusion and desolation, which should prevail amongst them. See Bp Lowth's note on Is li 21, and compare Rev xiv 10, xvi 19. Dr Blayney

— cause all the nations, — to drink it] This must be either a vision, or perhaps only a course of figurative expressions, signifying that Jeremiah was to foretell, that these nations should drink of the cup of God's anger, just as he is said, in chap 1 10, to be set over nations, to root out, &c, when the meaning was only to foretell that they should be rooted out. Abp Secker. See the note on chap xiii 4.

16 — be moved, and be mad,] That astonishment, and those unsettled counsels and resolutions, which are here mentioned as the effects of God's judgments, are elsewhere compared to drunkenness. See chap 1 5, Lament. iv. 21; Is. xix 14, Nahum iii 11; Heb ii. 16. W Lowth

17. Then took I the cup &c.] The Prophet either did this in vision, or else he actually did what is figuratively designed, that

Before
CHRIST
about 606

18 To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse, as it is this day,

chap 43
18

19 Pharaoh king of Egypt, and his servants, and his princes, and all his people,

chap 19

20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,

chap 47

Or

chap 49

21 Edom, and Moab, and the children of Ammon,

chap 41

22 And all the kings of Tyre, and all the kings of Zidon, and the kings of the isles which are beyond the sea,

chap 41

Heb

cut off into

corners of

the hair

pl d

chap 21

chap 49

21

23 Dedan, and Tema, and Buz, and all that are in the utmost corners,

24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert,

25 And all the kings of Zimri, and all

the kings of Elam, and all the kings of the Medes,

Before
CHRIST
about 606
chap 49
11

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth, and the king of Sheshach shall drink after them

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel, Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you

28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts, Ye shall certainly drink

29 For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts

chap 49
17
Heb
upon which
thy name is
called

is he publicly denounced the judgments of God severally against the nations. It is most likely that this narrative was either written by the Prophet himself, or dictated by him to Baruch, who wrote for him, after the destruction of Jerusalem, when a compilation was made of all his prophecies: this supposition will account for the words, "as it is this day," found at the close of the 18th verse. *Dr Blayney*

20 And all the mingled people,] Probably a mixture of several nations who dwelt either upon the coasts of the Mediterranean or upon those of the Red sea. *W Louth* Or, the words may be joined with the preceding, and may denote all the foreigners resident in Egypt, who had by intermarriages formed connexions with the Egyptians. In Exod xii 38, we read of "a mixed multitude" distinct from the children of Israel, that went up with them out of Egypt. *Dr Blayney*

— all the kings of the land of Uz.] This was the country of Job concerning its situation see the note on Job 1:1

The kings mentioned here and in the following verses were petty princes of several clans or colonies. See the note on chap xvii 20. *W Louth*

— the remnant of Ashdod,] Ashdod, which had been greatly injured by two sieges, in which it was taken, the one by Tartan, the Assyrian general, mentioned Is xx 1, the other by Psammetichus, king of Egypt, who, as Herodotus relates, retook it after the longest siege that had ever been known in those times. *Dr Blayney*

22 — the kings of the isles which are beyond the sea,] Or rather, the region by the sea side, as in the margin meaning the people upon the coast of the Mediterranean sea. The word 'island' in the Hebrew signifies any region or country. See the note on Is xx 6. *W Louth* See also the note on Gen x 5

23 Dedan, and Tema and Buz,] Dedan was descended from Abraham by Keturah, Gen xxv 3. It was probably he that founded the city Dedan, which however in process of time seems to have been annexed to Edom. See chap xlix 6. Ezek xxv 13. Tema was one of the sons of Ishmael, Gen xxi 15, and a city or district called after him was situate near the mountains which separate Arabia from Chaldea. Buz was the brother of Uz, Gen xxii 21, and settled most probably in his neighbourhood. Elihu, the most discreet of Job's friends, was a Buzite, Job xxxii 2. *Dr Blayney*

— all that are in the utmost corners,] Probably the inhabitants of the peninsula of Arabia. *Dr Blayney* See the note on chap x 26

24 — the mingled people that dwell in the desert,] Meaning such as inhabited the great desert country lying between Mesopotamia and Palestine. These may have been called "mingled" either from their manner of inhabiting the desert promiscuously, and in common without any fixed property or abode but settling for a time where they found pasture, and then removing with their flocks to another place or else more probably from their being made up of people of different descents. *Dr Blayney*

25 — Zimri.] A people of Arabia, descended from Zimran, Abraham's son by Keturah, Gen xxv 2. *W Louth*

— Elam, and — the Medes,] See the note on chap xlix 34. The Medes and Persians were commonly confederates, and partakers of the same good or ill fortune. *W Louth*

26 — all the kings of the north far and near,] By the kings of the north that were "near," the kings of Syria were probably meant, see chap xlix 2. Those that are "far off" may mean the Hyrcanians and Bactrians, who are reckoned by Xenophon among those, that were subjected or oppressed by the king of Babylon, and perhaps others besides of the neighbouring nations, that were compelled to submit to the Babylonish yoke. All these lay to the north of Judea and at a great distance. *Dr Blayney*

— all the kingdoms of the world, &c.] This must be understood with a limitation to that part of the continent which the Jews had any correspondence or acquaintance with, just as "all the world" stands for the whole Roman empire, Luke 1:1. The ambition of a prince like Nebuchadnezzar who aimed at universal monarchy could not help occasioning great distress and confusion, both among those who felt, and among those who dreaded, the power of his arms. *Dr Blayney*

— and the king of Sheshach, shall drink after them.] Sheshach means Babylon, as appears from chap li 41. *Dr Blayney* It is thought that Babylon was so called from one of its idols, named Shach which was worshipped there, and to which a festival was kept for five days together, and that the term is used by way of reproach. It is said that during this festival Cyrus took Babylon. See chap li 41. *Burder*

28 And it shall be, if they refuse to take the cup &c.] If they either do not believe thy threatenings, or else disregard them as thinking themselves sufficiently provided against hostile invasion, you shall let them know, that the judgments denounced against them are God's irreversible decree. *W Louth*

29 For, lo, I begin to bring evil on the city &c.] Judgment often begins at the house of God, for the correction of God's people, and for a warning to others; but the heaviest strokes of it are

Before
CHRIST
about 606
Jool 4 16
Amos 1 2

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation, he shall mightily roar upon his habitation, he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth

31 A noise shall come even to the ends of the earth, for the LORD hath contended with the nations, he will plead with all flesh, he will give them that are wicked to the sword, saith the LORD

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth

33 And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth they shall not be lamented, neither gathered, nor buried, they shall be dung upon the ground

Chap 16

Chap 4 8
26 20

† Heb
ye or days
for slaughter
† Heb
a vessel of
clay
† Heb
flight shall
perish from
the shep-
herds and
escaping
from, &c

34 ¶ Howl, ye shepherds, and cry, and wallow yourselves in the ashes, ye principal of the flock for the days of your slaughter and of your dispersions are accomplished, and ye shall fall like a pleasant vessel

35 And the shepherds shall have no way to flee, nor the principal of the flock to escape

36 A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard for the LORD hath spoiled their pasture

37 And the peaceable habitations are cut down because of the fierce anger of the LORD

reserved for the ungodly compare chap xlix 12 1 Pet iv 17, 18 Luke xxiii 31 W Lowth

30 — The Lord shall roar from on high &c] The Lord shall declare from heaven His great fury and indignation against the wicked He shall roar like a fierce lion, and shout out aloud, and call up the Babylonians to their task of slaughter as they, that tread the grapes, by their loud cries encourage each other to the work Rp Hull

34 Howl, ye shepherds, &c] Shepherds are here the same with princes or generals, chap ii 8, vi 3 In pursuance of the metaphor by the "principal of the flock" are meant the great and rich men of each nation that is here prophesied against Of them it is foretold, that they shall "wallow themselves in the ashes" as a token of mourning and lamenting over their misfortune see chap vi 26 W Lowth

— and ye shall fall like a pleasant vessel] That is, Ye who are esteemed above the common rank shall undergo the fate of a precious vessel made of a crystal or gem, which being let fall is shattered to pieces its original value being no security against such disasters, Dr Blayney

38 He hath forsaken his covert, as the lion] That is, to desolate the land, as a lion forsakes his covert to go in quest of prey Poole

Chap XXVI This, as well as the preceding chapter, was de-

38 He hath forsaken his covert, as the lion for their land is † desolate because of the fierceness of the oppressor, and because of his fierce anger

Before
CHRIST
about 606
† Heb a
desolation

CHAP XXVI

1 Jeremiah by promises and threatenings exhorteth to repentance, 8 He is therefore apprehended, 10 and arraigned 11 His apology 16 He is quit in judgment by the example of Micah, 20 and of Uriah, 24 and by the care of thiam

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,

(10
Finding
609
Beginning

2 Thus saith the LORD, Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command thee to speak unto them, diminish not a word

2 Acts 20

3 If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings

Chap 18

4 And thou shalt say unto them, Thus saith the LORD, If ye will not hearken to me, to walk in my law, which I have set before you,

5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened,

6 Then will I make this house like ^cShiloh, and will make this city a curse to all the nations of the earth

1 Sam. 4
chap 7 1
14
Psal 78 10

7 So the priests and the prophets and all

livered in the early part of the reign of Jehoiakim Jeremiah is directed to foretell the destruction of the temple and city of Jerusalem without a speedy repentance and reformation ver 1—6 On this account he is apprehended and accused before the council of a capital offence he enters on his defence, and is acquitted, his advocates urging the precedent of Micah in the reign of Hezekiah ver 7—19 But from a contrary precedent it appears, that his life would have been in great danger, had he not met with a powerful protector Dr Blayney

Ver 2 — Stand in the court of the Lord's house,] The great court was the place, where both men and women ordinarily worshipped when they brought no sacrifice for when they offered a sacrifice, they were to bring it into the inner court, otherwise called the court of Israel, or of the priests Dr Lightfoot

— unto all the cities of Judah] This was probably at the feast of tabernacles, when all the males were obliged to appear before the Lord Abp Usher It is evident that "the cities" here are put for their inhabitants. Dr Blayney

6 — like Shiloh,] See the note on chap vii 12 — and will make this city a curse &c.] Men shall use this phrase as a form of execration, God make thee like Jerusalem, compare chap xlii 9 on the contrary, to make one a blessing implies that his name should be mentioned as a signal instance of God's favour W Lowth See the note on Gen xlviii 20

7. — the prophets] See the note on chap xxv 4

^{Before} ^{CHRIST} the people heard Jeremiah speaking these words in the house of the Lord.

8 ¶ Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord.

10 ¶ When the princes of Judah heard these things, then they came up from the king's house unto the house of the Lord, and sat down in the entry of the new gate of the Lord's house.

11 Then spake the priests and the prophets unto the princes and to all the people, saying, † This man is worthy to die, for he hath prophesied against this city, as ye have heard with your ears.

12 ¶ Then spake Jeremiah unto all the princes and to all the people, saying, The Lord sent me to prophesy against this house and against this city all the words that ye have heard.

13 Therefore now amend your ways and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath pronounced against you.

14 As for me, behold, I am in your hand: do with me as seemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you to speak all these words in your ears.

16 ¶ Then said the princes and all the people unto the priests and to the prophets, This man is not worthy to die: for he hath spoken to us in the name of the Lord our God.

17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts, Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.

20 And there was also a man that prophesied in the name of the Lord, Urijah the son of Shemaiah of Kijath-jeaun, who

The Septuagint rightly understand the word of the false prophets such as was Hananiah, mentioned chap xxviii. Compare xxix 1, xxxvii 19. So the word "prophet" is taken Hos ix 8 *W Louth*

— *in the house of the Lord*] That is, in the court before the house of the Lord, ver 2, compare ch vii 10. The outer courts being holy ground, and dedicated to God's worship, are called by the name of the temple. So the treasury, where Christ preached, is called "the temple," John viii 20, though it stood in the outer court of the temple. St. Paul is said to have entered "into the temple," that is, into the court before the temple, and the Jews to have laid hold on him there, Acts xxi 26, 27. *W Louth*

10 — *the princes of Judah*] These are the same who are called the elders of the land, ver 17. The king's counsellors, or chief officers of state, who were likewise members of the great Sanhedrim. It is uncertain when the great council, called the Sanhedrim, was instituted. Selden and most other writers from the Jewish authors, date the rise of it from Moses's appointing the seventy elders, Numb xi 16. After several intermissions of the authority, which was sometimes laid aside by the calamities or corruptions of the times or else superseded by that sovereign power which was invested in the judges and kings, Jehoshaphat, when he set about a general reformation, restored this ancient tribunal see 2 Chron xix 8. This being the supreme court of the nation, the persons that sat in it are called here the "princes of Judah," compare chap xxix 2, xxxiv 19, and "the elders of the land," ver 17 of this chapter, and the "elders of the people," chap xix 1, and by the Evangelists, see Matt xxvii 1, Luke xxii 66, and "the senate of the children of Israel," Acts v 21.

The same are probably meant by the "seventy men of the ancients of the house of Israel," mentioned Ezek viii 11. The word Sanhedrim is without doubt of Greek original, derived from a word, which in the Greek Testament often signifies this great council, and from thence is adopted into the Jewish language, by Rabbinical writers, as many other Greek words are, but the council may still have been of much more ancient date, and expressed in the Old Testament by "rulers, princes, or elders, or the senate of the people." *W Louth*

— *sat down in the entry of the new gate &c*] They sat down in that new gate of the temple, which king Jotham had built, to appease the tumult and to hear the cause of Jeremiah. *Bp Hall*

14 As for me, behold, I am in your hand &c] Compare chap xxxviii 5. It was the proper business of the Sanhedrim to pass sentence upon prophets; and, if they found them guilty of making false pretences to prophecy, to put them to death, the punishment which the law had provided in that case, Deut. xviii 20. *W Louth*

18 — *Zion shall be plowed like a field, &c*] See the note on Mk iii 12.

20 And there was also a man that prophesied &c] According to the opinion of many commentators, the words that follow may be ascribed to an opposite party, who, by a contrary precedent to the foregoing, urged the condemnation of Jeremiah. But it is more probable that the elders concluded their speeches, ver 19, and that the writer of the narrative goes on to observe in his own person, that, notwithstanding the precedent of Micah, there had been a later precedent in the present reign, which might have operated very unfavourably to Jeremiah, but for the influence

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prophesied against this city and against this land according to all the words of Jeremiah

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt,

22 And Jehoiakim the king sent men into Egypt, *namely*, Eluathan the son of Achbor, and *certain* men with him into Egypt

about 609

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king, who slew him with the sword, and cast his dead body into the graves of the *†* common people

† Heb
sons of the
people

24 Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

CHAP XXVII.

1 Under the lute of bonds and yokes he propheseth the

and authority of Ahikam, which were exerted to save him *Dr Blayney*

23 — *cast his dead body into the graves of the common people*] Or, the sons of the people, as in the margin: by whom are meant the populace of the lowest order, who are buried in a public place of burial, having no distinct sepulchre to themselves, as all persons of rank and character, and especially of so honourable an order as that of the Prophets, used to have. But the king's design was to brand his memory as far as he could by such an ignominious treatment of his remains. *Dr Blayney*

21 *Nevertheless the hand of Ahikam &c*] Both he and his father Shaphan were chief ministers under Josiah, 2 Kings xxii 12, 14. And the brothers of Ahikam, Gemariah, Elishah, and Jaazaniah, were considerable men in those days with Ahikam and members of the great council chap xxix 3 Ezek viii 11. So Ahikam made use of his interest with them to deliver Jeremiah from the danger that threatened him. *W Lenth*

Chap XXVII It is evident (see the note on ver 1) that the prophecies contained both in this and the following chapter, belong to the fourth year of Zedekiah's reign. About this time ambassadors came to Zedekiah from the kings of Edom, Moab, and other neighbouring nations, to solicit him, as it should seem, to join with them in a confederacy against the king of Babylon. On this occasion Jeremiah is ordered to put bands and yokes about his neck, and to read them afterwards to the before-mentioned kings, declaring the sovereignty of Nebuchadnezzar and his successors to be of Divine appointment, and promising peace and protection to those who submitted quietly, but menacing evil in case of resistance, ver 1—11. A like admonition is delivered to Zedekiah, advising him not to expose himself and his people to certain ruin by listening to the suggestions of false prophets, and revolting from the service of the king of Babylon, ver 12—15. The priests and all the people are also warned not to give credit to the false prophets, who taught them to expect a speedy restoration of the vessels which had been carried away to Babylon together with Jehoiachin. Instead of which it is foretold, that the remaining vessels in the house of God and in the king's house at Jerusalem, should be carried after the other, and should not be brought back till the appointed time of Judah's captivity was at an end, ver 16 to the end. *Dr Blayney*

subduing of the neighbour kings unto Nebuchadnezzar 8 He exhorteth them to yield, and not to believe the false prophets 12 The like he doth to Zedekiah 19 He foretelleth, the remnant of the vessels shall be carried to Babylon, and there continue until the day of visitation

Before
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IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying,

about 519

2 Thus saith the LORD to me, Make thee bonds and yokes, and put them upon thy neck,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah,

4 And command them to say unto their masters, Thus saith the LORD of hosts, the God of Israel, Thus shall ye say unto your masters,

Or
concerning
their mas-
ters 51912

5 I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm,

Ver 1 — *Jehoiakim*] There is a difficulty in the date of this prophecy, because it plainly relates to the times of Zedekiah, ver 3, 12, 16. The least forced way of solving the difficulty is to say, that Jehoiakim is crept into the text instead of Zedekiah by the negligence of the scribes, who might have their eyes upon the beginning of the last chapter or section. This emendation is confirmed by comparing this verse with the 9d, 12th, and 20th of this chapter, and with the beginning of the next. *W Lenth Dr Blayney*

2 — *Make thee bonds and yokes, &c*] The Prophets foretold things by actions as well as by words. So Isaiah went naked and barefoot, Isa xx 3. Ezekiel prophesied in like manner by signs, chap iv 1, &c, xii 3, xxiv 17—19. *W Lenth* And even in the New Testament we have a similar instance in the case of Agabus, Acts xxi 11. *Dr Waterland* See note on Gen xxii 25

St Jerome is of opinion, that the second term signifies *waulen forks*, or collars, such as criminals were sometimes forced to wear. This fork was fastened on their neck, and their arms were bound to it. Slaves were often treated in this manner. Thus Jeremiah, laden with this sort of "yoke," represented in a very lively manner the servitude of the nations under Nebuchadnezzar. *Calmet*

3 *And send them to the king of Edom, &c*] Jeremiah probably made several yokes, and put one of them upon his own neck when he delivered his errand, and his so delivering his prophecy was sending the yokes to the princes mentioned, for we cannot reasonably suppose, that the ambassadors took the yokes at his hands, and carried them to their respective masters. Included as they were by the blandishments of their diviners, (ver 9) it is not to be supposed that they would have either chosen, or dared to cry to their masters the yokes presented to them by Jeremiah. God revealed His design to the Prophet in such figurative, metaphorical language, and the Prophet reported the same as he had received it: these affecting images making the message more awful and solemn in the delivery, and giving it the advantage of a deeper and more durable impression. *Dr Waterland*

— *the messengers which come to Jerusalem unto Zedekiah*] Ambassadors, who came from the kings before mentioned, either to congratulate Zedekiah on his accession to the throne, or to engage him in a confederacy against the king of Babylon. *W Lenth*

22 — there shall they be until the day that I visit them, &c] I until
the time of their restoration and restitution by Cyrus, whom I will
stir up to be gracious unto My people Bp Hall

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CHRIST
about 596

CHAP. XXVIII.

Hananiah prophesieth falsely the return of the vessels, and of Jeconiah 5 Jeremiah, wishing it to be true, sheweth that the event will declare who are true prophets 10 Hananiah breaketh Jeremiah's yoke 12 Jeremiah telleth of an iron yoke, 15 and foretelleth Hananiah's death

about 597

AND it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon

† Heb
two years
f days

3 Within † two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon

† Heb
captivity

4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the † captives of Judah, that went into Babylon, saith the LORD for I will break the yoke of the king of Babylon.

5 ¶ Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,

6 Even the prophet Jeremiah said, Amen the LORD do so the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place

7 Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people,

8 The prophets that have been before me and before thee of old prophesied both

against many countries, and against great kingdoms, of war, and of evil, and of pestilence Before
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9 The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the LORD hath truly sent him

10 ¶ Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it Chap 2

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD, Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years And the prophet Jeremiah went his way

12 ¶ Then the word of the LORD came unto Jeremiah the prophet, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

13 Go and tell Hananiah, saying, Thus saith the LORD, Thou hast broken the yokes of wood, but thou shalt make for them yokes of iron

14 For thus saith the LORD of hosts, the God of Israel, I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon, and they shall serve him and I have given him the beasts of the field also

15 ¶ Then said the prophet Jeremiah unto Hananiah the prophet, Heu now, Hananiah, The LORD hath not sent thee, but thou makest this people to trust in a lie

16 Therefore thus saith the LORD, Behold, I will cast thee from off the face of the earth this year thou shalt die, because thou hast taught † rebellion against the LORD b Doubt 17
chap 29 37
† Heb
rebellion
about 595

17 So Hananiah the prophet died the same year in the seventh month

Chap XXVIII ver 1 — the same year, in the beginning of the reign of Zedekiah] This plainly refers to the time specified at the beginning of the last chapter, and confirms the conjecture there made that Jehoiakim is put there by a mistake of the copies for Zedekiah W Louth

4 The fourth year may be called "the beginning of the reign of Zedekiah" not absolutely, but with reference to the middle and latter parts of it Dr Blayney

2 — I have broken the yoke of the king of Babylon] I will deliver and free My people from the captivity and bondage of the king of Babylon Bp Hall

5 — the prophet Hananiah] In what sense Hananiah was a prophet, see the note on chap xvi 7 Dr Blayney

6 Even the prophet Jeremiah said, Amen &c] Thereby expressing his hearty concern for the good of his nation, and wish-

ing that God would repent Him of the evil, wherewith He had threatened them by Jeremiah's ministry W Louth

13 — yokes of iron] This emblem of national slavery is not unexampled in Scripture Moses threatens the Hebrews on the part of God, to give them up to their enemies, who shall put on them "a yoke of iron, Deut xxviii 48 Calmet

16 — this year thou shalt die,] As Hananiah limited the accomplishment of his prophecy to two years, to gain credit with the people by such a punctual prediction, so Jeremiah confines the trial of his veracity to a much shorter time The event exactly corresponding to the prophecy, evidently shewed the falsehood of Hananiah's pretences W Louth

— because thou hast taught rebellion against the Lord] Thou hast taught the people to disbelieve His word, and to act contrary to His decrees W Louth See note on chap xix 22

CHAP. XXIX.

Before
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about 599

1 *Jeremiah sendeth a letter to the captives in Babylon, to be quiet there, 8 and not to believe the dreams of their prophets, 10 and that they shall return with grace after seventy years 15 He foretelleth the destruction of the rest for their disobedience 20 He sheweth the fearful end of Ahab and Zedekiah, two lying prophets 21 Shemaiah writeth a letter against Jeremiah 30 Jeremiah readeth his doom*

about 599

NOW these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon,

2 Kings
24 12 &c
Or
chamber
luns

2 (After that ^a Jeconiah the king, and the queen, and the ^{||} eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem,)

3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying,

4 Thus saith the LORD of hosts, the God

Chap XXIX According to the proper arrangement, this chapter appears to follow the 24th, being the second of those which were delivered in the early part of Zedekiah's reign. See the note at the beginning of chap xxiv

Some embarrassment and incoherence are to be perceived in particular parts of this chapter, which are removed by transposing ver 15, and placing it immediately before ver 21, where it stands in the version of the Septuagint. By this emendation a due order and connexion is restored, both in the place from whence the verse is removed, and in that to which it is restored.

This chapter contains the substance of two letters written at different times, as is evident from comparing ver 28 with ver 4, 5, although the title at the beginning announces only one, and there is no mark of distinction to be found afterwards. The distinction however is certainly to be made at the end of ver 20. For in the first letter the Prophet exhorts the captives to accommodate themselves to their present circumstances, under an assurance that their captivity would last to the end of seventy years, after which period, and not before, God would visit and restore them. And, to prevent their listening to any false suggestions that might flatter them with hopes of a speedy return, he informs them of what would happen to their brethren that were left behind at Jerusalem, for whom a harder fate was reserved, than for those that had been carried away. After this, finding, as it should seem, upon the return of the messengers, the little credit his first message had met with, he sends a second to the same persons, denouncing the Divine judgments against three of their false prophets, by whose influence chiefly the people had been prevented from hearkening to his good advice. *Dr Blayney*

Ver 1 — *to the prophets.* Ezekiel and Daniel were then in captivity, Daniel in Babylon, and Ezekiel in Mesopotamia, on the river Chébar. Ezekiel did not begin prophesying till the fifth year of the captivity of Jeconiah, but Daniel was already acknowledged as a Prophet of the Lord. There were probably other Prophets also in that country, to whom Jeremiah addresses this letter, nor is it at all singular, that one Prophet should advise and instruct others. David received instructions from Nathan and St Peter informs us, that the Prophets applied themselves to the study of the writings of the more ancient Prophets. Daniel read

of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

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5 Build ~~ye~~ houses, and dwell *in them*, and plant gardens, and eat the fruit of them,

6 Take ye wives, and beget sons and daughters, and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters, that ye may be increased there, and not diminished.

7 And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

8 ¶ For thus saith the LORD of hosts, the God of Israel, Let not your prophets and your diviners, that be in the midst of you, ^b deceive you, neither hearken to your dreams which ye cause to be dreamed.

9 For they prophesy [†] falsely unto you in my name. I have not sent them, saith the LORD.

10 ¶ For thus saith the LORD, That after ^c seventy years be accomplished at Babylon I will visit you, and perform my good word

1 Chap 14
11 &c 1
2 1
† Heb
in a li
about 606
2 Chron
36 21, 22
Ezra 1
chap 25 12
8 27 22
Dan 9 2

and studied Jeremiah. The Chaldees under the name of "prophets" understands the scribes, or doctors of the law. The Seventy translate the Hebrew by "false prophets." *Calmel*

2 — *and the queen.* By "the queen" is meant Jeconiah's mother. See 2 Kings xxiv 12, 14, 15, where an account is given of this captivity and compare chap xvii 26, xxvii 10, xxviii 4, of this prophecy. *W Lowth*

— *the eunuchs.* The officers belonging to the court. *W Lowth*

3 — *whom Zedekiah — sent unto Babylon to Nebuchadnezzar.* To renew his promises of fidelity to him. See the note on chap xxvii 12. *W Lowth*

5 *Build ye houses, and dwell in them.* Establish yourselves in Babylon, as in a place where ye shall abide a long time. I look upon it as your country. The Lord, meaning to point out to the Jews, that in a short time they should be carried away from their own land, told Jeremiah not to marry, nor to form any settlement in the land, chap xvi 2. Jonadab, the son of Rechab, commanded his posterity not to build houses, nor to cultivate fields, but to dwell all their life in tents, in order to denote a more complete estrangement from the things of the earth. On the contrary, to prove to the Jews of the captivity, that their banishment should be of long duration, they are told to build houses to acquire possessions, to form marriages, in a word, to establish themselves at Babylon. *Calmel*

7 — *seek the peace of the city &c.* This shews us, that God would have us live in submission to the kings, under whose government we are placed, and pray for the prosperity of their dominions. *Ostervald*

8 — *neither hearken to your dreams which ye cause to be dreamed.* The passage should rather be rendered, "Neither hearken to your dreamers, or dealers in dreams, whom ye cause to dream." The original word is used for persons that dream, chap xxvii 9, and should be taken in the same sense here. These dreamers might be said to be made, or encouraged, to dream by the easy credit given to their impostures, and the reputation and respect they thereby acquired. *Dr Blayney*

10 — *after seventy years be accomplished at Babylon.* This prophecy was first delivered in the fourth year of Jehoiakim, and

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† Heb
end an
13pr (u
13au)
&c

toward you, in causing you to return to this place

11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you

13 And ye shall seek me, and find me, when ye shall search for me with all your heart

14 And I will be found of you, saith the LORD and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD, and I will bring you again into the place whence I caused you to be carried away captive

15 ¶ Because ye have said, The LORD hath raised us up prophets in Babylon,

16 Know that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity,

17 Thus saith the LORD of hosts, Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil

18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and

an hissing, and a reproach, among all the nations whither I have driven them

19 Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending them, but ye would not hear, saith the LORD

20 ¶ Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name, Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon, and he shall slay them before your eyes,

22 And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire,

23 Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them, even I know, and am a witness, saith the LORD

24 ¶ Thus shalt thou also speak to She-
maiah the Nehelamite, saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in

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Chap 25
4 & 32 3x

59x

Or
discuss

Chap 21
10

Chap 21
8

† Heb
for a curse

the same year it began to be put in execution seventy years from which time will bring us down to the first year of Cyrus when he made proclamation for the restoration of the Jew, and the rebuilding of the temple at Jerusalem (See the note on chap xxv 11) This computation of the seventy years captivity appears the truest and most agreeable to Scripture but if we fix the commencement of the seventy years at the time when Jerusalem was burnt and destroyed their conclusion will fall about the time when Darius issued his decree for rebuilding the temple, after the work had been suspended. Or if we fix their commencement at the time when Nebuzar-adan carried away the last remnant of the people, and completed the desolation of the land, their conclusion will fall about the time when the temple was finished and dedicated, and the first passover was solemnized in it. So that, as De la Prieux says, "taking it which way you will and at what stage you please, the prophecy of Jeremiah will be fully and exactly accomplished concerning this matter. It may be said to have been accomplished at three different times, and in three different manners and therefore, possibly, all might have been intended though the first without doubt, was the principal object of the prophecy. Bp Newton

I will visit you. There were but few of these captives, in comparison who returned in person to their own country see 17ia iii 12 So this promise was chiefly fulfilled in their posterity and it is common in Scripture to speak of blessings bestowed upon the children, as if they had been actually made good

to their progenitors. See chap xxiii 5, and 1 xod vi 1, Mic vii 20. W Lenth

11 For I know the thoughts that I think toward you, &c.] I know what I have decreed concerning you, even favour and deliverance in My appointed time, and not extirpation and destruction so that ye shall at the last have that happy issue which ye desire and expect. Bp Hall

16 Know that thus saith the Lord &c.] The many and grievous calamities which were to fall upon those who were left in their own land, are here noticed by the Prophet as affording a fresh argument to those of the captivity for composing themselves to that quietness and peace which he recommended, considering the comparatively easier lot which Providence had assigned to them. Dr Blayney

23 — have committed adultery with their neighbours wives.] The Jewish rabbies, as Grotius here observes, have a traditionary notion that these were the two elders who attempted the chastity of Susannah the story of which they think to be true in part, though not altogether such as is represented in one of the books of the Apocrypha. Dr Blayney, W Lenth

I know, and am a witness.] That is, I am not an inattentive witness of such enormities. Dr Blayney.

24 — the Nehelamite.] We find such a place as Hclam mentioned in 2 Sam x 16, 17. Dr Blayney

26, The Lord hath made thee priest in the stead of Jchoiada.] Serniah is said to have been the chief priest, and Zephaniah the

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2 Kings
24 11
Acts 26 24

the stead of Jehoiada the priest, that ye should be officers in the house of the Lord, for every man that is mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks.

27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?

28 For therefore he sent unto us in Babylon, saying, This captivity is long: build ye houses, and dwell in them, and plant gardens, and eat the fruit of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 ¶ Then came the word of the Lord unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the Lord concerning Shemaiah the Nebelamite, Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie.

32 Therefore thus saith the Lord, Behold, I will punish Shemaiah the Nebelamite, and his seed: he shall not have a man to dwell among this people, neither shall he behold the good that I will do for my people, saith the Lord, because he hath taught rebellion against the Lord.

CHAP XXX.

1 God sheweth Jeremiah the return of the Jews. 4 After their trouble they shall have deliverance. 10 He comforteth Jacob. 18 Their return shall be gracious. 20 Wrath shall fall on the wicked.

second priest, when Jerusalem was taken, chap. lii. 24 Who then was Jehoiada? perhaps he was one that had been superseded in his office of second priest for being remiss in his duty; and therefore Zephaniah may have been reminded of him by way of intimation, that, as they had been both appointed for the same purposes, so Zephaniah might expect the same as his predecessor, if he copied the example of his negligence. The second priest officiated as substitute of the high priest, in case of absence or indisposition, and perhaps was always invested with subordinate authority. Dr. Blayney.

— for every man that is mad, and maketh himself a prophet,] For every one that in a frantick humour takes upon him to be a prophet, and delivers his own distracted fancies for visions from God. *See notes on chap. xx. 1, 2*

28 For therefore he sent unto us &c.] Or, "because he sent unto us, &c." *W. Lowth.*

32 — he shall not have a man to dwell among this people, &c.] None of his posterity shall remain to see My people restored again to their own land. *W. Lowth.*

— rebellion.] The original word properly signifies a turning or turning aside from the straight path, the path of truth and right. Here, and in chap. xxviii. 16, it means the presumption of uttering as a revelation from God what a man know not to be. *Dr. Blayney.*

Chap XXX There is no particular date annexed to this prophecy, whereby to ascertain the precise time of its delivery. But it may not be unreasonably presumed to have followed imme-

THE word that came to Jeremiah from the Lord, saying,

2 Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

3 For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord, and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 ¶ And these are the words that the Lord spake concerning Israel and concerning Judah.

5 For thus saith the Lord, We have heard a voice of trembling, of fear, and not of peace.

6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

7 Alas for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it.

8 For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him.

9 But they shall serve the Lord their God, and David their king, whom I will raise up unto them.

10 ¶ Therefore fear thou not, O my

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Or,
there is
fear and
not peace
† Heb.
a man

Joel 2
Amos 1
Zeph 1

Ezek 34
23 & 37 24
Hosea 1 5
Isa. 41
1 & 43 5
& 44 1
chap 46 28

diately after the preceding one, in which the restoration of the people from the Babylonish captivity is in direct terms foretold. From hence the transition is natural and easy to the more glorious and general restoration, that was to take place in a more distant period, and was designed for the ultimate object of the national hopes and expectations.

Both events are frequently thus connected together in the prophetic writings, and perhaps with this design, that when that, which was nearest at hand, should be accomplished, it might afford the strongest and most satisfactory kind of evidence, that the latter, how remote soever its period, would in like manner be brought about by the interposition of Providence in its due season. *Dr. Blayney.*

Ver 6 *Ask ye now, and see whether a man &c.]* All men seem to carry that concern in their looks, and discover such an uneasiness in their behaviour, under the apprehension of approaching evils, as women do when the time of their travail draweth near. Compare chap. vi. 24, and Nahum ii. 10. *W. Lowth.*

8. — I will break his yoke from off thy neck,] Rather, "I will break his yoke from off his neck, and will burst his bonds" for the yoke and the bonds of Jacob are spoken of, there being no other person spoken of in the sentence, nor is Jacob directly addressed till afterwards in ver 10. *Dr. Blayney.*

9. — David their king.] That is, the Messiah, who is often called by the name of David in the Prophets, as the Person, in whom all the promises made to David were to be fulfilled. See Isaiah lv. 1, 4; Ezek. xxxiv. 23; xxxvii. 24, Hos. iii. 5. *W. Lowth.*

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servant Jacob, saith the LORD, neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

11. For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

12. For thus saith the LORD, Thy bruise is incurable, and thy wound is grievous.

13. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

14. All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity, because thy sins were increased.

15. Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity, because thy sins were increased, I have done these things unto thee.

16. Therefore all they that devour thee

* Psal 61
chap 10 24
& 46 28

† Heb
for binding
up or pro-
ducing

* Chap 15
16

11 — *though I make a full end of all nations, — yet will I not make a full end of thee*] We have here ocular proof of prophecy accomplished in an instance without a parallel. It was repeatedly foretold, both in the Old and New Testament, that, for the rejection and murder of their Messiah, the Jews should be dispersed into all countries, yet that they should not be swallowed up and lost among their conquerors, but should still subsist, to latest times, a distinct people. By Jeremiah God declared, "He would make an end of the nations," their oppressors, "but He would not make an end of thee." It cannot be said this prediction was written since the event and certainly an occurrence more singular, or improbable, could not have been predicted. In the course of human affairs, who hath heard such a thing? Yet, so it is. The mighty monarchies of Assyria, Persia, Greece, and Rome, are vanished like the shadows of the evening, or the phantoms of the night. Their places know them no more. Nothing remains of them but their names: whilst this little despised people, strangely secure, without a friend or protector, amidst the wreck of empires, oppressed, persecuted, harassed always, by edicts and executioners, by murders and massacres, hath outlived the very ruins of them all. "Except ye see signs and wonders, ye will not believe." Behold then a sign and a wonder: the accomplishment of prophecy in a standing miracle. Contemplate the sight as it deserves, and be not faithless, but believing. Bp. Hall. See the note on Deut xxx 1.

— and will not leave thee altogether unpunished] Some render this clause "and will not utterly destroy thee." This sense both suits very well with the present passage, and also agrees with the scope of those two texts in the Pentateuch, where we first find it Exod xxxiv 7, and Numb xiv 18, much better than the common translation.

The sense, here given by our translators, agrees very well with the context of some other places, where the phrase is used: as particularly, chap xxv 29 xlix 12 Nahum i. 3 W. Lenth.

12 — *Thy bruise is incurable*] Thy affliction, in regard of any human help, is utterly remediless. Bp. Hall.

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about 608
Exod 23
22
Isai 41 11

shall be devoured, and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17. For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD, because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.

18. ¶ Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places, and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

19. And out of them shall proceed thanksgiving and the voice of them that make merry; and I will multiply them, and they shall not be few, I will also glorify them, and they shall not be small.

20. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

21. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach

14 — *with the wound of an enemy*] With such severity, that it looks like cruelty, and as if I had declared myself an utter enemy to thee. W. Lenth.

15 *Why criest thou for thine affliction?*] Why shouldst thou expostulate with Me, as if I had dealt unjustly with thee? If thy condition seems desperate, it's due to thine own iniquities, which have still been increased with new aggravations of guilt. W. Lenth.

16. *Therefore*] Rather "yet surely," or "afterwards." See the note on chap. xvi 14. W. Lenth, Dr. Blayney.

17 — *because they called thee an Outcast, &c.*] Because they have insulted upon thy misery, and despised thee, as an outcast and forlorn people, saying, This is that goodly hill of Zion, once the pride, now the scorn of the world. Bp. Hall.

18 — *the city shall be builded upon her own heap, &c.*] Or "hill," as in the margin, as that part of Jerusalem particularly was, which was called mount Zion. There was generally a castle or citadel in the middle of the ancient cities on a rising ground, for greater strength and security. See Josh xl 18. W. Lenth.

By "the city" Jerusalem is commonly understood, and by "the palace," either the temple or the king's house. Probably they are designed not for any particular city or palace, but for the cities and palaces of Jacob in general. Names in the singular number are often thus used. Dr. Blayney.

21. — *their nobles shall be of themselves*] On "his prince shall be of his own race" the meaning is plain, that they should not be governed by foreigners, but by those of their own nation and family. Dr. Blayney.

The Hebrew word is in the singular number, and literally signifies their "mighty one," a title given to God himself, Ps. xciii. 4, and to a mighty angel, Is. x. 34, probably the Word, or Son of God. The sense is, they shall no more be governed by strangers, but shall have a ruler of their own nation, such was Zoro-babel's figure in Christ. W. Lenth.

— *I will cause him to draw near*] He shall have a near attendance upon Me: for I will make him a priest to Me as well

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* Chap. 24
7 & 11 33
& 12 38
* Chap. 23
19 20
+ Heb
cullin.
Or
r. mant.

unto me: for who is this that engaged his heart to approach unto me? saith the Lord.

22 And ye shall be my people, and I will be your God

23 Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind it shall fall with pain upon the head of the wicked.

24 The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.

CHAP. XXXI

1 The restoration of Israel 10 The publication thereof.
15 Rachel mourning is comforted 18 Ephraim repenting is brought home again 22 Christ is promised.
27 His care over the church 31 His new covenant.
35 The stability, 38 and amplitude of the church

At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.

3 The Lord hath appeared to me of old unto me, saying, Yea, I have loved thee with an everlasting love therefore with loving-kindness have I drawn thee.

+ Heb
from afar
Or,
have I extended lov
engkindness
unto thee

as a king, according to that prophecy concerning the Messiah, Ps cx 4 This phrase of "coming," or "drawing near to God," is particularly applied to the office of the Priests and Levites, Numb xvi 5. W. Lenth

— for who is this that engaged his heart to approach unto me? For who is there but the Messiah, that is so entirely devoted to My service? See Ps xl 8; John iv 34, xiv 31. W. Lenth

24 — in the latter days. The latter or "last days," may signify in general the time to come; and it perhaps it is to be understood, Gen xlii 1; Deut ix 30; xxix 29; but it commonly signifies the times under the Gospel, as being the last dispensation, and such as should continue to the end of the world. W. Lenth

Chap XXXI. ver. 2. — in the wilderness; Though God, on the passage of the Israelites from Egypt, cut off many of them by the sword for their iniquities, some by the Amalekites, Exod. xvii 6, some by the hands of their brethren, Exod. xxxii 28; yet the survivors found grace, and were conducted by Him into the land of rest. God here parallels His future gracious purposes with His former merciful providences. Poole.

3 The Lord hath appeared of old unto me, &c. These words are spoken by the person of the Jewish nation. W. Lenth. They acknowledge God's mercies in former times, that the Lord had indeed appeared of old unto her, but that now she seemed to be forgotten and despised. W. Lenth.

4 Again, I will build thee, &c. O Jerusalem, thou shalt be built again, and shalt have again mirth and mirth within thy walls. O My Church, thou shalt be happily restored, and filled with true spiritual joy. Sp. Hall

— thou shalt again be adorned with tabrets. That it was usual for the women of Israel to go forth with tabrets and dancing in times of public rejoicing and mirth, see Exod. xv 20, Judg. xi 34, 1 Sam. xviii 6. These times are now to be renewed. Dr Blayney

4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

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* Exod. 15
20
Judges 11
34
Or,
timbrels

5 Thou shalt yet plant vines upon the mountains of Samaria the planters shall plant, and shall eat them as common things.

+ Heb
profane
them.

6 For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.

7 For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel.

8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together: a great company shall return thither.

9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.

Or,
favour.

10 Hear the word of the Lord, O ye

* Exod. 4
22.

5 — plant vines upon the mountains of Samaria. The mountains of Samaria were productive of good wines, as we see in the history of Abimelech, Judg. ix. 27, and in the reproofs which the Prophets frequently address to the men of Ephraim, for being too much addicted to wine, Is xxviii 1, Hos x. 1, &c. Josephus and later travellers confirm the fact. Calmet

— shall eat them as common things. After they have planted them, they shall eat the fruits thereof, according to the promise contained in the parallel texts, Is lxv 21, Amos ix 14 whereas God had threatened them as a curse, that when they had planted their vines, another should eat of the fruit, Deut. xxviii 30. The original verb, translated, "eat them as common things," alludes to that law, that forbade the fruit of any young trees to be eaten till the fifth year of their bearing, when the fruit was lawful or "common for every one to eat" see the margin of the Bible upon Deut xx 6; xxviii 30. W. Lenth.

7. — the chief of the nations. This term appears to be synonymous with Jacob or Israel, who, being the peculiar people of God, was thereby exalted to a preeminence above other nations. The privileges of primogeniture are asserted to belong to him, ver. 9, which is equivalent to calling him "the chief or head of the nations," the firstborn being commonly entitled to the rank of chief, or head, among many brethren, Rom viii 29. Dr. Blayney

8. — the blind and the lame, &c. God will conduct them with all imaginable tenderness, and furnish the most feasible and indulgent with suitable accommodations. W. Lenth.

9. They shall come with weeping, &c. Supposing, that the Jews at the time of their general restoration shall have then joy tempered with tears of repentance for their former miscarriages. The same thing is more fully expressed, Jerk xii 10, where God promises to "pour upon them the spirit of grace and of supplications." W. Lenth.

ations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

11 For the Lord hath redeemed Jacob,
and ransomed him from the hand of him
that was stronger than he.

12 Therefore they shall come and sing
in the height of Zion, and shall flow to-
gether to the goodness of the Lord, for wheat,
and for wine, and for oil, and for the young
of the flock and of the herd and their
soul shall be as a watered garden, and
they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together. for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the
priests with fatness, and my people shall
be satisfied with my goodness, saith the
Lord.

18 ^{(h) 2} 15 ¶ Thus saith the Lord; ^d A voice

11 — ransomed him from the hand of... From those, who had by force and power conquered him, and detained him captive see Is xlix 24, 25 An emblem of that redemption which Christ will obtain for us by vanquishing the devil, called the "strange man" in Scripture See Matt xii 29, Luke xii 21, 22 11

12 *Therefore they shall come and sing &c.* There shall they come and sing in the great congregation and most exultant as in jubilee, and shall meet cheerfully together, to enjoy the holy things of God, His word and sacraments, and their soul shall be refreshed as a new watered garden in a drought, and they shall have no more cause of dejection and hopeless sorrow. *By Hall* Spiritual blessings are elsewhere described under the emblem of fruitfulness and plenty, and the grace of God is often compared to waters that refresh and enrich a dry ground. See Is. iv. 2, lxxv. 11. xlv. 3. *W. Lenth*

for wheat, and for wine, &c.] The land of Canaan is every where described, as "a land flowing with milk and honey, a land of wheat, vines, and milk." The Prophets therefore, to give an idea of their new state, represent it as another Canaan, such as Canaan was painted to the Jews, at their coming out of Egypt. *By Chandler*

15 — *A voice was heard in Ramah, &c.*] Ramah was a city of Benjamin, near which Rachel, the mother of Joseph and Benjamin, was buried who is here in a beautiful figure of poetry, represented as come forth out of her grave, and lamenting bitterly for the loss of her children, none of whom presented themselves to her view, being all either slain or gone into exile. The Evangelist applies these words to Herod's massacre of the infants at Bethlehem, and in its environs, Matt. ii 17, 18. *Dr Blayney.*

— because they were not. An expression denoting those who were dead, Gen. xlii 13; Lam. v. 4. This was literally the case, according to St. Matthew's application of the text, but only metaphorically so in the sense first intended, being spoken of those, who were removed into a foreign country, and for ever deprived of the conversation of their relations, as if they were actually dead. H. Louth

16 — for thy work shall be rewarded.] That is, thou shalt not bring forth children in vain, nor shalt thou be deprived of that satisfaction in seeing the welfare of thy children, which is the parent's reward for her care and attention in bringing them into the world, and providing for their support and education. * They shall come again from the land of the enemy Dr Blayney.

was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not.

16 Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy.

17 And there is hope in thine end, saith
the Lord, that thy children shall come
again to their own border.

18 ¶ I have surely heard Ephraim
bemoaning himself *thus* ; Thou hast chastised
me, and I was chastised, as a bullock un-
accustomed to *the yoke* : turn thou me,
and I shall be turned ; for thou *art* the
Lord my God.

19 Surely ¹ after that I was turned, I re- ² ^{Deut} 0
pent^{ed}, and after that I was instructed, I
smote upon ³ my thigh. I was ashamed, yea,
even confounded, because I did bear the
reproach of my youth

20 Is Ephraim my dear son? is he a

The words of the Prophet, or rather those of the Almighty in this consolatory address to Rachel, were in the fullest import made good to her. Within seventy years it came to pass, that the posterity of Benjamin returned, with Judah, into the land of promise and inhabited Jerusalem, Bethlehem, and other bordering cities promiscuously with the royal tribe. "Her work was rewarded, her patient expectation, in faith and hope, of the promises made her, failed not of its fruit in the appointed season. Her children came again, from the land of the enemy to their own border as the Lord had foretold by His Prophet; they returned, and came to Zion with songs, joy was upon their heads, and in their hearts, "and sorrow and sighing flew away." *By Horne.*

18 *I have surely heard Ephraim &c* I have heard those of the ten tribes bemoaning themselves, after their captivity, thus: Thou hast afflicted me O Lord, and I am humbled, I was as a wild young bullock, unaccustomed to the yoke but now Thou hast caused me to stoop unto it *Ex. Hall*

— turn thou me, and I shall be turned; Do Thou turn my heart by Thy prevailing grace, and then I shall be effectually reformed compare *Lam. v 21*. Sometimes the Scripture ascribes the whole work of man's conversion to God, because His grace is the first and principal cause of it. But yet to make it effectual, man's concurrence is necessary, as appears from these words (*ch up 1. 9*) of this prophecy, where God saith, 'We would have healed Babylon, but she is not healed, that is, God did what was requisite on His part for her conversion, but she refused to comply with His call. To the same purpose He speaks to Jerusalem; *Ezek. xxiv 13*, "I have purged thee, and thou wast not purged" *W. Lenth*

10 — *I smote upon my thigh* See *Smiting upon the thigh* was an indication of extreme astonishment and sorrow. See *I zek* xxi. 12. So also it is represented by many heathen authors.

Because I did bear the reproof of my youth, I The burden of my former sins lay heavy upon my mind, and I became sensible, that all the calamities and reproaches which I have undergone were the due rewards of my offences. The prophet, representing the whole nation as a single person, speaks of their former sins, as if they were the extravagances of their younger years

20. *Is Ephraim my dear son?* &c.] Rather the sense is, 'Is not Ephraim my dear son? Is he not a pleasant child?' That is, is he not one that I have set My affections upon, as a parent does

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4 Heb
sound

pleasant child? For saith I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him, I will surely have mercy upon him, saith the Lord.

21 Set thee up waymarks, make thee high heaps. Set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

22 ¶ How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, A woman shall compass a man.

23 Thus saith the Lord of hosts, the God of Israel, As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The Lord bless thee, O habitation of justice, and mountain of holiness.

24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks

25 For I have satiated the weary soul,

upon a child in whom he delights? God proceeds to say, Ever since I have so severely reproofed and chastised him, I have still retained for him a fatherly kindness, I am moved with compassion towards him, and will in due time pardon and receive him into favour *W Louth*.

21 *Set thee up waymarks, &c.* These words are a call to Israel to prepare for their return. The "waymarks" and "high heap," are stone pillars and tall poles set up in the roads at certain distances for the traveller's direction, and extremely necessary for those who have to pass wild and spacious deserts. *Dr. Blagney*.

22 *How long wilt thou go about, &c.* According to the first Evangelical promise concerning "the seed of the woman," followed this prediction of the Prophet, "The Lord hath created a new thing in the earth. A woman shall compass a man." That new creation of a man is therefore "new," and therefore "a creation," because wrought in a woman only, without a man, compassing a man. This interpretation is ancient, literal, and clear. The words import a miraculous conception; and the ancient Jews acknowledged this sense, and applied it determinately to the Messiah. This prophecy is illustrated by that of Isaiah, chap. vii. 14. *Bp. Pearson*.

24 — *husbandmen, and they that go forth with flocks.* These words are descriptive of the circumstances, in which the ancestors of the Jews were placed upon their first introduction into the land of Canaan, when every citizen was literally a "husbandman," and a shepherd, or "keeper of flocks," in consequence of the want of land, which he was forbidden to alienate. *Dr. Blagney*. They denote the state of the people after their return, that they should live industriously and peaceably. See chap. xxxiv. 14. *Perrin*.

27 *Behold, the days come, &c.* Under the captivity the land lay "desolate, without man, and without beast," chap. xxxiii. 9. but now it shall be inhabited and replenished with man.

29 *In those days they shall say no more, The fathers have eaten the sour grape, &c.* God hath often declared, that "He will visit the sin of the fathers upon the children," and particularly threatened to execute judgment upon the present generation for the idolatry and other sins of their forefathers. See chap. xv. 4. This gave occasion to the proverb mentioned in this verse, which they that were in captivity applied to their own case; as if the miseries they endured were chiefly owing to their fathers' sins. See Lam.

and I have replenished every sorrowful soul.

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26 Upon this I awaked, and beheld; and my sleep was sweet unto me

27 ¶ Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast

28 And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord.

29 'In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 ¶ Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.

32 Not according to the covenant that

v 7; Ezek. xviii. 2. But when this judgment should be removed then there would be no further occasion to use this proverb, as Ezekiel speaks in the before-mentioned place *W Louth*.

30 *But every one shall die for his own iniquity,* These national judgments ceasing, every one should suffer only for his own faults. This prophecy will be remarkably verified, when God shall come to visit upon the Jewish nation that imprecation, which they laid upon themselves for the death of Christ, "His blood be on us, and on our children," Matt. xxvii. 25. *W Louth*.

"Every one shall die for his own iniquity" see also 1 zek xviii 20. Yet Jeremiah elsewhere complains, "Our fathers have sinned, and are not, and we have borne their iniquities, Lam v 7 To reconcile such places of Scripture, which seem to be at variance with each other, let it be observed, that, where the Scripture ascribes one man's punishment to another man's sin, it points us to God's wisdom and providence, who for good and just ends sometimes makes choice of these occasions, rather than others, to inflict upon men those punishments, which their own sins have otherwise abundantly deserved. On the contrary, where the Scripture attributes all punishments to the personal sins of the sufferers, it points us to God's justice, which looks strict to the desert, and does not upon any occasion whatsoever inflict punishments, but where there are personal sins to deserve them: so that every man, who is punished in any manner or upon any occasion, may join in David's confession, "Against thee have I sinned, and done evil in thy sight, that Thou mightest be justified in thy saying, and clear when Thou art judged, Ps li 4 *Bp Sanderson*.

31 — *I will make a new covenant with the house of Israel* Behold the days of the Messiah are coming, wherein I will make a new covenant with My Church *Bp Hall*.

To what time or person the promises, made here by Jeremiah, and by Ezekiel, chap. xxxiv. 23, 26, xxxvi. 26, related, might be uncertain before Malachi prophesied, though they have internal marks which point to the Messiah, But Malachi, by his prophecy concerning "the Messenger of the covenant," chap. iii. 1, put it out of all doubt. This was to say in other words, that Messiah should be the declarer, the publisher, the mediator of that better covenant, as Moses was of the old covenant; and that a law should be given by Him. *Bp Chandler*.

32 *Not according to the covenant that I made with their fathers* Not according to the form of the legal covenant *Bp Hall* *Luth*.

Before
CHRIST
about 606.

Or,
should I
have contin-
ued as
husband
unto them

6 10

Chap 24.
7 & 30 22

Isai 54 13
John 6 45

Chap 33
Micah 7 18
Acts 10 43
Gen 1 16

Isai 51
15

Isai 54 9
chap 33 20

I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, [although I was an husband unto them, saith the Lord]

33 But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

35 ¶ Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name.

36 If those ordinances depart from before me, saith the Lord, then the seed of

old covenant, as opposed to the new, signifies that system of laws and ordinances which were the condition of the covenant made with the Jews on mount Sinai. In this sense the word "law" is usually taken in the New Testament, when it is opposed to the "Gospel." See Acts iv 5; Rom iii. 19; Gal iii. 17. *W. Lenth*

— although I was an husband unto them,] See the note on chap 11 2

33 — I will put my law in their inward parts, &c.] Though all people have some natural sense of their duty left them, yet generally it is so little, that it does not excite them to the practice of their duty. Hence it is, that God promises, in the new covenant, to quicken and actuate it, saying, "I will put My law in their inward parts, and write it in their hearts;" that is, He will write His law in our hearts, as He did at first, by giving us so quick and strong a sense of our duty to Him, as shall excite and stir us up to the sincere performance of it. This He does, by expounding to us our duty in the Old and New Testament, and by His Holy Spirit cooperating with the means of grace, which for that purpose He hath settled in His Church. *Bp. Beveridge*

— and will be their God, &c.] Together with the promise of giving us such a measure of His grace and Holy Spirit, to influence and direct our hearts, that we shall be inclined of our own accord to do whatever He commands; God further promises, that then "He will be our God," to bless, preserve, and keep us, and we shall be His people, "His peculiar people, zealous of good works of all such works as He hath set us to do; which that we may, He will give us a right knowledge of Himself and His holy will, so that we shall all know His will, from the least to the greatest, and all that He requires of us. And then the promise in the last place, that we being thus qualified by Him for it, He will forgive us all our sins, that He will look upon us no longer as guilty, but as just and righteous persons, and therefore fit to live with Him in glory "for whom He justifieth, shall He also glorify." Rom viii 30. *Bp. Beveridge*

34. And they shall teach no more every man his neighbour, &c.] This passage is to be understood of that greater degree of light which the Gospel of Christ would bring into the world; not only a fuller discovery of Divine truth than the Gentiles were able by natural reason to acquire, but a clearer knowledge of God and

Israel also shall cease from being a nation before me for ever.

37 Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.

38 ¶ Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner.

39 And the measuring line shall yet go forth over against it upon the hill Garb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord, it shall not be plucked up, nor thrown down any more for ever

CHAP XXXII.

1 Jeremiah, being imprisoned by Zedekiah for his prophecy, 6 buyeth Hanameel's field. 13 Baruch must preserve the evidences, as tokens of the people's return 16 Jeremiah in his prayer complaineth to God 26

heavenly things, than the ancient people of God had ever attained to under the dispensation of the law. *Wogan*

34. — and the ordinances of the moon &c.] Who hath ordained a day, season, and regular motion of the moon and stars for a light by night? *Bp. Hall*

36. If those ordinances depart from before me, &c.] If that course which I have set in nature for the motions of the heavens may be altered, then may it be possible for My Church to 'ail upon earth. *Bp. Hall*

God preserved a remnant of the seed of Israel, that were led captive, and restored them to their own country and government. He preserved another remnant at the beginning of the Gospel, called "the saved," Luke xiii 23, Acts ii 47, who, by embracing the faith of Christ, escaped those terrible judgments that were inflicted on the main body of the nation. And Providence still continues them in a distinct body from all other people in the world, in order to their conversion in God's due time. *W. Lenth*

38 — the days come, — that the city shall be built.] The days shall come that this city of Jerusalem, which yet stands in her full glory, shall, after the rising and destruction of it, be fully built up again, in all the whole compass of it, from the one end to the other, and, which is thereby typified, My evangelical Church shall be built upon the ruins of the Jewish, in a complete form, and be wholly consecrated to the Lord. *Bp. Hall*

This prophecy might in some sense be fulfilled in the rebuilding of the city after the captivity, but the mystical sense of the words probably relates to a more perfect state of the Church, which is elsewhere called "the city of God," and the "new Jerusalem," and whose dimensions are figuratively described, Ezek xlii, 30, &c.; Rev xxi. 10, &c. *W. Lenth*

— from the tower of Hananeel &c.] See the plan of Jerusalem.

40 And the whole valley of the dead bodies, &c.] The valley of Tophet, which was another common buryingplace, (see chap vii 32,) and the receptacle of the filth of the city. *W. Lenth*

Chap. XXXII. The date of the following transaction and prophecy was in the tenth year of Zedekiah's reign, whilst the Chaldeans besieged the city, and Jeremiah was confined in the court of the prison. *Dr. Pagny*

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about 606
Chap 33
22

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God confirmeth the captivity for their sins, 36 and promisceth a gracious return.

THE word that came to Jeremiah from the Lord in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar.

2 For then the king of Babylon's army besieged Jerusalem and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the Lord, 'Behold, I will give this city into the hand of the king of Babylon, and he shall take it,

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes,

5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the Lord though ye fight with the Chaldeans, ye shall not prosper.

6 ¶ And Jeremiah said, The word of the Lord came unto me, saying,

7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth for the right of redemption is thine to buy

8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the Lord and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin for the right of inheritance is thine, and the redemption is thine, buy it for thy-

self. Then I knew that this was the word of the Lord.

9 And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver.

10 And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances.

11 So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open.

12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the Lord of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.

15 For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

16 ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the Lord, saying,

17 Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee

18 Thou shewest lovingkindness unto

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Or,
seven shekels and ten pieces of silver
† Heb. wrote in the book

* Chap. 34
2

* Chap. 34
3

Lev. 25

Num. 4

Or,
had from thee
Exod. 34.
Deut. 32

V. 9 For Zedekiah — had shut him up, saying, Wherefore dost thou prophesy, &c.] This refers to the prophecy recorded, chap. xxxiv. 2, &c. the particulars there mentioned being in order of time before the occurrences related in this chapter. W. Lowth.

5 — there shall he be until I visit him,] There shall he be until the time that I put an end to his captivity by death. Bp. Hall. Or, till I visit him in his posterity, whom I will restore to their own country. So God tells Jacob, "I will go down with thee into Egypt; and I will also surely bring thee up again." Gen. xlv. 4, which promise was made good to his posterity. W. Lowth.

7 Behold, Hanameel — shall come unto thee, saying, &c.] See Exod. iv. 14, and the last note there.

9 — seventeen shekels of silver.] Not much above forty shillings in our money, a small price for a field, or piece of ground. But the quantity of land is uncertain and the circumstances of the time must have greatly lessened its value; the field being then in the enemy's possession, and the purchaser knowing that neither he nor his heirs should enter on it till after seventy years. W. Lowth, Dr. Blayney.

11 — both that which was sealed — and that which was open.] The open or unsealed writing was probably either a copy of the sealed deed, or else a certificate of the witnesses, in whose presence the deed of purchase was signed and sealed. W. Lowth.

Sir J. Chardin thinks this ancient story is illustrated by the modern management in the conveyance of Eastern property: "After a contract is made, the deed is kept by the party himself, not the notary, and a copy of it is made, signed by the notary alone, which is shewn upon proper occasions, whereas the other is never exhibited." According to this account, the two writings mentioned in the text were to the same effect the one being sealed up with solemnity, not to be used on common occasions, the other being open, to be perused at pleasure, upon all occasions. The sealed one answered to a record with us, the other a writing for common use. Hammer.

12 And I gave the evidence of the purchase unto Baruch.] Baruch was a scribe by profession, and it may be supposed, that the attendance of such an one, skilled in the forms of the law, was necessary on those occasions, both to draw up the writings, and to officiate in the capacity of a notary publick with us. And to his custody, as being a publick officer, the custody of the title-deeds was intrusted. Dr. Blayney.

14 — put them in an earthen vessel, &c.] Lay up these evidences sure in an earthen vessel, where they may be kept from rotting, for a long time, as those, whence I shall have most certain use hereafter: for this land shall be in due time repossessed. Bp. Hall.

^{Before CHRIST about 590.} thousands, and recompense the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the Lord of hosts, is his name,

^{† Heb doing Job 34 1 Prov 5 21 chap 11 1} 19 Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings

20 Which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men, and hast made thee a name, as at this day,

^{† Exod 6 6 2 Sam 7 29 1 Chron 17 21} 21 And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;

22 And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey,

23 And they came in, and possessed it, but they obeyed not thy voice, neither walked in thy law, they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them

^{|| Or engines of shot} 24 Behold the || mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass, and, behold, thou seest it

25 And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses, for the city is given into the hand of the Chaldeans

26 ¶ Then came the word of the Lord unto Jeremiah, saying,

^{¶ Numb 16 2} 27 Behold, I am the Lord, the God of all flesh: is there any thing too hard for me?

^{Before CHRIST about 590.} 28 Therefore thus saith the Lord; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:

29 And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger

30 For the children of Israel and the children of Judah, have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the Lord.

31 For this city hath been to me as ^{† Heb f m an} a provocation of mine anger and of my fury from the day that they built it even unto this day, that I should remove it from before my face,

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem

33 And they have turned unto me the ^{† Heb neck Chap 27} back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction.

34 But they set their abominations in the house, which is called by my name, to defile it

35 And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech, which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin

[1 Behold the mounts.] The ramparts raised against the walls, for the siege of Jerusalem for placing engines of shot, (as in the margin) in order to assault and take the city. Compare chap xxxiii. 1. ^{¶ Lowth} The "mount," as used by the Greeks, is that described by Archbishop Potter. It was raised so high, as to equal if not exceed, the top of the besieged walls. The sides were filled in with bricks or stones, or secured with strong rafters to hinder it from falling, the fore part only, being by degrees to be advanced near the walls, remained bare. The pile itself consisted of all sorts of materials, as earth, timber, boughs, stones, &c. into the middle were cast only wickets and twigs of trees to fetch and as it were, cement, the other parts. Movable towers of wood were usually placed upon the mount. They were formed of several stories which were able to carry, not soldiers only, but all sorts of portable engines. Hence we may perceive in what sense the mounts came unto, or approached, "the city," as in the text: and how a "mount" or "bank" might

even "stand in the ditch," or "trench," 2 Sam. ix. 15. as likewise of what use "trees" were in constructing them, Jer. vi. 6. and how they might be said to "throw down the houses," chap. xxxii. 1. Parkhurst

35 — to cause their sons and their daughters to pass through the fire unto Molech. The words "through the fire" are not in the Hebrew but in other places which speak of the same thing, the words are expressed at full length, see Deut. xvi. 20, 2 Kings xxiii. 10. Elsewhere the same thing is expressed by "burning their sons and their daughters in the fire, and offering them for burnt offerings" see chap. vii. 31, xix. 5, Deut. xii. 31. The idolatrous Jews are often upbraided with the practice of this inhuman rite, see Ps. cvi. 37, Is. lvi. 5. And the phrase of "making children pass through" the fire is certainly taken in this sense, 1 zek. xiv. 20, 21; and xiii. 27, where it is explained by "slaying them," "consuming them," and "giving them to be devoured."

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36 ¶ And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence,

Deut 30 37 Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath, and I will bring them again unto this place, and I will cause them to dwell safely

* Chap 24
& 22
26 1 5
* 1 Luk 11
† Heb
all days

38 And they shall be my people, and I will be their God

39 And I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them

40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good, but I will put my fear in their hearts, that they shall not depart from me

41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul

42 For thus saith the LORD, Like as I

Some critics are of opinion, that the exposition is taken in a mild sense in other texts, particularly 2 Kings xvi 3 and that it only denotes holding the children over the fire, or making them pass through the flame by way of lustration or dedication to some idol. To confirm this interpretation they observe, that the Hebrew verb used in the text signifies to dedicate or consecrate, see 1 Exod xiv 12 W Lenth

The fact in all probability was, that the more tenderhearted parents were content simply to dedicate their children, waving them perhaps over the fire that was burning before the idol, without doing them any corporal hurt, whilst the gloomy superstition of others prompted them to go greater lengths, and to perpetrate the most inhuman barbarities under the notion of religious worship. Both however were guilty of actions highly offensive to God and provoking His resentment Dr Blayney

36 And now therefore thus saith the Lord, In this and the following verses God gives an answer to the doubt proposed by the Prophet in ver 25 Or the words may be thus translated,

But now notwithstanding (all this), thus saith the Lord See the note on chap xvi 14 W Lenth

37 — and I will cause them to dwell safely I St Jerome observes, that this promise, taken in its full extent, was not made good to those that returned from captivity because they were frequently infested with wars, as well by the kings of Syria and Egypt, as by the rest of their neighbours as appears from the history of the Maccabees and were finally subdued and destroyed by the Romans W Lenth

39 And I will give them one heart, and one way, I will give them unity of mind and judgment, as to the things of God they shall not be some for superstitious and idolatrous worship, and some for My true worship Poole

40 And I will make an everlasting covenant with them, The Jewish covenant, with respect to the ceremonial ordinances contained in it, is sometimes called an everlasting covenant see Gen xvii 13, Lev xxiv 8, Is xxv 5, because those ordinances were to last till the age of the Messiah, called the "age," or "the world to come," Heb ii 5, vi 5 But when this expression is

have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them

43 And fields shall be bought in this land, whereof ye say, It is desolate without man or beast, it is given into the hand of the Chaldeans

44 Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south for I will cause their captivity to return, saith the LORD

CHAP XXXIII

1 God promiseth to the captivity a gracious return 9 a joyful state, 12 a settled government 15 Christ the Branch of righteousness, 17 a continuance of kingdom and priesthood, 20 and a stability of a blessed seed

MOREOVER the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying,

2 Thus saith the LORD the maker thereof, the LORD that formed it, to establish it, the LORD is his name,

applied to the Gospel covenant, there is a peculiar emphasis in its implying that it should never be abolished, or give way to any other dispensation See chap i 5 Is li 3, compared with Ps lxxix 34, 35 W Lenth

41 Yea, I will rejoice over them to do them good, I will take pleasure in doing them good according to My promise, Deut xxx 9 which is before, the Lord rejoiced over them to destroy them Deut xxviii 63, which God is never said to do, but when men have filled up the measure of their iniquities See the notes upon Gen vi 6, Deut i 34 W Lenth

44 Men shall buy fields for money, &c I here shall be an ordinary course of bargains and purchases, and all those forms of legal transactions which are usual on such occasions Bp Hall — in the land of Benjamin &c I for these divisions of the kingdom of Judah, see chap xvii 20, and the note there

Chap XXXIII This chapter contains a prophecy, which, though applicable in some parts to the restoration of the Jews from Babylon, cannot however be so understood upon the whole

God reveals His gracious purpose of healing the wounds of Jerusalem, restoring the captivity of Judah forgiving their sins, and distinguishing them with such blessings, as to strike the astonished nations with fear and trembling ver 1—9 He foretells that the land, whose desolation they deplored, should again flourish with multitudes, both of men and cattle, ver 10—14 He confirms His former promise of establishing a kingdom of righteousness in a branch of the house of David, and rendering it perpetual, together with the priesthood of the sons of Levi, ver 11—18 He declares His covenant in this respect with David and the Levites to be as sure as the covenant of day and night, ver 19—22 And, to remove the reproach of having cast off those families, whom He had once distinguished by His choice He renews His protestations of infallibly restoring the seed of Jacob and of appointing the seed of David to rule over them for ever, ver 23 to the end Dr Blayney

Ver 2 — the maker thereof, Rather, "the doer of it, that is, of the word, or of the thing which God says Dr Blayney

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y. or
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3 Call unto me, and I will answer thee, and how thee great and mighty things, which thou knowest not

1 For thus saith the Lord, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword,

5 They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city

6 Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth

7 And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first

8 And I will cleanse them from all their iniquity, whereby they have sinned against me, and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me

9 ¶ And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it

10 Thus saith the Lord, Again there shall be heard in this place, which ye say shall be desolate without man and without

— *which thou knowest not*] Whether this mean the return of the Jews from the Babylonish captivity, or the time of the Messiah both had been already foretold by Jeremiah as plainly as they are expressed here. Perhaps therefore God speaks not to the Prophet but to the people who were backward to know what they might have known, and some presumed on false predictions in their favour so some despised of the true chap xxxi 6. *Abp Secker*. Or probably it means things which thou neither didst nor couldst know but by revelation. *Dr Bpme*.

— *by the mounts, and by the sword*] By the bitter enemies placed upon the mounts: see note on chap xxxii 21, and by the violence of war. *W Louth*

11 *I will cleanse them from all their iniquity*] I will not impute their sins any longer to them, but remit the punishments thereof inflicted upon them for their iniquities. The whole verse implies a general promise of pardon of sins, which is elsewhere spoken of as the peculiar blessing of the Gospel compare chap xxxi 1. *Izai xxxi 3*. *W Louth*

12 *It shall be to me a name of joy &c*] God's special providence over the Jew in restoring their city and temple, will be a confirmation of his love to the heathen world and make them give glory to that God whom they worship. see *Izai 2 vi 12*. To the same end God would make Jerusalem a praise in the earth. *Izai lxx 7* that is the object of men's praise and admiration the glory of which redound to God who is her Protector. This promise is more fully fulfilled in the Christian Church, which

beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,

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11 The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts: for the Lord is good, for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord

Chap
1 x1

12 Thus saith the Lord of hosts, Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down

13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the Lord

14 Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah

15 ¶ In those days, and at that time, will I cause the Branch of righteousness to grow up unto David: and he shall execute judgment and righteousness in the land

16 In those days shall Judah be saved,

the heathens resorted to as the seat and temple of truth. see *Izai 2*. *Zech viii 21 2*. *W Louth*

11 — *the voice of them that shall say Praise the Lord &c*] We read that those who returned from captivity used the very hymn *Izai lxx 11*. *W Louth*

— *the sacrifice of praise*] Such as was offered upon any great deliverance. See *Levit vii 12*. *Psalm cxxxv 17*. The word here used signifies praise and thanksgiving in general and is used for those choros or companies who make a solemn thanksgiving procession upon the dedication of the new wall of Jerusalem, *Nehem xiii 31 38 40*. This is called by St Paul the sacrifice of praise that is the fruit of our lips. *Hebr xiii 15* to distinguish it from the oblations commanded by the law which consisted of the fruits of the grounds, or of the flock and herd. *W Louth*

12 — *under the hands of him that telleth them*] That is of their shepherds who number their cattle by styling with their rod every one as it comes out of the fold. See *Psalm cxxxv 2*. *W Louth*

14 — *I will perform that good thing which I have promised*] The coming of the Messiah was that good thing which God had promised which is therefore called in a peculiar manner

The promise made unto the fathers. *Acts xiii 22*, as being the greatest of all the promises and that in which all the rest were comprehended. *Abp Beveridge*

15 *In those days — will I cause the Branch of righteousness &c*] See the notes on chap xxxi 6

^{Before} ^{CHAP XXXIII} ^{about 510} and Jerusalem shall dwell safely and this ^{is the name} wherewith she shall be called, ^{† The Lord our righteousness}

^{† The Lord} ¹⁷ ¶ For thus saith the LORD, ^{† David} shall never want a man to sit upon the throne of the house of Israel,

^{† The Lord} ¹⁸ Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually

^{† The Lord} ¹⁹ ¶ And the word of the LORD came unto Jeremiah, saying,

^{CHAP XXXIV} ²⁰ Thus saith the LORD, ^{† If ye can} break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season,

²¹ Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne, and with the Levites the priests, my ministers

²² As ^{the host of heaven cannot be} numbered, neither the sand of the sea measured so will I multiply the seed of David my servant, and the Levites that minister unto me

²³ Moreover the word of the LORD came to Jeremiah, saying,

²⁴ Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even

^{cast them off?} thus they have despised my people, that they should be no more a nation before them

²⁵ Thus saith the LORD, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth,

²⁶ Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob for I will raise their captivity to return, and have mercy on them

CHAP XXXIV

¹ Jeremiah prophesied the captivity of Zedekiah and the city ⁸ The princes and the people having discussed their bondservants contrary to the covenant of God reassume them ¹² Jeremiah for their disobedience saith them and Zedekiah into the hands of the enemy

THE word which came unto Jeremiah from the LORD, ^{when} Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth ^{† of his dominion}, and all the people, fought against Jerusalem, and against all the cities thereof, saying,

² Thus saith the LORD, the God of Israel, Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD, Behold, I will give this city into the hand

above mentioned of the day and of the night (ver 20) which continually succeed each other without interruption the ordinances of heaven and earth are the stated order of things in both such is the system of numberless stars in the heavens and the immeasurable sand of the sea, (ver 22,) all which God claims to be of His ordering and appointment *In Blayney*

Chap XXXIV This chapter contains two distinct prophecies The first of which is dated at the time when Nebuchadnezzar was laying on the siege of Jerusalem and of the cities of Judah and Azekah, most probably towards the latter end of the ninth year of Zedekiah, the siege having been begun in the tenth month of that year The second prophecy was delivered some time afterwards when the Chaldeans had broken up the siege and were marched off to meet the Egyptian army, which made a show of coming to the relief of Jerusalem *In Blayney*

Ver 1 — *all the cities thereof* See ver 7 he he cities of Judah which were subject to Jerusalem, is their metropolis called elsewhere the daughters of Judah by way of distinction from the mother city Compare chap xlix 2 h 13 *W Tenth*

² — *Thus saith the Lord Behold I will give this city &c* This prophecy was fulfilled in all its parts I will give the city into the hand of the king of Babylon and he will burn it with fire so says the Prophet the history relates They that is the force of the king of Babylon burnt the house of God and brake down the wall of Jerusalem and burnt all the palaces thereof with fire 2 Chron xxxvi 19 Thou shalt not escape out of his hand but shalt surely be taken, and delivered into his hand so says the Prophet, the history relates The men of war fled by night and the king went the way toward the plain and the army of the Chaldeans pursued after the king and overtook him in the plains of Jericho, and all his army were scattered from him so they took the king and brought him up to the king,

16 — *and this is the name wherewith she shall be called &c* The simplest interpretation of the original words is 'He that shall call her, that is to be His peculiar people,' is the Lord our righteousness *bp Pearson*

17 — *David shall never want a man &c* So long as Israel remained a kingdom those of the line of David ruled over it when that failed Christ came in the flesh who ruleth, and shall rule, over the Israel of God for ever *Proke* In a spiritual sense the kingdom of Christ, the Son of David has been for some time established over those whom the Apostle calls 'the Israel of God,' Gal vi 16 and the children of Abraham Gal iii 7 summing thereby all true believers whether of the Jews or of the Gentiles And in the Church of Christ there hath been a constant and uninterrupted succession of persons appointed to perform the public offices of religion in the room of, although not taken out of the family of the priest the Levites And the perpetuity of this kingdom and this priesthood is, in the opinion of many learned expositors looked upon as a full and authentic completion of the intention of the prophecy *In Blayney* These promises can only respect the eternal priesthood of Jesus, exercised by Himself and His ministers in the Christian Church *Calmet*

18 — *to offer burnt offerings &c* It is not necessary to suppose that the same sacrifices shall continue to be offered in the Christian Church, which are prescribed by the Mosaic law, but, as that law is abrogated, we may fairly understand those sacrifices figuratively to denote the offices of a more spiritual worship substituted in their stead *In Blayney* See the notes on Isa xix 10, 11

24 — *The two families which the Lord hath chosen* Some suppose the two kingdoms of Israel and Judah to be intended others the royal and sacerdotal families of David and Levi *In Blayney*

— *my covenant — the ordinances* The 'covenant' is that

^{Before CHRIST about 591} of the king of Babylon, and he shall burn it with fire

^{1 Chap 4} 3 And thou shalt not escape out of his hand, but shalt surely be ^{taken}, and delivered into his hand, and thine eyes shall behold the eyes of the king of Babylon, and ^{he} shall speak with thee mouth to mouth, and thou shalt go to Babylon

^{† Heb}
^{Is in all}
^{shall feel}
^{thy}
^{is u}

4 Yet hear the word of the LORD, O Zedekiah king of Judah, Thus saith the LORD of thee, Thou shalt not die by the sword

5 But thou shalt die in peace and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odours for thee, and they will lament thee, saying, Ah lord! for I have pronounced the word, saith the LORD

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah for these defended cities remained of the cities of Judah

^{about 591}

8 ¶ *This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all*

the people which were at Jerusalem, to proclaim liberty unto them,

^{Before CHRIST about 591}
^{1 xod 2}

9 That every man should let his manservant, and every man his maid-servant, being an Hebrew or an Hebrewess, go free, that none should serve himself of them, to wit, of a Jew his brother

10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maid-servant, go free, that none should serve themselves of them any more, then they obeyed, and let them go

11 But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids

^{about 90}

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

^{1 xod 1}

14 At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee, and when he hath served thee six years, thou shalt let him go

^{Dent 1}
^{Or}
^{hath sold him 17}

of Babylon to Babel, 2 Kings xxv 1-6 The Prophet goes on 'Thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth. No pleasant circumstance this to Zedekiah, who had provoked the king of Babylon by revolting from him. The history says The king of Babylon gave judgment upon Zedekiah, or as it is more literally rendered from the Hebrew, "spoke judgment with him at Babel." The Prophet concludes this part with, and thou shalt go to Babylon. The history says 'The king of Babylon bound him in chains and carried him to Babylon, and put him in prison till the day of his death Jer li 11 "Thou shalt not die by the sword." He did not die by the sword, he did not fall in battle. "But thou shalt die in peace." He did die in peace he expired neither on the rack nor on the scaffold, was neither strangled, nor poisoned, no unusual fate of captive kings! he died peacefully in his bed, though that bed was in a prison. "And with the burnings of thy fathers shall they burn odours for thee." It cannot be proved from history, that this part of the prophecy was accomplished though the probability is, that it was so, the probability is grounded on the two reasons Daniel, Shadrach, Meshach, and Abednego to say nothing of other Jews, were men of great authority in the court of the king of Babylon before and after the commencement of the imprisonment of Zedekiah and Daniel continued in power till the subversion of the kingdom of Babylon by Cyrus. Now it seems very probable, that Daniel and the other Jews would have both inclination to request, and influence enough with the king of Babylon to obtain, permission to bury their deceased prince Zedekiah after the manner of his fathers. But if there had been no Jews at Babylon of consequence enough to make such a request still it is probable that the king of Babylon would have ordered the Jews to bury and lament their departed prince after the manner of their country. Monarchs like other men are conscious of the instability of human condition and when the pomp of war has ceased when the insolence of con-

quest is abated, and the fury of resentment is subsided they seldom fail to reverence royalty even in its ruins, and grant without reluctance proper obsequies to the remains of captive king. *Wm Watson*

5 — so shall they burn odours for thee.] It was a custom among the Jews, at the funeral of their kings to prepare a bed of spices. 2 Chron xvi 14 of which they made a perfume by burning them, and therein to deposit the body of the deceased prince. Compare 2 Chron xxi 19 *W Lowth*

8 — to proclaim liberty unto them,] By the law of Moses (1 xod xxi 2, Dent xv 12) the Israelites were not allowed to detain their brethren of the Hebrew race in perpetual bondage but were required to let them go free after having served six years. This law had, it seems fallen into disuse but king Zedekiah, upon the approach of the Chaldean army, whether from religious motives, or a political view to employ the men, who were set free in the service of the war engaged the people to act conformably to the law and they released their brethren accordingly. But no sooner were their fears abated by the retreat of the Chaldeans, than in defiance of every principle of religion, honour, and humanity they imposed the yoke of servitude anew upon those unhappy persons ver 11 *Dr Blayney*

14 At the end of seven years.] The seventh year was the year of release Dent xv 9, consequently servants were to continue in service but six years, and at the beginning of the seventh were to be let go free, see ver 12. For this reason some critics render the phrase here, "within the term of seven years." And the words mean no more, as appears by a like form of speech, Dent xiv 28, where it is said "At the end of three years thou shalt bring forth all the tithe of thine increase the same year" which is to be explained by what is said chap xxvi 12, where every third year is called "the year of tithing." So Christ is said to rise again after three days, Mark viii 31 which is elsewhere explained by his rising the "third day" *W Lowth*

^{More}
^{IRIST}
^{about 590} him go free from thee but your fathers hearkened not unto me, neither inclined their ear

^{Heb}
¹¹⁷ 15 And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour, and ye had made a covenant before me in the house which is called by my name

^{Heb}
¹¹⁸ 16 But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids

17 Therefore thus saith the LORD, Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine, and I will make you to be removed into all the kingdoms of the earth

^{Heb}
¹¹⁹ 18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof,

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf,

^{Before}
^{CHRIST}
^{about 590} 20 I will even give them into the hand of their enemies, and into the hand of them that seek their life and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth

21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you

22 Behold, I will command, saith the LORD, and cause them to return to this city, and they shall fight against it, and take it, and burn it with fire and I will make the cities of Judah a desolation without an inhabitant

CHAP XXXV

1 By the obedience of the Rechabites, 12 Jeremiah con-
demneth the disobedience of the Jews 18 God blesseth
the Rechabites for their obedience

^{about 600} THE word which came unto Jeremiah from the LORD in the days of Jehorakim the son of Josiah king of Judah, saying,

2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink

3 Then I took Jazani the son of Jeremiah, the son of Habaziah, and his brethren, and all his sons, and the whole house of the Rechabites,

fidelity and firm adherence to the injunction of their ancestor might be rendered more conspicuous, and might excite the Jews to emulate their virtue. God tempts us in His justice in order to prove the sincerity of our obedience, and in His goodness in order to promote our own profit and the benefit of others

^{Wogan}
— the house of the Rechabites] The Rechabites as may be collected from ver 7, were not of the children of Israel but strangers of another race, who dwelt amongst them. From 1 Chron ii 55, they appear to have been Kenites, a people originally settled in that part of Arabia Petraea which was called the land of Midian and most probably the descendants of Jethro, who is called a Kenite and said to have severed himself from the rest of his countrymen and to have dwelt amongst the people of Israel. Compare Numb x 29—32, with Judg i 16, iv 11. At what time Rechab lived who gave his name to the family, is not certain nor whether he was the immediate father, or more remote ancestor, of Jonadab, for the word son often denotes nothing more than a lineal descendant. But it is most likely, that the Jonadab here spoken of was the same person of whom mention is made 2 Kings x 15 (see the note there). The institutions he left with his posterity bespeak a principal concern for the purity of their morals, which he might rightly suppose would be less liable to be corrupted, whilst they adhered to the simplicity of their ancient usages, than if they adopted the refinements of modern luxury. He therefore enjoined them, not only to abstain from the use of wine but to live as the patriarchs did of old, and as many of their countrymen, the Scenite, Arabs, continue to do at this day, without any fixed habitations or possessions far from the society of cities, in the open country, feeding their flocks, and maintaining themselves by the product of them

Dr Blayney

— I proclaim a liberty for you — to the sword, &c] I give full liberty to the sword, and to the pestilence, and to the famine, to seize upon you. ^{Dr Hull}

15 — when they cut the calf in twain,] See the note on Gen xi 10

As Zedekiah and the inhabitants of Jerusalem, on finding themselves besieged, set at liberty their Hebrew servants and pretended they would observe the law of God, but afterwards imagining they had nothing to fear, changed their minds and made slaves again of their brethren thus sinners pretend to humble themselves and seem disposed to repentance while they are threatened and the danger is near but as soon as their fears are over they break their promises, and return to their sins. Jeremiah's reproaches and threatenings of the Jews for their impious and unjust proceeding shew, that a repentance and a reformation, which is but of short duration instead of pacifying God only provokes Him the more and that those, who violate His covenant and their own promises, shall not escape the punishments which their hypocrisy and infidelity deserve. ^{Ostervald}

Chap XXXV All the intermediate prophecies from chap xxi, belong clearly to the reign of Zedekiah, and consequently are posterior to this chapter and the next, which are dated in the reign of Jehoiakim, together with chap xlv, which is closely connected with the latter of these two chapters. The Rechabites appear to have retired within the walls of Jerusalem, upon the hostile approach of Nebuchadnezzar and his army, in the fourth year of Jehoiakim. ^{Dr Blayney}

Ver 2 Go unto the house of the Rechabites, — and give them wine to drink] Here God trieth the Rechabites, as He also trieth Abraham Gen xxi 1. There appear to be two reasons why He made this trial of their obedience the one was, for their own greater advantage and improvement, the other was, that their

Before
CHRIST
about 607

4 And I brought them into the house of the LORD, into the chamber of the sons of Hinn, the son of Igdaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door.

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever.

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any, but all your days ye shall dwell in tents, that ye may live many days in the land where ye be strangers.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters.

9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed.

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

12 ¶ Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel, Go and tell the men of Ju-

dah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed, for unto this day they drink none, but obey their father's commandment notwithstanding I have spoken unto you, rising early and speaking, but ye hearkened not unto me.

15 I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them, but this people hath not hearkened unto me.

17 Therefore thus saith the LORD God of hosts, the God of Israel, Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard, and I have called unto them, but they have not answered.

18 ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you.

19 Therefore thus saith the LORD of

* 4 — into the house of the Lord into the chamber of — Hanan,] There were several chambers adjoining to the temple for the use of the priests and Levites during the time of their ministrations, and as repositories for laying up the holy vestments and vessels, and whatever tones were necessary for the daily sacrifices, and other parts of the temple service. Compare chap. xxxvi. 10, 1 King. vi. 1 Chron. ix. 27.—H. Lortch

— a man of God.] This name appears to be always used to denote a Prophet, one who had been employed on a Divine commission. — Dr. Blaquiere

— which was by the chamber of the princes,] Where the Sanhedrim or great council used to assemble. — see chap. xxxvi. 10. The Sanhedrim always sat in some great room adjoining the temple. — Dr. Lortch

11 — and dwell at Jerusalem.] Upon the Chaldean invasion we retired to Jerusalem, where, during the siege of the place, we were forced to continue. In such a case they did not think themselves obliged to a strict observance of the injunctions of Jonadab, because all human law admits of an equitable construction, and may be superseded in cases of necessity, or when the observance of them is attended with such great inconveniences, as the law

gives himself if he could have foreseen, would probably have made ground of exception. — H. Lortch

15 I have sent also unto you all my servants the prophets &c.] God here explains why he had commissioned the Prophet to bring the Rechabites to the temple, and commanded him to set wine before them, and invite them to drink it: namely, that by their refusing to comply with the invitation, in obedience to their father Jonadab, He might convince the Jews of their disobedience to His commands, though those commands were more obligatory than the commands of Jonadab. For, 1st, Jonadab was but a earthly parent, and so had no absolute universal sovereignty over his children: but God was the Lord of hosts, the God of Israel. 2dly, Jonadab's commands were not for the performance of any moral duty, but the doing of a thing which they might do or leave undone; God required of them what was but their moral duty, and for which there was the highest reason. 3dly, Jonadab's commands had no promise annexed. God's precept had a promise annexed, yet they had not yielded Him that obedience which the sons of Jonadab had yielded him. He was the Father, but where was His honour? — Poole

before
CHRIST
about 607

Heb
The hall
in the
temple
of the
king
of
Judah

hosts, the God of Israel, † Jonadab the son of Rechab shall not want a man to stand before me for ever

CHAP XXXVI

1 *Jeremiah causeth Baruch to write his prophecy, & and publicly to read it* 11 *The princes having intelligence thereof by Michajah send Ichudi to fetch the roll and read it* 19 *They will Baruch to hide himself and Jeremiah* 20 *The king Schanukim being certified thereof, heareth part of it and burneth the roll* 21 *Jeremiah denounceth his judgment* 32 *Baruch writeth a new copy*

about 607

AN^d it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying,

2 Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day

Chap 1

3 It may be that the house of Judah will hearken all the evil which I purpose to do unto them, that they may return every man from his evil way, that I may forgive their iniquity and their sin

4 Then Jeremiah called Baruch the son of Neriah and Baruch wrote from the mouth of Jeremiah all the words of the

19 — *Jonadab the son of Rechab shall not want a man to stand before me for ever*] When the main body of the Jewish nation are dispersed in their several captivities, some of the family of the Rechabites shall remain to attend upon My service and enjoy the privileges of worshipping in My temple at Jerusalem for to stand in the presence of a prince implies an attendance in some degree upon his person and service, 1 Kings x 8 and therefore to stand before God must denote at least the privilege of attending His courts and worshipping Him among the train of His chosen servants and followers Some branches of this family returned from the captivity as appears from 1 Chron ii 55

The expression for ever is not always to be taken in a strict sense but often means only a long continuance, and is used comparatively with respect to a shorter duration See the notes on chap xxv 9 xxxv 10 *W Lenth*

Of so great price in the sight of God is the virtue of filial duty and obedience, that it seldom fails of its reward even in this world The law which enjoined it had a promise of long life annexed thereto Exod xx 12 and it is distinguished by the Apostle as the first commandment with promise Eph vi 2 And by this history of the Rechabites we may learn that the surest way to entail a blessing on our children and to perpetuate our names and families in a numerous and virtuous issue, is to reverence and obey our own parents *Hogan*

Chap XXXVI ver 2 — *a roll of a book*] Compare Is viii 1 Zech ii 9 Zech vi 1 The ancient manner of writing was upon long scrolls of parchment which were afterwards rolled upon sticks *W Lenth*

— *against Israel and against Judah*] Jeremiah prophesied against Israel as well as against Judah see chap ii 1 in 12 14 &c ix 26 xxiii 13 xxxii 10, 2 The kingdom of Israel indeed had been destroyed by Shalmaneser before the time of Jeremiah but yet the Prophet was ordered to reprove their sins both to manifest the justice of God in punishing them so severely,

Lord, which he had spoken unto him, upon a roll of a book

Before
CHRIST
about 607

5 And Jeremiah commanded Baruch, saying, I am shut up, I cannot go into the house of the Lord

6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon the fasting day and also thou shalt read them in the ears of all Judah that come out of their cities

7 It may be that they will present their supplication before the LORD, and will return every one from his evil way for great is the anger and the fury that the LORD hath pronounced against this people

8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house

9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem

10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of

and withal to warn the rest of the Jews by their example Besides there were some remnants of the ten tribes, who joined themselves to the tribe of Judah *W Lenth*

It may be that the house of Judah will hear &c] See the like expression ver 7 chap xxvi 3, 1 Zech xii 8 Amos v 1 Zeph ii 3 In which places God is represented as speaking after the manner of men and using such methods as in human probability may be most likely to prevail compare chap viii 6 These and such like expressions do likewise import that God's foreknowledge of future events doth not put any force upon men's will nor take away the liberty of human actions 1 Origin hath acutely observed *W Lenth*

5 — *I am shut up I cannot go into the house of the Lord*] I must keep close upon the command of the Lord and not stir forth See chap xxxvii 1 *By Hall* It is not said, that he was shut up in prison but barely that he was shut up, or confined or taken in connexion with the following context, under some such confinement or restraint, as precluded him from going to the house of the Lord This might have been in a variety of ways without being shut up in prison a species of persecution which does not appear to have befallen him about this time *Dr Blayney*

6 — *in the ears of the people*] The Prophets usually published their declarations in the hearing of the people see chap vii 2, vi 6, xvii 20 and they were afterwards delivered in writing for common use *W Lenth*

— *upon the fasting day*] Rather, upon a fast day (see ver 9) a day which had been appointed to be observed as such by all the people, on account, it is supposed of the city having been taken by Nebuchadnezzar the same day in the preceding year *Dr Blayney*

10 — *in the chamber &c*] Most probably from the window or balcony of it, that looked into the higher court where the people were gathered together in crowds below *Dr Blayney*

Before
CHRIST
about 606

Or
Chap 10

Shaphan the scribe, in the higher court, at the entry of the new gate of the Lord's house, in the ears of all the people.

11 ¶ When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the Lord,

12 Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of Sheemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears.

16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his

— in the higher court,] That part of the court of the people which was in front of the inner court, was most probably that which is here called "the higher court." Dr. Blayney.

12 — all the princes sat there,] The chief officers of state, who were probably members also of the great Sanhedrim. See chap. xxi. 10. xxxviii. 1. W. Lowth.

19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah.] They thought it their duty to acquaint the king with the matter: ver. 16, yet were unwilling that Jeremiah and Baruch should feel the effects of his displeasure. W. Lowth.

20 And they went in to the king into the court.] They were before in the king's house: ver. 12, that is, in the exterior precincts of the palace, where were apartments and offices fitted up for the principal officers of state, and for the attendants of the court. But from what is here said it appears, that there was an interior range of buildings for the king's personal residence, disposed as is the fashion of the great houses of the East at this day, round an open court or quadrangle, and containing apartments appropriated for summer and winter use. Dr. Blayney.

— in the winterhouse.] There is a distinction made in the Prophets between winter and summer houses, *harem*, and in Amos iii. 15. Probably this may be illustrated by the accounts given by Dr. Shaw of the country seats and gardens about Algiers, whither the inhabitants of better fashion retire during the heat of the summer. *Harmer*. Or what the Prophets here say may be understood of the different apartments in the same house. Dr. Russell. See the preceding note.

— in the ninth month.] Answering to the end of November,

mouth, and I wrote them with ink in the book.

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19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah, and let no man know where ye be.

20 ¶ And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the winterhouse in the ninth month: and there was a fire on the hearth burning before him.

23 And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.

24 Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.

25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.

26 But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the Lord hid them.

and the beginning of December. See the notes on I. xii. 2. xii. 4.

— there was a fire on the hearth burning before him.] In many parts of the East it is usual to have great brasiers of lighted coals for fires: the manner in which persons sit not allowing them to be near a chimney. This was probably the sort of fire burning before Jehoiakim. Accordingly, in the Latin Vulgate the word which we render "hearth," is translated by one signifying a little altar. Sir J. Chardin, Dr. Blayney.

23 — three or four leaves,] Their books were made in form of a roll, see ver. 2. and were not divided into leaves or pages as ours are. By "leaves" we are probably to understand the columns, or several partitions, into which the breadth of the parchment was divided. W. Lowth. Or, the different sections of those prophecies which being delivered at different times, and having a relation to different subjects, have each a proper beginning and ending of its own. Dr. Blayney.

— the penknife.] The implements for writing were probably lying on the table before the king, ready for the scribe's or secretary's use, in case of their being occasion for writing orders or dispatches. Dr. Blayney.

26 — the son of Hammelech,] Or, "of the king," as in the margin: it is the same expression as in I. Kings xxii. 26. Perhaps he was not son of the reigning king, but one of the blood royal. Dr. Blayney.

— but the Lord hid them.] By the direction of Providence they were concealed in such a place where they were not discovered. W. Lowth.

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27 ¶ Then the word of the Lord came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord, Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the Lord of Jehoiakim king of Judah, He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost

31 And I will punish him and his seed and his servants for their iniquity, and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them, but they hearkened not

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire and there were added besides unto them many like words

CHAP XXXVII

1 The Egyptians having raised the siege of the Chaldeans, king Zedekiah sendeth to Jeremiah to pray for the people 6 Jeremiah prophaneeth the Chaldeans' certain return and victory 11 He is taken for a fugitive, beaten, and put in prison 16 He assureth Zedekiah of the captivity 18 Intreating for his liberty, he obtaineth some favours

AND king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

about 599
'Chap 2'
1
2 Kings 24
17
- Chron
30 10

30 — in the day to the heat, and in the night to the frost] In Syria, and in other parts of the East, it appears from the accounts of various authors, that the nights are as cold and frosty as the days are sultry. Harmer See the note on Gen xxxi 40

32 — and there were added besides unto them many like words] And this was all that Jehoiakim got by burning the prophecy of Jeremiah. When Jeremiah and Baruch wrote the second roll, they were directed by God to add to it several things, which were not in the former, aggravations, no doubt, of Jehoiakim's punishment for his impious burning of the first roll. And very just it was that his doom should be aggravated. For, if every abuse of temporal blessings shall be imputed, as certainly it shall, to wicked men, to augment their reckoning at the last day, much less shall spiritual wantonness and intemperance be overlooked and escape such imputation. Reading

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2 But neither he, nor his servants, nor the people of the land, did hearken unto the words of the Lord, which he spake by the prophet Jeremiah

3 And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the Lord our God for us

4 Now Jeremiah came in and went out among the people for they had not put him into prison

5 Then Pharaoh's army was come forth out of Egypt and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem

6 ¶ Then came the word of the Lord unto the prophet Jeremiah, saying,

7 Thus saith the Lord, the God of Israel, Thus shall ye say to the king of Judah, that sent you unto me to enquire of me, Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land

8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire

9 Thus saith the Lord, Deceive not yourselves, saying, The Chaldeans shall surely depart from us for they shall not depart

10 For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire

11 ¶ And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army,

12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people

13 And when he was in the gate of Ben-

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1 Heb
by the hand
of the prophet

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1 Heb
s ult

1 Heb
thrust
through

1 Heb
made to ascend

1 Or,
to slip away
from them
in the midst
of the people

Chap XXXVII ver 1 — Zedekiah — whom Nebuchadrezzar made king] He made him a tributary king, by imposing on him an oath of homage to the king of Babylon. See 2 Chron xxxvi 13, Ezek xvi 13. W Lowth

3. — Jehucal the son of Shelemiah] This man came in the place of Pashur, who together with Zephaniah, brought the former message from Zedekiah. See the introductory note to chap xxi. Dr Blayney

12 — to separate himself thence in the midst of the people] He went forth from Jerusalem with the rest of his countrymen, to go into his native place, in the tribe of Benjamin, to live there apart for a time. Bp. Hall

13 — in the gate of Benjamin,] The gate leading out of Jerusalem towards the country of Benjamin. W Lowth.

CHAP XXXVII **590** **Jeremiah**, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah, and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

14 Then said Jeremiah, *It is false*, I will not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe for they had made that the prison.

16 ¶ When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days,

17 Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there any word from the Lord? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

18 Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee, that

thou cause me not to return to the house of Jonathan the scribe, lest I die there. Before CHRIST 589

21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

CHAP XXXVIII

1 Jeremiah, by a false suggestion, is put into the dungeon of Malchiah. 7 Ebed-melech, by suit getteth him some enlargement. 18 Upon secret conference he inselleth the king by yielding to save his life. 24 By the king's instructions he concealeth the conference from the princes.

THEN Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,

2 Thus saith the Lord, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live, for he shall have his life for a prey, and shall live.

3 Thus saith the Lord, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands

— *Hananiah*] Probably that Hananiah, whose death Jeremiah foretold, chap. xxviii. 17. If so this descendant of his thought to revenge his grandfather's quarrel. *W. Lenth*

15 — *for they had made that the prison*] There is nothing extraordinary in making the dwellinghouse of a great man a prison according to either the ancient or modern manners of the East. See Gen. xxxix. 20. Even in the royal palace itself we find there was a prison, chap. xxxii. 2. Sir John Chardin says, 'The Eastern prisons are not public buildings erected for that purpose, but a part of the house in which their criminal judges dwell. As the governor and provost of a town, or the captain of the watch, imprison such as are accused in their own houses they set apart a canton of it for that purpose, when they are put into these offices, and choose for the jailor the most proper person they can find of their domesticks.' Jonathan's house probably became a prison in consequence of his being made a royal scribe, or, as we would term him, secretary of state. *Dr Blayney Harmer*

16 — *into the dungeon, and into the cabins*] Or 'cells,' as in the margin. The dungeon appears to have been an underground prison with separate cells or apartments for the prisoners. *Calm*

19 — *thou shalt be delivered into the hand of the king of Babylon*] It is a proof of the firmness and integrity of the Prophet, that he should thus predict the captivity and afflictions of his sovereign especially at a moment when he had incurred the perilous suspicion of favouring the cause of the enemy. *Richards*

20 — *lest I die there*] A discretionary power is given to the keeper to treat his prisoners just as he pleases. If he receives him he will treat the accused well: but if he has a greater

regard for those who have imprisoned a man, he will treat the prisoner with the greatest humanity. This account of Eastern imprisonment gives great force to the supplication of Jeremiah that he might not be removed to the house of Jonathan the scribe, lest he should die there. *Sir J Chardin, Harmer*

21 — *into the court of the prison*] Not belonging to the house of Jonathan the scribe, where the dungeon was, but the court of the prison in the king's house, mentioned chap. xxxii. 2. *Dr Blayney*

21 — *the bakers' street*] In ancient times an oven in the East was designed to serve only a single family. 'The bakers' street' was perhaps a temporary regulation to supply the wants of the soldiers assembled for the defence of Jerusalem, as at Algiers, according to Dr Shaw, besides money, the soldiers received a number of loaves every day. If so, it was natural for the king to order Jeremiah a piece or cake of bread from thence every day after the same manner. *Harmer*

It is here to be noticed, that God protected Jeremiah and softened the heart of Zedekiah towards him, so that he not only saved him from the dungeon, but fed him likewise, while the siege lasted and the famine prevailed in Jerusalem. Thus Providence sets bounds to the malice of the wicked, delivers the righteous and causes good men to meet with comfort and assistance in the worst of times. *Ostervald*

Chap XXXVIII. This chapter, with which the four last verses of chap. xxxix. are obviously connected, contains the last transaction, in which Jeremiah was prophetically concerned before the taking of Jerusalem. *Dr Blayney*

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of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the [†] welfare of this people, but the hurt

† Heb
purer

5 Then Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do any thing against you

† Or
the

6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire

7 ¶ Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon, the king then sitting in the gate of Benjamin,

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

† Heb
with it

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon, and [†] he is like to die for hunger in the place where he is: for there is no more bread in the city

† Heb
this
hand

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men [†] with thee, and take up Jeremiah the prophet out of the dungeon, before he die

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast

clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. Before
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12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the [†] third entry that is in the house of the Lord: and the king said unto Jeremiah, I will ask thee a thing, hide nothing from me. † Or
prince

15 Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

16 So Zedekiah the king swore secretly unto Jeremiah, saying, As the Lord liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life

17 Then said Jeremiah unto Zedekiah, Thus saith the Lord, the God of hosts, the God of Israel, If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire, and thou shalt live, and thine house

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chal-

Ver 5 — for the king is not he that can do any thing against you] The king evidently speaks thus in disgust with the princes for endeavouring to frustrate his clemency. He had once rescued Jeremiah out of their hands, and taken him under his royal protection. But his prerogative, he tells them, was likely to avail but little when opposed by their obstinate and repeated importunities. The power was in reality theirs, and not his. Dr Blayney

— Ebed-melech the Ethiopian.] Josephus mentions, that Solomon amongst other merchandise, brought slaves from Ethiopia, which was afterwards the practice of the Greeks and Romans. Such a slave probably Ebed-melech was, called here an eunuch, an officer of the king's house. Compare Chap xxxix 2, xxxiv 19. In the Hebrew he is called the Cushite. W Lowth. See the note on Numb xii 1.

It is particularly noted that he was an Ethiopian or Cushite, to let us know that this Prophet of the Lord found more kindness from a stranger who was a native heathen, than from his own countrymen. Poole

— the king then sitting in the gate of Benjamin.] That is, in the publick place of judicature. Bp Hall. See the notes on Gen xxiii 10, Job v 4

9 — these men have done evil in all that they have done to Jeremiah.] An honourable testimony to the probity of the Prophet's character. Bp Watson

— for there is no more bread in the city.] The stores are almost all spent. Poole.

14 — into the third entry.] Most probably the furthest part of the passage, leading from the king's house to the altar in the temple, and terminating with the "brass scaffold," mentioned 2 Chron vi 13. To this, as the most retired place, king Zedekiah may have brought the Prophet, to confer with him with the greatest privacy. Dr Blayney

15 — If I declare it unto thee, wilt thou not surely put me to death?] The Prophet had so much experience of the unsteadiness of the king's temper, of his backwardness in following good counsel, and want of courage to stand by those that durst advise him well, that he might with good reason resolve not to venture his life to serve a man, that was in a manner incapable of being directed. And although God had shewed him what would be the effect of his advice, if it were followed, (ver 17,) yet it doth not appear that He had commanded him to make this known to Zedekiah. W Lowth

— wilt thou not hearken unto me?] Rather, 'thou wilt not hearken to me.' The Prophet might well conclude so from his former behaviour, chap xxxvii 2. W Lowth, Dr Blayney

17 — then thy soul shall live, &c.] See the notes on chap iv 28, xvi 25

The advice of Jeremiah clearly proves, that the destruction of Zedekiah was not so determined, but that he might have prevented it. The Divine threatenings and predictions, and God's knowledge of futurity, do not deprive men of their liberty since the evils, with which they are threatened, are brought on them by their own fault. Oastervald

^{Before}
^{CHRIST}
⁵⁸⁹ deans, and they shall burn it with fire, and thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.

20 But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

21 But if thou refuse to go forth, this is the word that the LORD hath shewed me.

22 And, behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes, and those women shall say, ^{† Heb Men & thy} Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back.

23 So they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and ^{† Heb thou shalt} thou shalt cause this city to be burned with fire.

24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death, also what the king said unto thee.

26 Then thou shalt say unto them, I presented my supplication before the king, that

he would not cause me to return to Jonathan's house, to die there.

27 Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So ^{† Heb they} they left off speaking with him, for the matter was not perceived.

28 So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was there when Jerusalem was taken.

CHAP XXXIX.

1 Jerusalem is taken. 4 Zedekiah is made blind, and sent to Babylon. 8 The city ruined. 9 The people captivated. 11 Nebuchadrezzar's charge for the good usage of Jeremiah. 15 God's promise to Ebed-melech.

IN the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up.

3 And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 ¶ And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

22 And behold all the women &c.] Thou, that art afraid of the insultings of men that are thy subjects, shalt fall under the insultings and taunts of the women. Pool.

28 — until the day that Jerusalem was taken.] The behaviour of Zedekiah in this transaction is memorable. That prince had a regard for Jeremiah, and even wished to follow his advice: he was moved with what the Prophet had told him, and almost determined to do as he advised: but his fear of the rulers of the people prevented him. Thus do sinners act. When God speaks to them, they are sometimes affected, there are still some remains of good in them, which press them to their duty, but they are hindered from following the dictates of their conscience by a false shame, by the fear of men, and by other the like motives, so that they let slip the favourable opportunity, and, after long struggling and resistance, they take the worst side and perish. This was the cause of Zedekiah's ruin. The Scripture remarks, that he humbled not himself when Jeremiah spake unto him in the name of God: and notwithstanding the solicitations of the Prophet, and the conviction of his own conscience, resolved not to yield to the Chaldeans. The warnings contained in this chapter are the last that God gave him: and as he neglected to improve them, it was afterwards too late to do so, and he drew upon himself and upon his subjects the utmost miseries, as we find related in the following chapter. Ostervald.

[Chap XXXIX ver 2 — the city was broken up.] Such

breaches were made in the walls, that the army of the Chaldeans entered. W. Lowth.

3 — in the middle gate.] See the note on Isa xxi 1. The middle gate, or "the gate of the centre," seems to have been a gate of communication in the middle of the valley between the two parts of the city, sometimes called "the higher" and "the lower city." The Chaldeans entered the city on the north side by a breach in the walls, and immediately rushing forward, and posting themselves in this gate, in the very heart or entrance of the city, they thereby became masters at will of the whole. Zedekiah with his troops, perceiving this, fled out at the opposite gate on the south side. Dr Blayney.

— Nergal-sharezer, &c.] As Nergal-sharezer occurs twice the next word seems to be an addition to the name by way of distinguishing the person. Probably "Samgar," "Rab-saris," and "Rab-mag," were all titles of office, as we find "Rab-tebachim," which we render "captain of the guard," ver 11, or it might be, "commander in chief of the forces," was the title of Nebuzaradan. Dr Blayney.

4 — by the gate betwixt the two walls:] We find mention made of two walls, one external to the other, 2 Chron xxxii 5. Probably between these two walls might have been a private passage through which the king and his followers might escape from the besiegers, who surrounded the city, and undoubtedly kept a strict watch at the principal gates. Dr Blayney.

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5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him.

† Heb
yakh
nakh
him
judg-
ments

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

7 Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.

† Heb
with two
prison
chains
or
feters

8 ¶ And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

¶ Or
chief mar-
shal

† Heb
chief of the
execution-
ers

† Heb
slaves
And
see ver 10,
11 &c

9 Then Nebuzai-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzai-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

† Heb
in the
day

11 ¶ Now Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuzai-adan the captain of the guard, saying,

† Heb
the hand
of

† Heb
set them
eyes upon
him

12 Take him, and look well to him, and do him no harm, but do unto him even as he shall say unto thee.

5 — in the plains of Jericho.] Compare Josh v 10. This is called 'the way of the plain' or 'wilderness,' Josh viii 15, and the plain of the wilderness, 2 Sam xv 28, xvii 16 and elsewhere the wilderness of Judah, see Matt iii 1. *W Louth*

— Riblah.] See the note on chap xlix 23. Most interpreters suppose this city to be the same which was called Antioch in aftertimes, when it was rebuilt by Seleucus. *W Louth*

— where he gave judgment upon him.] Or, 'proceeded judicially against him.' The Hebrew phrase is literally, 'discovered judgments with him,' and implies all the several steps of a judicial process — the arraignment, trial, conviction, and condemnation. Zedekiah had sworn allegiance to the king of Babylon, and was therefore liable to be tried and condemned as a rebel and traitor. See 2 Chron xxxvi 12, Ezek xlvii 16, 18. *Dr Blayney*

7 — he put out Zedekiah's eyes, &c.] See the notes on 2 Kings xxv 7. *1st xxxiv 2, and Ezek xlii 14, also on 1 Sam xii 2*

Among capital punishments in Abyssinia may be reckoned the plucking out of the eyes: this is generally inflicted upon rebels: it does not often prove fatal, though performed in the coarsest manner with an iron forceps, or pincers. Xenophon tells us, this was one of the punishments used by Cyrus and Artabanus. Mucellinus mentions, that Sapor king of Persia banished Arsaces, whom he had taken prisoner, to a certain castle, after having pulled out his eyes. *Brue*

9 — the remnant of the people that remained in the city, and those that fell away.] Compare 2 Kings xxv 11. He carried away the fugitives or deserters, that went over to the Chaldeans during the siege, as well as those whom he found in the city, when it was taken. *W Louth*

13 So Nebuzai-adan the captain of the guard, and Nebushasban, Rab-saris, and Nebuzi-sharzer, Rab-mag, and all the king of Babylon's princes,

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14 Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

15 ¶ Now the word of the Lord came unto Jeremiah, while he was shut up in the court of the prison, saying,

16 Go and speak to Ibed-melech the Ethiopian, saying, Thus saith the Lord of hosts, the God of Israel, Behold, I will bring my words upon this city for evil, and not for good, and they shall be accomplished in that day before thee.

17 But I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hand of the men of whom thou art afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the Lord.

CHAP XL.

1 Jeremiah, being set free by Nebuzai-adan, goeth to Gedaliah. 7 The dispersed Jews repair unto him. 14 Johanan revealing Ishmael's conspiracy is not believed.

THE word that came to Jeremiah from the Lord, after that Nebuzai-adan the captain of the guard had let him go.

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11 Now Nebuchadnezzar — gave charge &c.] He was informed that the Prophet had exhorted both king and people to submit to his authority: see chap xxviii 11, xxviii 17, 18. had his advice been listened to it would have prevented the expensive labour of so long a siege, and the bloodshed which attended it. *W Louth*

11 — committed him unto Gedaliah.] After he had first been carried out of Jerusalem with the rest of the captives, as far as Ramah. See chap xli 1—5. *W Louth*

It is to be observed that Jeremiah was saved at the taking of Jerusalem: and that Ibed-melech, who had saved the life of Jeremiah, was also himself spared, as God had promised: because he had put his trust in Him. These two are instances of the protection, which God vouchsafes to good men in times of calamity. What happened to Ibed-melech shews in particular that those, who protect the innocent, and undertake the defence of the oppressed servants of God, receive the reward of their zeal and piety. *Osterwald*

Ibed-melech is here again called the Ethiopian, ver 16, to the reproach of the Jews, that a stranger should shew more kindness to a Prophet of the Lord, than any of that nation to whom he was specially sent. *Pool*

Chap. XL. The five following chapters contain a particular account of what passed in the land of Judah, from the taking of Jerusalem to the retreat of the people into Egypt: and the prophecies of Jeremiah concerning them there. *Dr Blayney*

Ver 1. The word that came to Jeremiah from the Lord.] This relates to the prophecy set down chap xlii 7, which was occa-

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Or
many

from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought it, and done according as he hath said, because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Babylon, come, and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee, whither it seemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, he said, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah, and dwelt with him among the people that were left in the land.

7 ¶ Now when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon,

8 Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of Maachabite, they and their men.

9 And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put them in your vessels, and dwell in your cities that ye have taken.

11 Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan,

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

13 ¶ Moreover Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah,

14 And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it: wherefore should he

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† Heb
I will dwell
And over
10

† Heb
I will dwell
And over
10

† Heb
to strike thee
in sword?

informed by the narrative that here follows concerning Ishmael's conspiracy against Gedaliah. *W. Louth*

3 — *behold all the land is before thee*] Thou mayest choose through the whole land whatever place thou wilt to live in, it is at thy disposal. See the like phrase Gen xiii 9 xx 15, xxiv 51 *C. Met*

6 — *Mizpah*] A place of note in the times of the judges, see Judg. xxi 1 I Sam. vii 5, 6, and the notes there. It was afterwards rebuilt by King Asa, 1 Kings xv 22. *W. Louth*

7 — *Now when all the captains of the forces which were in the fields &c.*] By the taking of Jerusalem, the Chaldeans made a complete conquest of Judah: whereupon the Jewish army with its commanders fled chap. xxxix 4 and dispersed themselves into several parts of the country. But upon the news of Gedaliah's appointment governor of the land, they all repaired to him. *W. Louth*

5 — *the Netophathite*] Of Netophah, a town mentioned in Jer. xii 22. *W. Louth*

— *Jehonah the son of a Maachabite*] Descended probably from Maachab, Caleb's concubine, 1 Chron. ii 48. The same person is called Jezaniah the son of Horesh, chap. xlii 1. *W. Louth*

10 — *behold I will dwell at Mizpah, &c.*] I keep my residence here, to be ready to obey any orders, which the king of Babylon shall send me by his servants. *W. Louth*

11 — *Likewise when all the Jews that were in Moab, &c.*] See the notes on chap. xii 14, xv 6.

14 — *Baalis the king of the Ammonites hath sent Ishmael — to slay thee?*] The king of the Ammonites had concerted this matter with Ishmael with a view of making the Jews, who still remained in their own country, his vassals. See chap. xli 10. *W. Louth*

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slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing for thou speakest falsely of Ishmael

CHAP. XLI

1 *Ishmael, treacherously killing Gedaliah and others, purposing with the residue to flee unto the Ammonites*
11 *Johanan recovereth the captives, and mandeth to flee into Egypt*

NOW it came to pass in the seventh month, that Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah, and there they did eat bread together in Mizpah

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land

3 Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the men of war

4 And it came to pass the second day after he had slain Gedaliah, and no man knew it,

5 That there came certain from Shechem, from Shiloh, and from Samaria, even

fourscore men, having their beards shaven, and then clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the Lord

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam

7 And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him.

8 But ten men were found among them that said unto Ishmael, Slay us not for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and slew them not among their brethren

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, was it which Asa the king had made for fear of Baasha king of Israel and Ishmael the son of Nethaniah filled it with them that were slain

10 Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzai-adan the captain of the guard had

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† Heb
mourning and
weeping

|| Or
not to be
killed

† Heb
by the hand
or by the
sword of
Gedaliah

Chap. XLII ver 1 — *the seventh month*]. Answering partly to the month of September, and partly to October. The murder of Gedaliah gave occasion to the fast of the seventh month, which the Jews observed after their return from captivity. See *Izech. vii. 1, iii. 19*. *W. Lowth*

3 *Ishmael also slew all the Jews that were with him*]. That is, all those that joined in opposing Ishmael, and assisting Gedaliah in several of the commotions, as well as the greatest part of the people were still left alive, as appears from the sequel of the story, *et. 10, 11*. *W. Lowth*

6 — *having their beards shaven, &c.*]. These were tokens of great mourning, by which these persons expressed their grief for the destruction of the city and temple. Such expressions of sorrow were forbidden to be used at funeral obsequies, see *Levit. xix. 27, 28* but might be lawfully used upon other mournful occasions. *W. Lowth*. See the note on *2 Sam. x. 4*

— *to bring them to the house of the Lord*]. Though the temple was destroyed, it may be presumed that the people continued to offer up sacrifices and offerings on the spot where it stood, as long as they continued in the land, for we find this begun to be their practice soon after their return, before the temple was rebuilt. See *I. xxiii. 2, 3, &c.* *Dr Blayney*

6 — *weeping all along as he went*]. Counterfeiting a mutual sorrow with them, and expressing it very passionately all the way. *Rp. Hall*

8 — *Slay us not for we have treasures in the field*]. Intimating that they would make him master of what they possessed, if he would spare their lives. *W. Lowth*

— *of wheat, &c.*]. In Barbary, when the grain is winnowed,

they lodge it in subterraneous repositories two or three hundred of which are sometimes together, the smallest holding four hundred bushels. *Dr Shaw*. These are very common in other parts of the East as, near Aleppo. *Dr Russell* in Turkey. *See I. Chardin* in the Holy Land, *I. Bruyn*, and *Raunolf* and in many places the people bury in them, not their corn only but their wine, *See I. Chardin* and other effects that are not portable. *Hist. of the Principal States of Barbary*. The treasure in the field which Jeremiah speaks of, were doubtless hid up in the same kind of repositories. *Harmer*

— *of oil*]. The modern Greeks keep their oil in large earthen jars, sunk in the ground, in the areas before their houses. *Dr Chandler*. The ancient Jews appear to have had the same custom of burying their oil in the earth this being a time of danger, it is to be supposed that they chose the most unlikely places, where such concealment would be least suspected. *Harmer*

9 *Now the pit — was it which Asa the king had made*]. The word, rendered "pit," signifies a basin, cistern, or reservoir, a large pit for receiving rain water, which Asa, who built and fortified Mizpah at the time he was at war with Baasha king of Israel, (*1 Kings xv. 22*), caused to be made in the midst of the city, in order that the people might not be in want of so necessary an article in case of a siege. Reservoirs of this kind were much in use in Palestine, as St. Jerome tells us in his commentary upon *Amos iv. 7, 8*. Each private family seems to have had one of these pits or reservoirs for its own use. "Drink ye every one the waters of his own cistern," his pit or reservoir, says Rabshakeh to the people of Jerusalem, *Is. xxxvi. 16*. *Dr Blayney*

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committed to Gedaliah the son of Ahikam, and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 ¶ But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon.

13 ¶ It came to pass, that when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had slain Gedaliah the son of Ahikam, even mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon.

17 And they departed, and dwelt in the habitation of Chimham, which is by Beth-lehem, to go to enter into Egypt.

18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

CHAP XLII.

1 Johanan desireth Jeremiah to enquire of God, promising obedience to his will. 7 Jeremiah assureth him of safety in Judah, and destruction in Egypt. 12 He reproveth their hypocrisy, in requiring of the Lord that which they meant not.

1 — the great waters that are in Gibeon.] Called "the pool" or like of Gibeon, 2 Sam. ix. 18. Dr. Blayney.

11 — the habitation of Chimham.] A parcel of ground, which David had settled upon Chimham, the son of Barzillai, 2 Sam. xix. 38. 10. W. Louth.

18 Because of the Chaldeans.] They were afraid lest the Chaldeans should impute this insurrection to the whole body of the Jews, that were left in the land, as if they were desirous of restoring the government to the royal family, to which Ishmael belonged. 11. W. Louth.

[chap XLII ver 3. That the Lord thy God may shew us the way.] It is the constant method of hypocrites to pretend a profound sub-

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THEN all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came to hear,

¶ And said unto Jeremiah the prophet, ¶ Let us beseech thee, our supplication be accepted before thee, and pray for us unto the Lord thy God, even for all this remnant, (for we are left but a few of many, as thine eyes do behold us:)

Or
Let our
supplication
fall before
thee

3 That the Lord thy God may shew us the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet said unto them, I have heard you, behold, I will pray unto the Lord your God according to your words, and it shall come to pass, that whatsoever thing the Lord shall answer you, I will declare it unto you, I will keep nothing back from you.

5 Then they said to Jeremiah, The Lord be a true and faithful witness between us, if we do not even according to all things for the which the Lord thy God shall send thee to us.

6 Whether it be good, or whether it be evil, we will obey the voice of the Lord our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God.

7 ¶ And it came to pass after ten days, that the word of the Lord came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people from the least even to the greatest.

9 And said unto them, Thus saith the Lord, the God of Israel unto whom ye sent me to present your supplication before him,

10 If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up: for I repent me of the evil that I have done unto you.

mission to the will of God, till it crosses their inclinations or interest. W. Louth.

¶ Whether it be good, or whether it be evil.] Whether it be pleasing to us, or whether it be grievous and displeasing, we will be sure to do it. Dr. Blayney.

10. — for I repent me of the evil that I have done unto you.] God is said in Scripture to repent, when He alters His outward methods of His providence. (See the note on Gen. vi. 6.) So the expression here implies a declaration from God, that the punishment the Jews have already undergone has made satisfaction to His justice, as far as concerns this world, and that He will not continue the same severity toward them, unless they give Him a new provocation. W. Louth.

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put us to death, and carry us away captives into Babylon

1 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the Lord, to dwell in the land of Judah

5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah;

6 Even men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neiah

7 So they came into the land of Egypt for they obeyed not the voice of the Lord thus came they even to Tahpanhes

8 ¶ Then came the word of the Lord unto Jeremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in the brickkiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah,

10 And say unto them, Thus saith the Lord of hosts, the God of Israel; Behold, I will send and take Nebuchadnezzar the king of Babylon, my servant, and will set

his throne upon these stones that I have hid, and he shall spread his royal pavilion over them

11 And when he cometh, he shall smite the land of Egypt, and deliver such as are for death to death, and such as are for captivity to captivity; and such as are for the sword to the sword

12 And I will kindle a fire in the houses of the gods of Egypt, and he shall burn them, and carry them away captives and he shall array himself with the land of Egypt, as a shepherd putteth on his garment, and he shall go forth from thence in peace.

13 He shall break also the images of Beth-shemesh, that is in the land of Egypt, and the houses of the gods of the Egyptians shall he burn with fire.

CHAP XLIV.

1 Jeremiah expresseth the desolation of Judah for their idolatry 11 He prophesieth their destruction, who commit idolatry in Egypt 15 The obstinacy of the Jews 20 Jeremiah threateneth them for the same, 29 and for a sign prophesieth the destruction of Egypt

THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,

they knew to be an intimate companion of Jeremiah's and to have been kindly used by the Chaldeans upon Jeremiah's account *W Louth*

7 — [Tahpanhes] That is, Daphne Pelusiaca See note on chap 11 16 *Dr Blayney* It was one of the principal cities of Egypt, and a place of residence for their kings see below, ver 9 The word is contracted to Hanes, Is xxi 4, and joined to Zoan, a principal city of the kingdom *W Louth*

9 — [in the brickkiln, which is at the entry of Pharaoh's house] The bricks, in those hot and dry countries, are in general only dried in the sun not burnt There must therefore be many places for making bricks, where there are no kilns, and such a place probably the word, here translated "brickkiln," signifies. The smoke of the brickkiln would not have agreed well with the Egyptian cleanliness, or the magnificence of a royal palace *Hamer*

Or the word probably means an area paved with brick or tile, a bricked area *Parkhurst*

— [in the sight of the men of Judah] Rather indefinitely, of some men of Judah *Dr Blayney*

12 And I will kindle a fire] The same phrase occurs in several other passages of this Prophet: chap xvii 27, xxi 14, xlix 27, l 12 in all which God speaks of Himself as the Agent or prime Mover He does here, no doubt with design to inculcate this necessary and important lesson, that in all that is performed here below both the plan is His, and the power of carrying it into execution, whatever other instruments He may choose to employ as the subordinate ministers of His providence. The other verbs which follow, are to be referred to Nebuchadnezzar, as acting under the Divine commission and authority *Dr Blayney*

— [in the houses of the gods of Egypt] When God punisbeth a heathen nation, as idolatry is one of the principal sins, for which He visits, so He in a remarkable manner executes His

vengeance upon their idols, who can neither save themselves, nor their worshippers see chap xvi 25, xviii 7, l 2, li 11, Exod xii 12, Is. xix 1, xxi 9, xlii 1 *W Louth*

— [he shall array himself with the land of Egypt] This expression seems to denote, that he would appropriate to himself and carry off the riches of the land of Egypt, or, as we say, load himself with the spoils of it, and go off as quietly as a shepherd wraps his garment about him, and goes about his business *See Exod xxix 19 Dr Blayney*

1 — [Beth-shemesh, that is in the land of Egypt] The same as On, or Heliopolis, Gen. xli 45 Heliopolis was the Greek translation of "Beth-shemesh," the house, or city of the sun called by Jeremiah "Beth-shemesh in the land of Egypt," to distinguish it from another Beth-shemesh in the land of Canaan This city was probably near the royal city Zoan, and only fifteen stadia, or something less than two miles from the sea, according to Herodotus *Dr Hales*

Chap XLIV ver 1 — [Migdol &c] Migdol is mentioned, Exod xiv 2, as situate near the Red sea. But I do not take this to be the place intended "Migdol" properly signifies a tower, and may in all probability have been given as a name to different cities in Egypt, where there was a distinguished object of that kind The city of Magdulus is mentioned by Herodotus, lli 1, 10, and others, and placed by Antoninus at the entrance of Egypt from Palestine, about twelve miles from Pelusium This was too far distant from the Red sea to be in the route of the Israelites, but its distance from Judea favours the supposition of its being the "Migdol" here spoken of For then, as Bochart observes, we shall find the four places mentioned exactly in the order of their respective distances from that country; first Migdol or Magdulus, secondly Tahpanhes, Daphne, thirdly, Noph or Memphis, and lastly, the district of Pathros, or Thebais *Dr Blayney*

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Chap 14
Jer 11 9

High
statue or
standing
image
Or
the house of
the sun

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2 Thus saith the Lord of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein.

3 Because of their wickedness, which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, neither they, ye, nor your fathers.

4 Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as at this day.

7 Therefore now thus saith the Lord, the God of hosts, the God of Israel, Wherefore commit ye this great evil against your souls, to cut off from you man and woman, child and suckling, † out of Judah, to leave you none to remain;

8 In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?

9 Have ye forgotten the † wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not † humbled even unto this day, neither have they feared, nor

walked in my law, nor in my statutes, that I set before you and before your fathers.

11 ¶ Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will set my face against you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt, they shall even be consumed by the sword and by the famine, they shall die from the least even unto the greatest, by the sword and by the famine, and they shall be an execration, and an astonishment, and a curse, and a reproach.

13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence.

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there; for none shall return but such as shall escape.

15 ¶ Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee.

17 But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the † queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem for, then had we plenty of † victuals, and were well, and saw no evil.

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Amos 7 4

† Heb
lift up their
soul† Or
frame of
heaven
Chap 7
18† Heb
bread† Heb
out of the
midst of
Judah† Heb
wicked
nesses, or
punish-
ments, &c.† Heb
contrite

2 — and no man dwelleth therein,] It is not to be supposed, that the country was abandoned to such a degree, that there was not a single inhabitant left in it. But there were so few, that they might be reckoned as none. Calmet

11 No that none of the remnant of Judah, &c.] It is evident from ver 29, that some Jews were to escape the general destruction in Egypt, and to return into their own country, although but a few, and the same thing is implied in the latter sentence of the verse. But the former part of the verse excludes out of the number of those who escaped every individual of those that were called properly "the remnant of Judah" those that had set their faces to enter Egypt, to sojourn there, in opposition to the express command of God, upon a presumption that they knew better than God how to consult their own interest. The few then who were destined to escape, and to return back to the land of Judah,

were to be such as had come into the land of Egypt in a less offensive manner, and chanced to be there when the storm burst upon them. Dr Blayney

15 — in the land of Egypt, in Pathros,] The Upper Egypt, or Thebaïd, seems to be called Pathros in Scripture, as distinguished from the Lower, properly called Caphtor, or Egypt. Dr Hales

17 — to pour out drink offerings unto her,] It is the custom in Mingrelia and Georgia, and some other Eastern countries, for people, before they begin a feast, to go out abroad, and, with eyes turned to heaven, to pour out a cup of wine on the ground. Sir J Chardin. This may be considered as a picture of what the idolatrous Israelites did, when they poured out drink offerings to the queen of heaven. Hammer

— for then had we plenty of victuals, &c.] They compare their former condition before the invasion of Judah, and the siege

Before
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587

18 But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.

Ship
16

19 And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?

Dr
husb. nls?

20 ¶ Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying,

21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the Lord remember them, and came it not into his mind?

22 So that the Lord could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed, therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because ye have burned incense, and because ye have sinned against the Lord, and have not obeyed the voice of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies, therefore this evil is happened unto you, as at this day.

24 Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the Lord, all Judah that are in the land of Egypt.

25 Thus saith the Lord of hosts, the God of Israel, saying, Ye and your wives have both spoken with your mouths, and

fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows.

26 Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt, Behold, I have sworn by my great name, saith the Lord, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord God liveth.

27 Behold, I will watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.

28 Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or their's.

† Heb
from me as
from them
389

29 ¶ And this shall be a sign unto you, saith the Lord, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil.

30 Thus saith the Lord, Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy, and that sought his life.

CHAP XLV

1 Baruch being dismayed, A. Jeremiah instructeth and comforteth him.

God declares, He will not receive any such polluted worship at their hands, (compare Ezek xx 39,) nor suffer His name any longer to be profaned by such hypocrites, but will consume them by a sudden and general destruction, or will deliver them up to repentance and utter apostasy. W. Lowth.

30 — I will give Pharaoh-hophra — into the hand of his enemies, &c. ¶ Pharaoh was a common name to all the kings of Egypt. As the predecessor of this king was called Pharaoh-nechoh, by way of distinction, 2 Kings xxiii 29, so this king was called Pharaoh-hophra, or Apries, as Herodotus calls him. W. Lowth. Ezekiel represents him as an arrogant impious prince, as the great dragon or crocodile, "that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself," Ezek xxix. 3. and agreeably to this, Herodotus informs us that Apries proudly and wickedly boasted of "having established his kingdom so surely, that it was not in the power of any god to dispossess him of it." However, Jeremiah here foretold, that he should be taken and slain by his enemies, and accordingly he was taken and strangled by Amasis, who was by Nebuchadnezzar constituted king in his room. Bp Newton.

Chap. XLV. This chapter, though placed at a considerable distance from chap. xxxvi, is simply an appendage to it. Baruch, as we learn, had been employed by Jeremiah to write for him.

at Jerusalem with their present state and argue from the fallacious topick of worldly prosperity, that then they must needs have been in the right. W. Lowth.

10 And when we burned incense, &c. ¶ These are the words of the women, who were the most zealous promoters of this idolatry ever 15. W. Lowth.

— without our men? ¶ By the law of Moses, the men had an independent power of binding themselves by any religious vow or obligation: but the vows of the women were not binding, without the knowledge and consent of their fathers and husbands, but, if the father or husband knew of the vow, and did not signify his dissent at the time, his consent was presumed, and the vow stood firm and irrevocable, Numb xxx 1—16. This appeal therefore to the concurrence of their men must be considered as coming from the female part of the assembly only, who thereby appear to declare that, since they were thus authorised by those, who alone had a legal right to control them, they should not submit to any other restraint upon their inclination. Dr Blayney.

22 So that the Lord could no longer bear, &c. ¶ God's patience is elsewhere said to be wearied out by men's continued provocations: see Is vi 13, xliii 24. Mal ii 17. W. Lowth.

26 — my name shall no more be named, &c. ¶ These Jews seem to have joined the worship of the true God with that of idols, as the Samaritans did before them, 2 Kings xvii 38. Thereupon

THE word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book, in the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 Thus saith the Lord, the God of Israel, unto thee, O Baruch,

3 Thou didst say, Woe is me now! for the Lord hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

4 ¶ Thus shalt thou say unto him, The Lord saith thus, Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And seekest thou great things for thyself? seek them not for, behold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest.

CHAP XLVI

1 Jeremiah propheseth the overthrow of Pharaoh's army at Taphates, 13 and the conquest of Egypt by Nebuchadrezzar, 27 He comforteth Jacob in their chastisement

THE word of the Lord which came to Jeremiah the prophet against the Gentiles;

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2 Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

Fulfilled presently

3 Order ye the buckler and shield, and draw near to battle.

4 Harness the horses, and get up, ye horsemen, and stand forth with your helmets, furnish the spears, and put on the brigandines.

5 Wherefore have I seen them dismayed and turned away back? and their mighty ones are beaten down, and are fled apace, and look not back for fear was round about, saith the Lord.

† Heb broken in pieces
† Heb fled a flight

6 Let not the swift flee away, nor the mighty man escape, they shall stumble, and fall toward the north by the river Euphrates.

7 Who is this that cometh up as a flood, whose waters are moved as the rivers?

8 Egypt riseth up like a flood, and his waters are moved like the rivers, and he

collection of all those dreadful threatenings, which God had denounced by his mouth. This seems to have alarmed his fears to such a degree, that God thought proper to reassure him by letting him know, that, though amidst the general calamities of his country, he ought not to look for any great prosperity for himself, yet in consideration of his services his own life should be preserved to him by an especial providence in all places, whither it might be his lot to go. Dr Blayney

¶ 13 — the Lord hath added grief to my sorrow,] The sorrow, which I felt for the threatenings denounced against my country and religion, is increased by my own troubles, being brought after by the king's command in order to be put to death. See chap xxxvi 26 W Lenth

¶ 14 — that which I have built will I break down, &c.] The land and people, which have so long flourished under the peculiar care of My providence, I resolve now to give up to utter destruction. compare chap xxv 28 W Lenth

[chap XLVI ver 1 The word of the Lord &c.] This verse is a general title to the collection of prophecies, contained in this and the five following chapters. The nations spoken of are the same as those of which an enumeration is made, chap xiv 19—26. These prophecies were not delivered all at the same time. To some the date is annexed in others it is left uncertain. Dr Blayney

The difference of style between the following prophecies and the preceding is remarkable. Abp Secker

2 Against Egypt,] In this chapter are two distinct prophecies concerning Egypt. The first appears to have been delivered at the time that the Egyptian army lay along the banks of the Euphrates, waiting to oppose the entrance of Nebuchadrezzar into Syria, in the fourth year of the reign of Jehoiakim king of Judah. The two armies came to an engagement near the city of Carchemish, the same which Pharaoh-necho was going against when he was opposed by king Josiah, 2 Chron. xxxv, 20, (see the note there.) The event of the battle proved very unfortunate to the

Egyptians, who were routed with a prodigious slaughter, as is here foretold by the Prophet in a very animated style, and with great poetick energy and liveliness of colouring. In the third and fourth verses, the mighty preparations of the Egyptians for war are described, which occasions the Prophet, who foresees the defeat, to express his astonishment at an event so contrary to what might have been expected, but he accounts for it by ascribing it to the disposition of the Almighty, who had spread terror all around, and had decreed that neither swiftness nor strength should avail the owners, so as to save them from the impending overthrow, ver 3, 6. In the verses that follow next, the king of Egypt is represented as beginning his march with all the ostentation and insolence of presumed success. He is compared to a mighty river, the Nile or the Euphrates, when it swells above its banks, and threatens to overwhelm the country with ruin and desolation, ver 7, 8. He is heard calling aloud to the nations of which his army is composed giving them the signal for action, and rousing them to deeds of desperate valour, ver 9. But all in vain, the time is come for God to avenge Himself of His ancient foes, they are doomed to slaughter, to fall a bloody sacrifice on the plains of the north, ver 10. The whole concludes with an apostrophe to the daughter of Egypt, whose wound is pronounced incurable, and her disgrace universally known, inasmuch as the number of her warriors have served only to augment the general disorder, and more effectually to destroy each other. Dr Blayney

4 — the brigandines] Thou coats of mail Dr Johnson

5. — for fear was round about, saith the Lord] These words ought rather to be connected with the following, which being spoken imperatively, can only be understood as coming from the mouth of God. "Fear seems to be put for danger. So that the words taken all together imply, that from the danger which surrounded them on all sides, it was the Divine decree, that neither the swift should escape by flight, nor the strong be able to extricate himself by any exertions of valour. Dr Blayney

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saith, I will go up, and will cover the earth, I will destroy the city and the inhabitants thereof.

† Heb
C. 17
† Heb
Lut

9 Come up, ye horses, and rage, ye chariots, and let the mighty men come forth, † the Ethiopians and † the Libyans, that handle the shield, and the Lydians, that handle and bend the bow

10 For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries and the sword shall devour, and it shall be satiate and made drunk with their blood for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates

† Heb no
cure shall
be made
there

11 Go up into Gilead, and take balm, O virgin, the daughter of Egypt, in vain shalt thou use many medicines, for † thou shalt not be cured

12 The nations have heard of thy shame, and thy city hath filled the land for the mighty man hath stumbled against the mighty, and they are fallen both together

13 ¶ The word that the Lord spake to Jeremiah the prophet, how Nebuchadnezzar king of Babylon should come and smite the land of Egypt

8 — [I will destroy the city] Not any particular city, perhaps, but rather indefinitely the cities of the land which the king of Egypt under the figure of a river, was to overflow Dr Blayney

9 — [the Ethiopians, — the Libyans, — the Lydians.] The original words are Cush, Phut, and Lud and the three nations were allies of Egypt as they are also represented, Ezek xxx 5 By the first are probably to be understood in this place chiefly the Arabians, who bordered on Egypt near the Red sea, and who are closely connected with the Egyptians, Is xx 3, 4, 5 As these lay to the east, so by Phut the Libyans were most probably intended, who lay west of Egypt Bochart supposes the Ludim (or Lydians) to be Ethiopians and that the Ethiopians were famous for the use of the bow, we may learn from Herodotus, who says that they had bows four cubits long Dr Blayney

10 [For this is the day of the Lord God of hosts.] "The day of the Lord" often signifies the day of His vengeance see Is xiii 6, Joel i 15, ii 1 Amos v 18, Zeph i 14 15 whence it signifies in the New Testament the day of judgment of which all other days of vengeance are the earnest and forerunners W Lomth

— [for the Lord — hath a sacrifice] The slaughter of men is called a sacrifice, because it makes some kind of satisfaction and atonement to God's justice, Is xxxiv 6, Ezek xxxix 17, Zeph i 10 W Lomth

11 — [in vain shall thou use many medicines.] The destruction of the state is represented as an incurable sickness, with a sarcastic allusion to the medical skill, for which the Egyptians were distinguished W Lomth, Ep Warburton.

13 [The word that the Lord spake &c.] There appears no ground for ascertaining the time when this second prophecy was delivered but the desolation foretold in it is undoubtedly the same which Ezekiel has predicted, chap xxxix—xxxix And thus came to pass in the twenty-seventh year of Jehoiakim's captivity, (that is the sixteenth after the destruction of Jerusalem,) as may be collected from Ezek xxix 17, where Nebuchadnezzar's army is spoken of, as having at that time suffered a great deal in the siege of Tyre, on which account the spoils of Egypt are promised them for their wages and indemnification, and the promise is made good accordingly that same year Dr Blayney.

14 Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tuhpanhes say ye, Stand fast, and prepare thee, for the sword shall devour round about thee

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about 607
Fulfilled
about 511

15 Why are thy valiant men swept away? they stood not, because the Lord did drive them

16 He † made many to fall, yea, one fell upon another and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword

† Heb
multip'ly
the fallers

17 They did cry there, Pharaoh king of Egypt is but a noise, he hath passed the time appointed.

18 As I live, saith the king, whose name is the Lord of hosts, Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come.

19 O thou daughter dwelling in Egypt, † furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant

† Heb
make thee
instruments
of captivity

20 Egypt is like a very fair heifer, but destruction cometh, it cometh out of the north

For this early transaction we have the testimonies of Megasthenes and Berosus, two heathen historians, who lived about 300 years before Christ, one of whom affirms expressly, that Nebuchadnezzar conquered the greatest part of Africa, and the other affirms it in effect, by saying, that when Nebuchadnezzar heard of the death of his father, having settled his affairs in Egypt, and committed the captains, whom he took in Egypt, to the care of some of his friends to bring them after him, he hastened directly to Babylon Josephus, we may presume, had good authorities and was supported by earlier historians, when he asserted, that Nebuchadnezzar, having subdued Coele-Syria, waged war against the Ammonites and Moabites and having conquered them, he invaded Egypt, and slew the king who then reigned and appointed another Ep Nintome

14 — [Migdol, &c.] See the note on chap xlv 1

16 — [and they said, Arise, &c.] The words of the allies of the Egyptians see ver 9, 21 W Lomth

18 — [Surely as Tabor is among the mountains, &c.] Some think the expression compares Nebuchadnezzar, a lofty and aspiring conqueror, to Tabor and Carmel, two of the highest mountains of Judea Others understand it thus, He will as surely come as that part of Judea which is joined to Tabor is enclosed with mountains, and as Carmel is encompassed by the sea see 1 Kings xviii 42, 43 W Lomth

19 [O thou daughter dwelling in Egypt.] Compare chap xlviii 18 Countries and cities are usually compared to women, such representations being very common, particularly as medals W Lomth

20 [Egypt is like a very fair heifer.] In the foregoing verse the Prophet compared Egypt to a delicate young woman, here he resembles her to a beautiful and well favoured heifer compare chap i 11 In which comparison, as Grotius not improbably conjectures, there is an allusion to their god Apis, who was a bull remarkable for his beauty, and the fine spots or marks he had about him W Lomth

The Prophet delights in that kind of imagery which marks out a people by its singularities The worship of Isis and Osiris, under the figure of a cow and a bull, was the most celebrated in all the Egyptian ritual Dr Warburton

Before
CHRIST
about 607
† Heb
bullcks of
the stall

21 Also her hired men are in the midst of her like † fatted bullocks; for they also are turned back, and are fled away together, they did not stand, because the day of their calamity was come upon them, and the time of their visitation.

22 The voice thereof shall go like a serpent, for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her forest, saith the Lord, though it cannot be searched, because they are more than the grasshoppers, and are innumerable.

24 The daughter of Egypt shall be confounded, she shall be delivered into the hand of the people of the north.

25 The Lord of hosts, the God of Israel, saith, Behold, I will punish the †† multitude of No, and Pharaoh, and Egypt, with their gods, and their kings, even Pharaoh, and all them that trust in him.

26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadnezzar king of Babylon, and into the hand of his servants and afterward it shall be inhabited, as in the days of old, saith the Lord.

27 ¶ But fear not thou, O my servant Jacob, and be not dismayed, O Israel for, behold, I will save thee from afar off, and thy seed from the land of their captivity,

and Jacob shall return, and be in rest and at ease, and none shall make him afraid.

28 Fear thou not, O Jacob my servant, saith the Lord for I am with thee, for I will make a full end of all the nations whither I have driven thee but I will not make a full end of thee, but correct thee in measure, yet will I not leave thee wholly unpunished.

Before
CHRIST
about 60

Chap 10
21 & 50, 11
Or
cut thee off

CHAP XLVII

The destruction of the Philistines.

THE word of the Lord that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote † Gaza.

2 Thus saith the Lord, Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein, the city, and them that dwell therein then the men shall cry, and all the inhabitants of the land shall howl.

3 At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands.

4 Because of the day that cometh to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper that remain-

subordinate rulers who were dependent upon him for the rank and authority they held. Dr Blayney

26 — afterward it shall be inhabited, as in the days of old. At the end of forty years Egypt was to begin to recover itself, as Ezekiel foretells, chap xxix 19. Dr Blayney

28 Fear thou not, O Jacob — for I will make a full end of all the nations — but I will not make a full end of thee. See the note from Bp Horne on chap xxx 11.

Chap XLVII ver 1 — against the Philistines. Among the other nations doomed to suffer by the hostilities of Nebuchadnezzar king of Babylon, the Philistines are enumerated, chap xxv 20 and the calamities foretold in this present chapter most probably befall them during the long siege of Tyre, when Nebuchadnezzar ravaged their country, in order as it is said ver 1, to cut off from Tyre and Zidon all chance of assistance from that quarter. But as no history, sacred or profane, has to my knowledge, mentioned the taking of Gaza by the king of Egypt there is no means of ascertaining the precise date of the delivery of this prophecy. Dr Blayney.

2 — Behold, waters rise up out of the north. Behold, the Chaldeans arise out of the north like mighty waters, and with their swelling flood shall overflow the land of the Philistines. Bp Hall

3 — the fathers shall not look back to their children &c. They shall shew no concern for the safety of their children but they shall be so dismayed and dispirited, as to be scarce able to save themselves. W Lenth

4 — to cut off from Tyrus and Zidon &c. The siege of Tyre by Nebuchadnezzar, which lasted thirteen years, was an action famous in the history of that age. See Ezek xxvii, xxviii. Zidon partook of the same fate as Tyre, both in prosperity and adversity: see Is. xxiii 2, 4. And her destruction is joined with that of Tyre by Ezekiel, chap. xxviii. W Lenth

Isa 41
13 & 41 5
& 14
chap 10 10

22 The voice thereof shall go like a serpent,] They shall not shout like conquerors but make a feeble noise like the hissing of a serpent when it is pursued and shall speak in a very submissive and humble tone. W Lenth

— for they shall march with an army.] They, that is, the Chaldeans, to whom the Lord gave the command to go against Egypt, and cut down her forest. By "her forest" may be understood either her people, or her cities, both of which were very numerous the latter amounting to no less than one thousand and twenty in those times, as Grotius reckons. Dr Blayney

23 — though it cannot be searched.] Though the trees or cities be so many that they are past numbering. Bp Hall

— because they are more than the grasshoppers.] Armies are often compared to grasshoppers, and such insects, both for their multitudes and because they make a great consumption. See Judg vi 5, yh 12, Joel ii 4, 5. W Lenth

25 — the multitude of No.] The words may be literally and correctly rendered, "Amon of No." See the margin. Amon was the name by which the Egyptians called Jupiter, who had a famous temple at Thebes, and was worshipped there in a distinguished manner on which account the city was called Diospolis. If "No" therefore be Thebes, or Diospolis, then "Amon of No" signifies the deity of the place, the Theban Jupiter, as Herodotus styles him. As, on the other hand, in Nahum iii 8, we should read "No of Amon" which corresponds with the Greek name Diospolis. W Lenth, Dr Blayney

When an idolatrous nation is doomed to destruction, God is said to execute vengeance upon the idols of the country, see chap. xlii 12, 13. Accordingly Amon of No, the principal deity, and Pharaoh, the principal man among the Egyptians, are marked out in the first place as the primary objects of Divine visitation, then follow in the gross Egypt and all her gods, and all her kings, which latter term is explained to include both Pharaoh and those

Before
CHRIST
about 600

eth' for the LORD will spoil the Philistines, the remnant of † the country of Caphtor.

† Heb
the ist.

5 Baldness is come upon Gaza; Ashkelon is cut off with the remnant of their valley how long wilt thou cut thyself?

† Heb
gath, thy
self

6 O thou sword of the Lord, how long will it be ere thou be quiet? † put up thyself into thy scabbard, rest, and be still

† Heb
Thou comest
thou

7 † How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea shore? there hath he appointed it.

CHAP XLVIII

1 The judgment of Moab 7 for their pride 11 for their security, 14 for their carnal confidence, 26 and for their contempt of God and his people 47 The restoration of Moab

about 600

A GAINST Moab thus saith the LORD of hosts, the God of Israel, Woe unto Nebo¹ for it is spoiled Kiriathaim

— the remnant of the country of Caphtor] The Caphtorim, as well as the Philistim, are said to have been descended from Mizraim the father of the Egyptians, see Gen x¹⁴ They expelled the Avim from that part of Philistia which is contiguous to Gaza, and fixed themselves there Deut ii 23 on which account the country was afterwards called "the country of Caphtor" "The remnant of the country of Caphtor" is therefore to be understood of the few that remained out of a great number that formerly dwelt in that part of Philistia Dr Blayney

5 Baldness is come upon Gaza;] The Prophet alludes to the custom which prevailed among men in those times, of shaving their heads and cutting their flesh under great calamities See chap xli 5, xlviii 37 W Lowth See the notes on Lev xix 28 Deut xiv 1

— with the remnant of their valley] Gaza and Ashkelon are situated about twelve miles distant from each other, near the sea, in a valley of great beauty and fertility Dr Blayney

6 O thou sword of the Lord, &c.] Personification, conducted with dignity and propriety, may be justly esteemed one of the greatest efforts of the creative powers of a warm and lively imagination Of this figure many illustrious examples may be produced from the Jewish writers, among whom every part and object of nature is animated and endowed with sense, with passion, and with language To say that the lightning obeyed the commands of God would of itself be sufficiently sublime but in the book of Job this idea is expressed with far greater energy and life, "Canst thou send lightnings, that they may go, and say unto thee Here we are" Job xxviii 34. "How animated, how emphatical is this unexpected answer, "Here we are!" When Jehovah is represented as descending to punish the earth in His just anger it is added, "Before him went the pestilence," Hab iii 5 When the Babylonian tyrant is destroyed, "the fir trees rejoice at his fall and the cedars of Lebanon, saying, Since thou art laid down the feller is come up against us," Is xiv 8 And at the captivity of Jerusalem, the very ramparts and the walls lament, they languish together, Lam ii 8 So also it is impossible to read the oracles of the Prophet in the text without emotion at the period "O thou sword of the Lord how long will it be ere thou be quiet put up thyself into thy scabbard rest, and be still" Who can without amazement and delight behold joy, and anguish, and revenge thus united to the trees of the forest, to walls, and warlike instruments Dr Jos Hartop (concerning the "sword of the Lord," figuratively denoting His vengeance, compare Deut xxxii 11, I xxxiv 5, and see also Ezek xvi 16

is confounded and taken: || Misgab is confounded and dismayed.

Before
CHRIST
about 600

2 There shall be no more praise of Moab. In Heshbon they have devised evil against it; come, and let us cut it off from being a nation. Also thou shalt || be cut down, O

|| Or
the high
place

Madmen, the sword shall † pursue thee

|| Or
be brought
to silence

3 A voice of crying shall be from Horonaim, spoiling and great destruction.

† Heb
so after
this

4 Moab is destroyed, her little ones have caused a cry to be heard

5 For in the going up of Luhith † continual weeping shall go up, for in the going down of Horonaim the enemies have heard a cry of destruction.

† Heb
w¹ in
null u
ing
Isai 1

6 Flee, save your lives, and be like || the heath in the wilderness

|| Or a
naked tree
Chap 17

7 ¶ For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and Chemosh shall go forth into captivity with his priests and his princes together

Chap 17

Chap XLVIII ver 1 Against Moab] The following prophecies concerning the Moabites, Ammonites Idumites and other neighbouring nations, are supposed to have been fulfilled about the same time with that concerning the Philistines in the preceding chapter, namely, during the siege of Tyre

Many passages and expressions will be found in this chapter which Jeremiah hath borrowed from a prophecy of Isaiah, chap xv, and xvi, concerning a like calamity which befell Moab, in all probability when Shalmaneser king of Assyria seized upon their cities and fortresses, and ravaged their country, on his march through it to invade the kingdom of Israel By comparing the parallel places much light may be mutually thrown upon them Dr Blayney

— Nebo¹ — Kiriathaim] Two cities of Moab see Is xv 2 Numb xxxii 37, xxxiii 47 The latter of these was given by Moses to the Reubenites, as appears by Josh xiii 10, but the Moabites afterwards recovered the possession of it, as they did Dibon, Sibma, and other places compare those texts in Numbers and Joshua, with Isaiah xv 2, xvi 8, 9, and the twenty-first and the following verses of this chapter W Lowth

— Misgab] No such city of Moab is any where mentioned It should probably be rendered "the high place" as in the margin, or "the high fortress" either Kiriathaim before mentioned, or some other fortress of Moab Dr Blayney

2 — in Heshbon they have devised evil against it, &c.] The like ruin shall befall the rest of the Moabite cities, Heshbon and Madmen the Chaldeans have resolved and threatened to cut off Moab as a nation Bp Hall

5 For in the going up of Luhith &c.] In the mountains and valleys shall be nothing but howling and desolation, while the Moabites climb up the hill to the high-seated city of Luhith, and while they pass down to the plain of Horonaim Bp Hall At Luhith the hill country of Moab appears to have begun, and here the people are represented as mounting the hill successively in their flight before the enemy, weeping as they follow one another At Horonaim they descended again into the plain Dr Blayney

6 — be like the heath in the wilderness.] Or, like "a blasted, or "naked tree," as in the margin that is, a tree stripped of its foliage. A proper emblem of one robbed of all his fortune, and unable to escape with life by fleeing into the desert, Dr Blayney

7 — Chemosh shall go forth into captivity.] The idol of the Moabites, Numb xxi 29. See also notes on chap. xlii. 12 W Lowth

Before
CHRIST
about 600

8 And the spoiler shall come upon every city, and no city shall escape the valley also shall perish, and the plain shall be destroyed, as the Lord hath spoken.

9 Give wings unto Moab, that it may flee and get away for the cities thereof shall be desolate, without any to dwell therein

10 Cursed be he that doeth the work of the deceiver || deceitfully, and cursed be he that keepeth back his sword from blood

11 ¶ Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity therefore his taste remained in him, and his scent is not changed

12 Therefore, behold, the days come, saith the Lord, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence

14 ¶ How say ye, We are mighty and strong men for the war?

15 Moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter, saith the king, whose name is the Lord of hosts

16 The calamity of Moab is near to come, and his affliction hasteth fast

17 All ye that are about him, bemoan him, and all ye that know his name, say,

10 Cursed be he that doeth the work of the Lord deceitfully] God executes His judgments upon sinners by the ministry of men, and those oftentimes as great sinners as those that suffer He had declared by Jeremiah His purpose of making the Chaldeans His instruments in punishing the Jews and the neighbouring countries see chap xxv 9 Their success answered the prediction and Nebuchadnezzar seems to have looked upon Jeremiah as a Prophet, and had a particular regard to his character see chap xxxix 11 Being thus assured that he had a commission from God he might confidently proceed in his conquests, and it would have been a fault to have shewn mercy to those whom he had good reason to believe that God had marked out for destruction Such an unreasonable act of forbearance is highly blamed in Saul, 1 Sam xv 11 and in Ahab 1 Kings xx 12 God's judgments are often denounced in the form of imprecation see Deut xxiii 15 Judges v 23 Gal i 8, 1 Cor xvi 22, 2 Tim iv 14 W Lenth

11 — he hath settled on his lees] All wines it is said, ought to be kept for some time upon the lees in order to preserve their strength and flavour, on which account "the lees" are expressed by a word that signifies the preservers Wine is apt to be damaged by being drawn off too soon into other vessels By this allusion therefore Moab is represented as having enjoyed singular advantages from constantly remaining in his own country ever since he became a people See Bp Howells note on Is xlv 6 Dr Blayney

12 — wanderers, that shall cause him to wander] The Chaldean soldiers, who came out of a foreign country these shall make a prey of him W Lenth

Vol II

How is the strong staff broken, and the beautiful rod? Before CHRIST about 600

18 Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst, for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds

19 ¶ Inhabitant of Aroer, stand by the way, and espy, ask him that fleeth and her that escapeth, and say, What is done?

20 Moab is confounded, for it is broken down howl and cry, tell ye it in Arnon, that Moab is spoiled,

21 And judgment is come upon the plain country, upon Holon, and upon Jahazah, and upon Mephraith,

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near

25 The horn of Moab is cut off, and his arm is broken, saith the Lord

26 ¶ Make ye him drunken for he magnified himself against the Lord Moab also shall wallow in his vomit, and he also shall be in derision

27 For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippedst for joy

28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like

13 And Moab shall be ashamed of Chemosh, &c] They shall be disappointed in their expectations of succours from their tutelary idol see Judg xi 24, 1 Kings xi 7 as the ten tribes have been in the trust they reposed in the calf they worshipped at Beth-el see Hos viii 5, x 6 B Lenth

17 — How is the strong staff broken] Compare Is xlv 2 A staff, or rod, is an emblem of authority and thence comes to signify a kingdom or government especially such an one as oppresses its subjects or neighbours see Is ix 1 x 5 B Lenth

18 Thou daughter that dost inhabit Dibon &c] And then, O Dibon, the fair city of Moab, come down from thy glory and take up with the lot of thy neighbours thirst distress, destruction Bp Hall the note on chap xlii 19

19 — Aroer,] A town in the borders of Moab, Deut ii 36

20 — Arnon] A country which took its name from the river Arnon, which was on the borders of Moab Numb xxi 26 B Lenth

21 — Berakh,] Called Bezer Deut iv 43, Josh xxi 30 A different place from Bozrah, which belonged to Edom, chap xlii 13 W Lenth

25 The horn of Moab — his arm] See note at 1 Sam ii 1

27 For was not Israel a derision unto thee? &c] Was not Israel without cause a scorn unto thee? In what had he offended thee? However guilty he were in his carriage towards Me, yet to thee he was offensive notwithstanding thou didst insult in his fall, and joy in his miscarriage Bp Hall

Before CHRIST about 600
 the dove that maketh her nest in the sides of the hole's mouth

Isaiah 11
 29 We have heard the pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart

Or
 30 I know his wrath, saith the Lord, but it shall not be so; his lies shall not so effect it

31 Therefore will I howl for Moab, and I will cry out for all Moab, mine heart shall mourn for the men of Kir-haresi

32 O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach even to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage

Isaiah 11
 33 And joy and gladness is taken from the plentiful field, and from the land of Moab: and I have caused wine to fail from the winepresses: none shall tread with shouting, then shouting shall be no shouting

Isaiah 17
 34 From the city of Heshbon even unto Elealeh, and even unto Jahaz, have they uttered their voice, from Zou even unto Horonaim, as an harlot of three years old for the waters also of Nimrim shall be desolate

35 Moreover I will cause to cease in Moab, saith the Lord, him that offereth in the high places, and him that burneth incense to his gods

36 Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-haresi: because the riches that he hath gotten are perished

28 — the dove that maketh her nest in the sides of the hole's mouth] That doves build their nests in the clefts or natural hollows of a rock see Cant ii 14. Dr Shaw in his Travels mentions a city on the African coast called Humam-et, from the number of wild pigeons that are bred in the clefts of the adjacent mountains. Dr Blayney

30 I know his wrath — but it shall not be so: his lies shall not so effect it] I know his haughty boastings: but it shall not be so with him as he imagineth his great words and presumptuous undertakings shall not carry it. Bp. Hall

31 — Kir-haresi] Or, Kir-hareseth, Is vii 7 appears to have been once the capital, or at least the strongest, of the cities of Moab. Comp. in 25. Dr Blayney

32 Vine of Sibmah, I will weep for thee with the weeping of Jazer] The expressions denote the destruction of the fruitful vine-land of Sibmah. See the note on Is xvi 9

32 — thy plants are come over the sea, &c.] See the note on Is vii 18

33 — then shouting shall be no shouting] Not the cheerful shouting of the victors but the dreadful shouting of military powers. Pa. Khan

36 — I will sound like pipes, &c.] I groan inwardly for trouble and anguish. The music of pipes was used at funerals. H. Lenth

Before CHRIST about 600
 37 For every head shall be bald, and every beard clipped upon all the hands shall be cuttings, and upon the loins sack cloth

38 There shall be lamentation generally upon all the housetops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein is no pleasure, saith the Lord

39 They shall howl, saying, How is it broken down! how hath Moab turned the back with shame! so shall Moab be a desolation and a dismay to all them about him

40 For thus saith the Lord, Behold, he shall fly as an eagle, and shall spread his wings over Moab

41 Kir-haresi is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs

42 And Moab shall be destroyed from being a people, because he hath magnified himself against the Lord

43 Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the Lord

44 He that fleeth from the fear shall fall into the pit, and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, even upon Moab, the year of their visitation, saith the Lord

45 They that fled stood under the shadow of Heshbon because of the force: but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones

37 For every head shall be bald, &c.] See the note on chap xli 5

— upon all the hands shall be cuttings] See the notes on chap xvi 6. We often read of persons cutting themselves when in great anguish: but we are not commonly told what part they wounded. The modern Arabs gash their arms, which are often bare: it appears from this passage the ancients wounded themselves in the same part. Harmer

38 — upon all the housetops] Compare Is xi 3

40 — he shall fly as an eagle] That is, the Babylonian conqueror with evident allusion to Deut xxviii 46, &c. See chap xlix 22. Dr Blayney

In the flying of an eagle there are two circumstances especially remarkable. 1st The rapidity with which it rushes on its prey, noticed in Hab i 8, 2 Sam i 23, 1 Tim iv 19 and other places of Scripture. 2^{dly}, Its peculiar manner of fully expanding its wings which supplied an epithet for the eagle to the Greek poets, and which is also particularly noticed in chap xlix 22. Parkhurst

43 Fear, and the pit, and the snare, &c.] See Is xxiv 17, 18, and the notes there

45 They that fled stood under the shadow of Heshbon &c.] They that fled thought they should find good shelter in the strong forts of Heshbon: but they shall be deceived for so far shall Heshbon be from being able to defend itself, that the destruction, which

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16 Woe be unto thee, O Moab¹ the
people of Chemosh perisheth for thy sons
are taken & captives, and thy daughters cap-
tives

17 ¶ Yet will I bring again the captivity
of Moab in the latter days, saith the LORD
Thus far is the judgment of Moab

CHAP XLIX

1 The judgment of the Ammonites 6 Their restoration
7 The judgment of Idom 23 of Damascus, 28 of
Kedar 30 of Hazor, 31 and of Ham 39 The res-
toration of Ham

At out 100
On
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CONCERNING ¶ the Ammonites, thus
saith the LORD, Hath Israel no sons?
hath he no hen? why then doth ¶ then king
inherit? Gird, and his people dwell in his
cities?

2 Therefore, behold, the days come,
saith the LORD, that I will cause an alarm
of war to be heard in^b Rabbah of the Am-
monites, and it shall be a desolate heap,
and her daughters shall be burned with
fire: then shall Israel be hen unto them
that were his hens, saith the LORD

3 Howl, O Heshbon, for Ai is spoiled

shall begin there shall reach to all the utmost parts of the domi-
nion of Moab, and shall light upon the heads of those insolent
undertakers that were the cause of these wars and tumults. *Bp Hall*

The midst of Sihon means the city of Sihon, or Heshbon
see Numb xxi 25. The Prophet fully applies to the present case
the words of an ancient poem, made on Sihon's conquests over
Moab, and recited by Moses as above. *Bp Lenth*

4 Yet will I bring again the captivity of Moab &c.] The
Moabites were afterwards restored to their country as appears
from 10. *Bp Lenth*

Chap XLIX ver 1 [Concerning the Ammonites.] The down-
fall of the Ammonites foretold by other Prophets. See the mar-
gin. It is uncertain when this Prophecy was delivered for the
probable time of its completion see the note on chap xlviii 1.
Dr Blayney

— [why then doth their king inherit Gid.] It is probable from
hence that when the king of Assyria carried away captives the
widows and their brethren, who dwelt beyond Jordan, 2 Kings
cxix 9, 1 Chron v 26, the Ammonites, either by the consent
or connivance of the Assyrian conqueror took possession of their
ancient country, to which they had no pretensions of right, so long
as any of the ancient owners or their posterity were in being.
The word, rendered 'their king' might be rendered, according
to most of the ancient versions, more properly 'Melcom,' (see the
margin) as the proper name of the chief deity of the Ammonites,
whom so called, 1 Kings xi 5. See below ver 3, and the note
here. As Jehovah is said to have given His people Israel the
land they possessed so the idolatrous nations considered their ac-
quisitions as obtained by the favour of their respective idols. See
Judg xi 24. *Dr Blayney*

— [her daughters shall be burned with fire.] That is, the
miller cities, which are reckoned as so many daughters to their
mother city. Compare Ps xliii 11 xviii 8. *Bp Lenth*

— [then shall Israel be hen &c.] This is understood to have
been fulfilled when Judas Maccabeus defeated the Ammonites,
and took their towns, 1 Mac v 6 &c. Jephthah speaks in like
manner, chap ii 9. *Dr Blayney*

5 Howl, O Heshbon, for Ai is spoiled.] When Ai, (not the
place mentioned Josh viii, but a city of the Ammonites,) is de-

cry, ye daughters of Rabbah, gird you with sackcloth, lament, and run to and fro by the hedges, for ¶ then king shall go into captivity, and his priests and his princes together.

6 Wherefore gloriest thou in the valleys,
¶ thy flowing valley, O buck hind, danc-
ing? that trusted in her treasures, saying,
Who shall come unto me?

7 Behold, I will bring a fear upon thee,
saith the Lord God of hosts, from all those
that be about thee, and ye shall be driven
out every man right forth, and none shall
gather up him that wandereth.

8 And afterward I will bring again the
captivity of the children of Ammon, saith
the LORD

9 ¶ Concerning Idom, thus saith the
LORD of hosts, ¶ Is wisdom no more in
Ieman? is counsel perished from the pru-
dent? is then wisdom vanished?

10 Flee ye, ¶ turn back, dwell deep, O in-
habitants of Dedan, for I will bring the
calamity of Esau upon him, the time that
I will visit him

stroyed then is it time for Heshbon the chief city of the Moab-
ites, to lament her danger. *Bp Lenth*

— [run to and fro by the hedges.] Like persons distracted
seeking a place of concealment. *Pool*

— [for then king shall go into captivity.] Rather "Melcom
shall go &c." Compare chap xlviii 7 and see the note on chap
xlviii 1. *Bp Lenth Dr Blayney*

7 [Concerning Idom.] The destruction of Idom, or Idumea
is likewise foretold by Ezekiel chap xxv 12—14 xxxv 9 &c,
Joel iii 19, Amos i 11, 12 and by Obadiah. *Dr Blayney*

— [Is wisdom no more in Ieman?] The Eastern part of the
world, by which is chiefly meant Arabia and the adjacent coun-
tries, was famous for the study of wisdom. See 1 King ix 90. The
Idomites appear to have put in their claim to this distinction.
Bp Lenth

8 — [dwell deep.] When the Arabs have drawn upon them-
selves such a general resentment of the more fixed inhabitants of
those countries, that they think themselves unable to stand up to
them, they withdraw into the depths of the great wilderness
where none can follow them with any hopes of success. It is pro-
bable, that the 'dwelling deep' which Jeremiah recom-
mends to the Arab tribes here and at ver 30, means this plan of security in
the deserts, rather than going into caves and dens, as has been
sometimes supposed. For although people, who have settled kind
of life, have pursued this method of security, the Arabs who lead
a wandering life in tents, look upon caves as traps rather than as
places of defence. *Harmer*

The language of modern travellers in describing the custom
of the Arabs corresponds with the language of Scripture. Nie-
buh's speaking of their conduct under certain circumstances of
dissatisfaction says "all the tribe retires to the bottom of the de-
sert whither the Turks dare not follow" and Savary says con-
cerning the wandering, or Bedouin Arabs, "Always on their
guard against tyranny, on the least discontent they pick up their
tents hide their camels with them, ravage the flat country and
plunge into the burning sands, whither none can pursue them
and where they alone dare dwell." *Parkhurst*

— [Dedan.] The Dedanites were Arabians, of the posterity
of Dedan the grandson of Abraham, Gen xxv 3. They seem
later times to have been subdued by the Idumeans, and incor-
porated with them. *Bp Lenth*

Before CHRIST 9 If ^cgrapegatherers come to thee, would
 about 600 they not leave *some* gleanings? if
 c. 600 ^cthieves by night, they will destroy ^dtill
 d. 11. ^dthey have enough

10 But I have made Tsau bad, I have
uncovered his secret places, and he shall
not be able to hide himself his seed is
spoiled, and his brethren, and his neigh-
bours, and he is not

11 I leave thy fatherless children, I will preserve *them* alive, and let thy widows trust in me.

12 For thus saith the Lord, Behold, they whose judgment was not to drink of the cup have assuredly drunken, and *art* thou he *that* shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it*.

19 For I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse, and all the cities thereof shall be perpetual wastes.

¹ Obad. vi.
¹ If I have heard a rumour from the
Lord, and an ambassador is sent unto the
heathen, *saying*, Gather ye together, and
come against her, and rise up to the battle

Q. If *gatherers come to thee* &c.] The vintage can hardly be gathered so clean, but that there will be gleanings left. Compare *1 xvi 6*. Nay the housebreakers commonly leave something behind them. But the desolation which is coming upon thee, shall be so entire that scarcely a remnant shall be preserved. compare *Obad xvi 5*. *W. Lenth*

11 *I fear thy fatherless children, &c.*] It is doubted whether these words are a threatening or a promise. If a promise the sense is that though this great destruction should come upon the body of the I donmites yet God would take care of some of their fatherless children whose parents being carried into captivity they had none to provide for them. If they be taken as a threatening they imply ruin to them as well as to the rest. *Pool*

12 — Behold they whose judgment was not to drink of the cup &c.] Behold even My people the Jews which in comparison of thee had no reason to be p it to these extremities of judgment; they have been pligued severely by My just hand and shalt thou think to go unpunished? *Bp Hall*

1 — *Pi ah*] One of the chief cities of Idumæa see Is
xxxiv 6 km 1 // *Ion h* ' All the cities thereof the
'daughter city that appertain to Bosrah, the prime city *Bp*
Hol

13 *He will send a rumour from the Lord &c.]* The Prophet often depicts God as summoning troops, and setting them in array, both against the people whom He has decreed to destroy.

Secondly—1. In 11, Is. xii 2 & xiii 3 Gods stirring up a people to invade such countries is described here, and the Idumeans were idolatrous to the Chaldeans and their confederates to whom they were a war against the Idumeans, according to the methods in which earthly prince use to engage their allies.

Obelisk 1. Not far from the [?] of the rock. Compare the note there. St. Jerome who lived in the neighbourhood tells us in his commentary upon Obelisk that Idumea was a rocky mountainous country. *R. Louth*

17 — shall have) See the note on chap. 15, v.

18 Is it the one thing of Solomon and Cleopatra? A pro-

15 For, lo, I will make thee small among ^{Before} the heathen, *and* despised among men. ^{(CHRIST} about 600

16 Thy terribleſſe hath deceived thee, and the pride of thine heart, O thou that dwelleſt in the clefts of the rock, that holdeſt the height of the hill though thou ſhouldeſt make thy ⁵neſt ^{as}high as the eagle, I will bring thee down from thence, ſaith the LORD

17 Also Edom shall be a desolation
every one that goeth by it shall be aston- Chap. 11
ished, and shall hiss at all the plagues
thereof

18 ¹ As in the overthrow of Sodom and ¹ Gen. 19
Gomorrah and the neighbour *cities* thereof, chap. 10. 10
saith the LORD, no man shall abide there,
neither shall a son of man dwell in it.

19 Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who is a chosen *man*, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?

20 Therefore hear the counsel of the LORD, that he hath taken against Edom, <sup>Job 11 10
ch 10 13</sup>

verbal expression denoting an utterance of desolation see chap 1 10
 18 xiii 19 *W Iouth*

We know little more of the history of the Idumites than what is connected with that of the Jews and where is the name of the nation now? They were swallowed up and lost partly among the Nabatheans Arabs and partly among the Jews and the very name was abolished and disused about the first century after Christ. Thus were they rewarded for insulting and oppressing their brethren the Jews and hereby were fulfilled the prophecies of Jeremiah in this chapter and of the other Prophets enumerated in the note on the seventh verse. *Ben-Arson*

10 Behold he shall come up like a lion &c.] A description of Nebuchadnezzar, marching with his army against Babel. 11 *Fourth* Upon occasion of the inundations to which the *fourth* is subject, (see the note on chap. xii. 5) we are told by Mammichell that several sorts of wild beasts which resort to harbour among the trees and bushes by the river side are forced out of their covert and infest the neighbouring plains. To this circumstance the Prophet here alludes. *In Baynes*

— *I will suddenly make her run away from her*] The most probable sense of these words is, that they indicate the Idomeans running away from Nebuchadnezzar out of their own country, which seems to be understood by "her" *Poch* "Him" *sameh*.

the son of man, of whom it was said in the preceding verse that he should not think or dwell there. Dr. Blaquay

— and who is a chosen man, that I may appoint over him? That is, I will single out a man remarkable for his prowess, namely, Nebuchadnezzar, and place him at the head of the army which shall execute My vengeance upon Edom. *W. Lenth*

— who will appoint me the time? and who is that shepherd
[c.] Who will challenge Me to meet him in the field as if we
were upon equal terms? Or what leader or general can enter the
list with Me? The word 'shepherd' often signifies a prince or
commander see chap. vi. 2, xxv. 34. But here it is used in op-
position to the 'lion' mentioned before, as if he had said 'A
shepherd may well encounter a lion as the best appointed war-
rior contend with God Almighty, or those whom He makes the
instruments of His vengeance' (W. Lenth)

^{Before}
^{CHRIST}
^{about 600} and his purposes, that he hath purposed against the inhabitants of Teman Surely the least of the flock shall draw them out surely he shall make their habitations desolate with them

21 The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red sea

^{Heb}
^{by} ^{only} ^{see} 22 Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs

^{about 600} 23 ¶ Concerning Damascus Hamath is confounded, and Arpad for they have heard evil tidings they are fainthearted, *there is sorrow on the sea*, it cannot be quiet

^{Heb}
^{by} ^{only} ^{see} 24 Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her anguish and sorrows have taken her, as a woman in travail

25 How is the city of praise not left, the city of my joy

26 Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the Lord of hosts

^{At 1000} 27 And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad

^{about 1000} 28 ¶ Concerning Kedar, and concerning

20 — *Surely the least of the flock shall draw them out*] The very name of my least of the Chaldean army shall discomfit and overthrow the proud inhabitants of Teman *Bp Hall*

21 *The earth is moved at the noise &c*] The surrounding countries are so terrified at its ruin, and the sound of it reaches even to the Red sea which was at a considerable distance from the land of Edom The Prophet compares the destruction of a nation to the fall of a great building see Ezek xxxi 15, xxxi 16 *W Lenth*

25 *Concerning Damascus*] Damascus was the capital of the kingdom of Syria and had seemingly at this time swallowed up all the other petty sovereignties of that country Isaiah had before uttered a prophecy concerning it of calamitous import chap xvii which had been fulfilled by Tiglath-pileser taking it, and carrying away the people captive to Kir 2 Kings xvi 9 Amos also had foretold the same event chap i 3 — But it had recovered itself after the fall of the Assyrian empire and is here doomed to suffer again the like calamities from the resentment of Nebuchadnezzar, probably about the same time with the other nations See note on chap xlviii 1 *Dr Blayney*

Hamath — and Arpad] See the note on Is x 9 *there is sorrow on the sea*] The word may be interpreted of the Arabians who lay on the seacoast or adopting the marginal reading, as on the sea we may understand the sentence in the sense of Isaiah's words They are like the troubled sea when it cannot rest chap lvi 20 *W Lenth*

26 *How is the city of praise not left &c*] How is it, that so goodly and famous a city as Damascus so praised so admired, hath not the favour to be spared from sackcloth and visitation? *Bp Hall*

27 — *Ben-hadad*] This seems to have been a common name

the kingdoms of Hazor which Nebuchadnezzar king of Babylon shall smite, ^{Before}
^{CHRIST}
^{about 600} *saith the Lord*, Arise ye go up to Kedar, and spoil the men of the east

29 Their tents and their flocks shall they take away they shall take to themselves their curtains, and all their vessels and their omelets, and they shall cry unto them, Fear is on every side

30 ¶ *Arise, I get you far off, dwell deep* ^{Arise}
^{CHRIST}
^{about 600} O ye inhabitants of Hazor, saith the Lord, for Nebuchadnezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you

31 Arise, get you up unto the wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, *which dwell alone*

32 And their camels shall be a booty, and the multitude of their cattle a spoil and I will scatter into all winds them that are in the utmost corners, and I will bring their calamity from all sides thereof, saith the Lord

33 And Hazor shall be a dwelling for dragons, and a desolation for ever there shall no man abide there, nor any son of man dwell in it

34 ¶ The word of the Lord that came to Jeremiah the prophet against Ham in the beginning of the reign of Zedekiah king of Judah, saying,

for the kings of Syria as Pharaoh was for those of Egypt *Dr Blayney* See the note on Gen xii 15

28 *Concerning Kedar, and concerning the kingdom of Hazor*] The kingdoms whose metropolis is Hazor or Petra Kedar was that part of Arabia inhabited by the posterity of Kedar 1 Chron i son, Gen xxv 13, called likewise the kingdoms of Hazor each division having anciently a petty prince or king over it *W Lenth*

— *the men of the east*] As the Arabians are called in the Scripture dialect *W Lenth*

29 *Their tents and their flocks &c*] Their substance consisted in their cattle their furniture and their tent from whence the country itself is called the tents of Kedar Ps cxxv with these they removed from place to place for the convenience of pasture See Is xiii 20 *W Lenth*

31 *Arise get you up unto the wealthy nation &c*] Arise O ye Chaldeans get ye up to the wealthy nation of the Hamites that dwell without care in their tents abounding with flock and herds in the desert where they dwell apart without cities or towns *Bp Hall*

31 — *against Ham*] Ham was an independent and even powerful kingdom in the days of Abram, Gen xiv 1 When the monarchy of Persia was established under Cyrus, Ham was blended into and formed a part of it but before that time there were two distinct kingdoms According to the present position of Ham spoken of is having actually become a province of the Babylonish empire, Dan viii 2 and Daniel appears to have presided over it, having Shushan for the seat of his government It therefore probably was the name would lead us to suppose the country called by hebrew writers Elhams which Hamy and the same in conformity with Daniel, describe as separated from Su-

^{Before} ^{CHRIST} 35 Thus saith the LORD of hosts, Be-
hold, I will break the bow of Elam, the
chief of their might

36 And upon Elam will I bring the four
winds from the four quarters of heaven,
and will scatter them toward all those
winds, and there shall be no nation whither
the outcasts of Elam shall not come.

37 For I will cause Elam to be dismayed
before their enemies, and before them that
seek their life: and I will bring evil upon
them, even my fierce anger, saith the
LORD, and I will send the sword after
them, till I have consumed them.

38 And I will set my throne in Elam,
and will destroy from thence the king and
the princes, saith the LORD.

^{Chap 4th} ^{verse 6} 39 ¶ But it shall come to pass in the
latter days, that I will bring again the
captivity of Elam, saith the LORD.

CHAP L

1, 9, 21, 35 The judgment of Babylon 4 17, 13 The
redemption of Israel

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THE word that the LORD spake against
Babylon and against the land of the
Chaldeans: by Jeremiah the prophet

† Heb
by the hand
of Jeremiah
† Heb
lift up

2 Declare ye among the nations, and
publish, and set up a standard, publish,
and conceal not say, Babylon is taken,
Bel is confounded, Merodach is broken in

pieces, her idols are confounded, her
images are broken in pieces ^{Before} ^{CHRIST}

3 For out of the north there cometh up
a nation against her, which shall make her
land desolate, and none shall dwell therein:
they shall remove, they shall depart, both
man and beast.

4 ¶ In those days, and in that time,
saith the LORD, the children of Israel shall
come, they and the children of Judah to-
gether, going and weeping: they shall go,
and seek the LORD their God.

5 They shall ask the way to Zion with
their faces thitherward, saying, Come, and
let us join ourselves to the LORD in a per-
petual covenant that shall not be forgotten.

6 My people hath been lost sheep: their
shepherds have caused them to go astray,
they have turned them away on the moun-
tains: they have gone from mountain to
hill, they have forgotten their resting-
place.

† Heb
plac-
ta h
down in

7 All that found them have devoured
them: and their adversaries said, We of-
fend not, because they have sinned against
the LORD, the habitation of justice, even
the LORD, the hope of their fathers.

8 ¶ Remove out of the midst of Babylon,
and go forth out of the land of the Chal-
deans, and be as the goats before the
flocks.

anna by the river Euphrates, or Ulu. On the final subversion of
the Babylonish monarchy, Elam was restored again, as is in-
timated below, ver 39, to its former possessors, who had fought
under the banners of the Medes and Persians. See Is xxi 2. Dr
Blayney

5 — the bow of Elam,] Isaiah thus speaks of the Elimites,
chap xxi 6. And Elam bore the quiver. Strabo says, that
the mountainous parts of Elymais bred chiefly archers: and Ely
and other heathen writers speak of the Elymaean bowmen. Dr
Blayney

6 — four winds from the four quarters of heaven.] That is,
enemies from every quarter. Wars and commotions are meta-
phorically denoted by winds. see chap iv 11, 12. Is 1, Dan vi
2. W Louth

38 And I will set my throne in Elam.] Nebuchadnezzar acting
under the commission and authority of God, the establishment of
his power was in effect the setting up of the throne of dominion
of his principal. Dr Blayney, W Louth

9 — I will bring again the captivity of Elam.] See note on
ver 31

Chap I. This chapter and the next contain a prophecy con-
cerning the fall of Babylon, intermixed and contrasted with pre-
diction concerning the redemption of Israel and Judah who
were not like those oppressors, to be finally extirpated, but to sur-
vive them and upon their repentance and conversion to be par-
doned and restored. The prophecy was delivered and sent to
Babylon in the fourth year of Zedekiah's reign, as appears from
chap li 9. Dr Blayney

Ver 2 — set up a standard.] To call people together, and im-
part to them these good tidings. The destruction of Babylon would
be likewise a sort of signal to the Jews to assemble together in
order to their return home: the time of their captivity being then
to expire. W Louth

— Bel — Merodach.] See the second note on chap xlii 1,
and concerning 'Bel,' see the note from Dean Prideaux on Gen
x 9. Merodach might be the name of one of their kings: that
was afterwards deified by some of his subjects. W Louth

3 — out of the north there cometh up a nation &c.] The
Medes who lay to the north of Babylon. see Is 9 11. W
Louth

4 — which shall make her land desolate.] See the note on Is
xiii 20—22

4 In those days — the children of Israel &c.] In those days
the children of Israel and the children of Judah shall, through
the favour of the Persian monarchs, go up together weeping for
joy to return to their country and to the place of God's worship
and service. 1 p Hall. In that time will denote during the
time of Babylon's desolation. Which being designed to be perpe-
tual, will comprehend as well the time of the general restoration
of Israel and Judah in the latter days as that of their more im-
mediate and partial return from Babylon. Dr Blayney

5 — a perpetual covenant.] We find the Jews after their re-
turn from Babylon, in Nehemiah's time entering into a covenant
to walk in God's law and to obey Him. Neh x 28 x 1 &c.
Put by the 'perpetual' or 'everlasting covenant,' may proba-
bly be understood that of the Gospel. Dr Blayney

6 — their shepherds have caused them to go astray.] Their pas-
tors and governors have led them to commit idolatry, of which
the mountans were a principal scene. see chap ii 20, iii 6 28.
Isaek vi 2, & 11, xviii 6, &c. And they have gone from
mountain to hill, leaving the object or place of their idolatrous
worship and forgetting the sanctuary of their God where alone
they ought to have set up their rest. Dr Blayney

7 — the habitation of justice.] A refuge and protection for
those who are good and just. W Louth

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9 ¶ For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country and they shall set themselves in array against her, from thence she shall be taken: then mowings shall be as of a mighty expert man, none shall return in vain.

10 And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the Lord.

11 Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer of grass, and bellow as bulls,

12 Your mother shall be sore confounded, she that bare you shall be ashamed: behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert.

13 Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the Lord.

15 Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the Lord: take vengeance upon her, as she hath done, do unto her.

16 Cut off the sower from Babylon, and him that handleth the sickle in the time

of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

17 ¶ Israel is a scattered sheep, the lions have driven him away: first the king of Assyria hath devoured him, and last this Nebuchadnezzar king of Babylon hath broken his bones.

18 Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none: and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

21 ¶ Go up against the land of Moab, even against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the Lord, and do according to all that I have commanded thee.

22 A sound of battle is in the land, and of great destruction.

23 How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou

10
after

12. Your mother shall be sore confounded, &c.] Your mother city, Babylon, shall be sore confounded, and Chaldea, which was the queen of all nation, shall now be cast behind all the rest and become a very wilderness and a barren desert. *Bp Hall*

15. — she hath given her hand.] In token of subjection and conquest. The phrase occurs in the same sense, 1 Chron. xxix. 24. 1 and 2. It probably alludes to the act of the vanquished, who throwing down his arms and stretching forth his defenceless hands, acknowledges himself in the power of the conqueror. *Dr Blayney*

— her foundations are fallen.] The signification of the Hebrew word which occurs nowhere else, is uncertain. It probably means the battlements, which is the rendering of the Greek version. *Dr Blayney*

16. Cut off the sower from Babylon.] Babylon resembled a country, called so, rather than a city: the walls, according to Herodotus being sixty miles in circumference. Within this huge circuit a great deal of ground was cultivated with corn: so that enough grew within the walls to support the inhabitants during long sieges. *W Lenth*

— they shall turn every one to his people.] They, that is, the allies of Babylon. Compare chap. xlv. 15. Is. xiii. 14. *W Lenth*

17. — first the king of Assyria hath devoured him, and last &c.] After Nineveh the metropolis of the Assyrian empire was destroyed, Babylon became the queen of the East. They were both equally enemies to the people of God, the one subverted the kingdom of Israel, and the other the kingdom of Judah: the one carried away the ten tribes, and the other the two remaining tribes into captivity. No wonder therefore that there are several prophecies relating to each of these cities, and that the fate of Ba-

bylon is foretold as was that of Nineveh. *Bp Newton*. See the note on Is. x. Nahum iii. Zephaniah i. 1, 2. *Is. lxxviii.*

18. — as I have punished the king of Assyria.] This may most probably be understood of the destruction of Nineveh, the chief seat of the Assyrian empire, by Nebuchadnezzar and Artabanus, or Astyages as it is related in Job. i. chap. xiv. 1. At the taking of this great city, foretold by Jonah, Nahum, and Zephaniah, Chynodanues the last king of the Assyrian race was killed: and the seat and title of the empire removed to Babylon, which was no longer called the Assyrian, but the Babylonian monarchy. *W Lenth*

20. — the iniquity of Israel shall be sought for, &c.] Their sins shall be done away through My grace and mercy. *J Hall*

The promise contained in this verse seems evidently to respect the Gospel times, and “the remnant that shall be saved according to the election of grace.” Compare chap. i. 11. 1 xxviii. 8, Is. lxx. 20, Rom. xi. 25, 26, 27. *Dr Blayney*

21. Go up against the land of Moab, — and — of Pekod.] Go up, ye Medes and Persians against the territories of Babylon even against the land of these proud rebels, against the land of those who have “visited My people with the sword and merciless destruction.” *Bp Hall*. There is no certainty, and indeed little probability, that there were any places to which belonged the names in the text. *Dr Blayney*. See the margin.

22. How is the hammer of the whole earth cut asunder and broken?] That oppressive empire, “which smote the people with a continual stroke, as it is described by Isaiah chap. xlv. 6.” *W Lenth*

24. I have laid a snare for thee, &c.] See the note on chap. i. 11.

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art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord.

25 The Lord hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord God of hosts in the land of the Chaldeans.

† Heb
for utter
|| On
the end her

26 Come against her: † from the utmost border, open her storehouses: † cast her up as heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her bullocks, let them go down to the slaughter: woe unto them! for then day is come, the time of their visitation.

28 The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the Lord our God, the vengeance of his temple.

29 Call together the sowers against Babylon: all ye that bend the bow, camp against it round about, let none thereof escape: recompense her according to her work, according to all that she hath done, do unto her: for she hath been proud against the Lord, against the Holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the Lord.

† Heb
1000

31 Behold, I am against thee, O thou most proud, saith the Lord God of hosts: for thy day is come, the time that I will visit thee.

† Heb
1000

32 And † the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.

33 ¶ Thus saith the Lord of hosts, The children of Israel and the children of Judah were oppressed together: and all that

took them captives held them fast, they refused to let them go. Before
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34 Their Redeemer is strong, the Lord of hosts: his name he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 ¶ A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men.

36 A sword is upon the † liars, and they shall dote: a sword is upon her mighty men, and they shall be dismayed. || On
chief says
|| Heb
bns

37 A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her, and they shall become as women: a sword is upon her treasures, and they shall be robbed.

38 A drought is upon her waters, and they shall be dried up: for it is the land of graven images, and they are mad upon their idols.

39 Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever, neither shall it be dwelt in from generation to generation.

40 ¶ As God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the Lord, so shall no man abide there, neither shall any son of man dwell therein. Gen 1
chap 4

41 Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 They shall hold the bow and the lance: they are cruel, and will not shew mercy: their voice shall roar like the sea, and they

29 The voice of them that flee &c.] Some of those, who were more than ordinarily zealous for the welfare of God's Church and people, were ready upon the first news of the taking of Babylon, bringing the joyful tidings thereof into Judaea, how God had avenged the cause of His people, and executed His judgments on those who destroyed His temple and profaned the holy vessels of it: they were dedicated to His service. See Dan v 1, 2, 3, 4, 30. Compare chap. li 51. *W. Lowth*

32 And † the most proud shall stumble, &c.] Xenophon relates that Codrus and Gobyras with their soldiers, when they were going to the town, marched directly toward the palace, and killed all they met, became masters of the place, and slew the king. *W. Lowth*

33 I will kindle a fire in his cities.] This may be meant of the destruction made in the Babylonian territories in the several expeditions which Cyrus undertook against that monarchy during the space of twenty years before the taking of Babylon: from the year before Christ 550 to the year 539. *W. Lowth*

35 A sword is upon her princes.] Who were all in together with their king Belshazzar at a feast. See chap. li 39. *Dun*

30 — and upon her wise men, &c.] who, though famous for their skill in astrology and the other arts of divination, could not foresee or prevent the dangers coming upon themselves in the common calamity. See Is. xlviii 13, 14. *W. Lowth*

36 — upon the liars, &c.] The false pretender to the knowledge of future events. Compare chap. xlviii 30, 1. *W. Lowth*

37 — upon her mighty men, &c.] See the note on chap. li 30. Her auxiliaries in the midst of her. *W. Lowth* See the note on chap. li 27.

38 A drought is upon her waters, &c.] See the note on chap. li 26.

39 Therefore the wild beasts of the desert &c.] See the note on Is. xiii 20.

42 — they are cruel, and will not shew mercy.] Upon the second capture of Babylon, as soon as Darius had made himself master of the place, he ordered three thousand of the principal men of the city to be crucified, and thereby fulfilled the prophecies of the cruelty which the Medes and Persians should use towards the Babylonians. *Bp Newton*

^{Before} ^{CHRIST} ⁵⁹⁶ shall ride upon horses, *every one* put in array, like a man to the battle, against thee, O daughter of Babylon

43 The king of Babylon hath heard the report of them, and his hands waxed feeble anguish took hold of him, and pangs as of a woman in travail

^{Chap} ⁴⁹ ¹⁹ 44 Behold, he shall come up ^a like a lion from the swelling of Jordan unto the habitation of the strong but I will make them suddenly run away from her and who is a chosen man, that I may appoint over her? for who is like me? and ^c who will appoint me the time? and who is that shepherd that will stand before me?

^{Job} ⁴¹ ¹⁰
^{chap} ¹⁹ ¹⁹
^{Or}
^{omit} ^{me}
^{plac}

45 Therefore hear ye the counsel of the LORD, that he hath taken against Babylon, and his purposes, that he hath purposed against the land of the Chaldeans Surely the least of the flock shall draw them out surely he shall make *their* habitation desolate with them

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations

CHAP. LI

¹ The severe judgment of God against Babylon in revenge of Israel ⁵⁹ Jeremiah delivereth the book of this prophecy to Sarai, to be cast into Lophates, in token of the perpetual sinking of Babylon

^{Heb} ^{cart} **T**HUS saith the LORD, Behold, I will raise up against Babylon, and against them that dwell in the [†] midst of them that rise up against me, a destroying wind,

2 And will send unto Babylon fanners, that shall fan her, and shall empty her land for in the day of trouble they shall be against her round about

3 Against *him* that bendeth let the archer

43 The king of Babylon hath heard the report of them, &c.] Belshazzar was a weak and dissolute prince, and dismayed upon he first apprehension of danger, when he understood that Cyrus's army laid siege to the city See Dan v 6 W Lowth

44 Behold, he shall come up &c.] He, that is, the invading army See the notes on chap. xli. 19—21

Chap. I I ver 1 — a destroying wind] In allusion to the pestilential wind, as the Arabick version renders these words, which is frequent in those parts, and concerning which see the note on 2 Kings xix 35

7 Babylon hath been a golden cup in the Lord's hand, &c.] In what sense Babylon is called 'a cup' may be seen by comparing chap. xxi 15 She was a splendid instrument of vengeance ordained by God against the neighbouring nations, and as all these had suffered by her, all are represented as ready to glory over her, or rejoice when her turn of suffering came Dr Blayney

9 We would have healed Babylon,] This is spoken in the name of God's Prophets, and the other witnesses of His truth importing that they had sufficiently testified against her errors, and idolatries, but she was irreclaimable And therefore it was time for all the lovers of truth to depart out of her, lest they be involved in her punishments see ver 6 W Lowth Or they are the words of the allies of Babylon, who say that they had intended

^{Before} ^{CHRIST} ⁵⁹¹ bend his bow, and against *him* that lifteth himself up in his bigandine and spare ye not her young men, destroy ye utterly all her host

4 Thus the slain shall fall in the land of the Chaldeans, and *they* that are thrust through in her streets

5 For Israel *hath* not been forsaken, nor Judah of his God, of the LORD of hosts, though their land was filled with sin against the Holy One of Israel

6 ^a Flee out of the midst of Babylon, and ^b deliver every man his soul be not cut off in her iniquity, for this is the time of the LORD's vengeance, he will render unto her a recompence ^{Chap} ⁵⁰ ^{Rev} ¹⁸ ⁴

7 Babylon *hath* been a golden cup in the LORD's hand, that made all the earth drunken the nations have drunken of her wine, therefore the nations are mad

8 Babylon is suddenly ^b fallen and destroyed howl for her, take balm for her pain, if so be she may be healed ^{Ysa} ²¹ ⁸ ^{Rev} ¹⁸ ⁸ [&] ¹⁶

9 We would have healed Babylon, but she is not healed forsake her, and let us go every one into his own country for her judgment reacheth unto heaven, and is lifted up *even* to the skies

10 The LORD hath brought forth our righteousness come, and let us declare in Zion the work of the LORD our God

11 Make [†] bright the arrows; gather the [†] shields the LORD hath raised up the spirit [†] of the kings of the Medes for his device is against Babylon, to destroy it, because it is the vengeance of the LORD, the vengeance of his temple [†] ^{Heb} ^{pure}

12 Set up the standard upon the walls of Babylon, make the watch strong, set up

yourd to support her sinking cause, but in vain, and therefore as the case was desperate, they call one another to leave her to herself, and return every man to his own country Poole, Dr Blayney

10 The Lord hath brought forth our righteousness] He hath declared our cause to be just, (compare Ps xxxvii 6,) by bringing such remarkable judgments upon our enemies And therefore we ought to give glory to Him in the assemblies of His Church, and in the most publick manner imaginable W Lowth

11 — the kings of the Medes] Nerighassar king of Babylon having formed an alliance against the Medes, Cambyses sent his son Cyrus with an army of thirty thousand Persians to join the Medes commanded by Cyaxares this (Cyaxares king of Media called Darius the Mede in Scripture, was Cyrus's uncle, and it was properly his army that made the expedition against the Babylonians, he employing Cyrus as his general Persia was then a small part of the empire of Media, and was of little account till Cyrus made a figure in the world and even then it was called the kingdom of the Medes and Persians, the Medes having still the preterence And in aftertimes the Greek historians style those wars, in which their country encountered with Xerxes by the name of the Median wars, because the Medes were the founders of that empire W Lowth

12 Set up the standard upon the walls of Babylon] The Pro-

30 *The mighty men of Babylon have forborn to fight, &c.]* It was here foretold, that the Babylonians should be terrified and hide themselves within their walls, and accordingly the Babylonians, after the loss of a battle or two, never recovered their cou-

Before CHRIST came as women: they have burned her dwellingplaces; her bars are broken.

31 One post shall run to meet another,
and one messenger to meet another, to
shew the king of Babylon that his city is
taken at *one* end,

32 And that the passages we stopped,
and the reeds they have burned with fire,
and the men of war are affrighted

33 For thus saith the LORD of hosts, the God of Israel, The daughter of Babylon is like a threshingfloor, *it is time to thresh her yet a little while, and the time of her harvest shall come*

34 Nebuchadnezzar the king of Babylon
hath devoured me, he hath crushed me, he
hath made me an empty vessel, he hath
swallowed me up like a dragon, he hath
filled his belly with my delicates, he hath
cast me out

35 † The violence done to me and to my
|| flesh *be* upon Babylon, shall the † inhabit-
ant of Zion say, and my blood upon the
inhabitants of Chaldea, shall Jerusalem say

36 Therefore thus saith the Lord, Be-

hold, I will plead thy cause, and take vengeance for thee, and I will dry up her sea, and make her springs dry

37 And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant

38 'They shall roar together like lions
they shall yell as lions' whelps .

39 In their heat I will make them feasts,
and I will make them drunken, that they
may reioyce, and sleep a perpetual sleep,
and not wake, saith the Lord

40 I will bring them down like lambs to
the slaughter, like rams with he goats

41 How is Sleshach taken ! and how is
the praise of the whole earth surprised ! how
is Babylon become an astonishment among
the nations !

42 The sea is come up upon Babylon
she is covered with the multitude of the
waves thereof

13 Her cities are a desolation, a dry land,
and a wilderness, a land wherein no man
dwelleth, neither doth *any* son of man pass
thereby

re, so as to face the enemy in the field again, they retired within their walls and Cyrus could never draw them forth to try the fortune of arms. *Bp. Newton*

11 One post shall run to meet another &c] That is Counters shall run from different parts and so fall in with one another all carrying the same intelligence to the same person that the city was taken on the side that each came from Dr Blayney

Babylon was taken by surprise by unexpectedly draining the river Euphrates, and entering through the channel into the city, as Herodotus relates.

In the carrying on of this stratagem Cyrus took the opportunity of a public festival when the whole night was usually spent in revelling, and all manner of disorders, see ver 39. In this time of riot the gates leading down to the river, that used to be shut every night, were left open and gave a passage to Cyrus and his army into the city, which he became master of, while they thought themselves in the utmost security both from the height and strength of their walls and depth of their river. Cyrus having as yet made little progress in the siege, though he had invested the city with his army two years before. This surprise caused so many messengers to run one after the other, to acquaint the king with this unexpected news. The vast compass of this city has been observed in the notes on chap 1 16. W
Louth

92 — that the passages are stopped,] On rather, "surprised
These were most probably the entrances into the city from the
river side, which were secured by gates that ought, as Herodo-
tus observes, to have been fast barred, which, if it had been
done would have effectually frustrated the attempt of the enemy,
but being left open and unguarded on account of the publick fes-
tivity, the assailants were in possession of those entrances, and in
the heart of the city, before the besieged were aware of it Dr
Blayney

— and the reeds they have burned with fire] The soldiers, seeing the Euphrates nearly dry, set fire to the reeds which covered its borders in order to facilitate the approach of the troops to the wall. The messengers reported to the king this circumstance, for the purpose of signifying to him that all the waters round about Babylon were dried up and that there was no longer any thing to shelter the city from the enemy. These reeds are said to have been very large and high, and, together with the

mud on which they stood, to have formed as it were another wall round the city. (Calmet Pools)

3, — it is time to thresh her] To tread, or cause the city to
be trodden as a threshingfloor Parkhurst

94 *Nebuchadnezzar the king of Babylon hath desoured me.*] A pathetic description of the calamities brought upon the Jews by Nebuchadnezzar and his forces, who after they had devoured the wealth, and laid waste the beauty of their country, then turned them out of it, and led them captives into a strange land. *W. T. on th*

45 — *to me and to my flesh*] To me and to my children Our nearest relations are called our flesh in Scripture see Judg. ix. 2 Sam. v. 1 Nehem. v. 2 *W. Lowth*

26 — *I will dry up her sea, and make her springs dry*] See the notes on Is. xiv 23 and Jer 31 of this chapter. By the means there described Babylon was taken, as here foretold. The city would have been otherwise impregnable, as it was supplied with provisions for many years, saith Herodotus, for more than twenty years, according to Xenophon, for, as Herodotus saith, if the Babylonians had but known what the Persians were doing, by shutting the gates which opened upon the river, and by standing upon the walls which were built as banks they might have taken and destroyed the Persians as in a net, or *like* *Bp*
Newton

37 *And Babylon shall become heaps, &c*] See the notes on *Isa*
lii 20

35 *They shall roar together like lions*] I like for grief and anguish of mind compare Zech xi 5, Is liv 11 or else the Prophet describes the revels and riotous noise that they made on the night of the publick festival on which the city was taken see the following verse *W I on th*

39 *In their heat I will make their feasts, &c*] See the note on ver 31

41 — *the praise of the whole earth*] Compare chap xlii 25
Dan iv 30, Is xiii 19 See the note there

42 The sea is come up upon Babylon] By "the sea any large collection of waters is denoted, and particularly the river Euphrates, ver 36 so that the fate of Babylon is here alluded to concerning which see ver 64, and Is xiv 23 Other by the sea understand metaphorically a numerous army, and by the overreaching of waters the invasion and conquest of the country Dr Blayney

Before
CHRIST
595

44 And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up and the nations shall not flow together any more unto him yea, the wall of Babylon shall fall

45 My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD

46 And lest your heart faint, and ye fear for the rumour that shall be heard in the land, a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler

† Heb
saith upon

47 Therefore, behold, the days come, that I will † do judgment upon the graven images of Babylon and her whole land shall be confounded, and all her slain shall fall in the midst of her

48 Then the heaven and the earth, and all that is therein, shall sing for Babylon for the spoilers shall come unto her from the north, saith the LORD

|| Or
Both Baby-
lon is to fall
O ye slain of
Israel and
with Baby-
lon &c
|| Or
the country

49 || As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all || the earth

50 Ye that have escaped the sword, go away, stand not still remember the LORD afar off, and let Jerusalem come into your mind

51 We are confounded, because we have heard reproach shame hath covered our faces for strangers are come into the sanctuaries of the LORD's house

52 Wherefore, behold, the days come, saith the LORD, that I will do judgment upon her graven images and through all her land the wounded shall groan

53 Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the LORD.

44 — I will bring forth out of his mouth that which he hath swallowed up] This was literally fulfilled, when the vessels of the house of God which Nebuchadnezzar had brought from Jerusalem and placed in the temple of Bel, Dan 1 2, were restored by order of Cyrus, Ezra 1 7, and carried to Jerusalem again Bp Ven n

46 — a rumour shall both come one year, &c] Denoting that terrifying rumours shall continue year after year Dr Blayney
— violence in the land ruler against ruler] This should be taken of hostile depredations and invasions Cyrus and the king of Babylon should now appear at the head of two contending armies Bp Lenth

53 Though Babylon should mount up to heaven &c] Though Babylon prides herself in the glory of her empire, placed above the common height of human greatness compare Is xlvii 7, 8 though she thinks herself never so secure in her high gates, ver 58 and strength of her walls which were three hundred and fifty feet high according to Herodotus yet this shall not place her out of the reach of My vengeance compare chap xlix 10 W Lenth

Before
CHRIST
595

54 A sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans

55 Because the LORD hath spoiled Babylon, and destroyed out of her the great voice, when her waves do roar like great waters, a noise of their voice is uttered

56 Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken for the LORD God of recompences shall surely requite

57 And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men and they shall sleep a perpetual sleep, and not wake, saith the king, whose name is the LORD of hosts

58 Thus saith the LORD of hosts, || The broad walls of Babylon shall be utterly || broken, and her high gates shall be burned with fire, and the people shall labour in vain, and the folk in the fire, and they shall be weary || Or, The walls of the city of Babylon shall be made naked

59 ¶ The word which Jeremiah the prophet commanded Seraiah the son of Ne-
193
11ah, the son of Maaseiah, when he went || with Zedekiah the king of Judah into Babylon in the fourth year of his reign And || Or, on the behalf of this Seraiah was a || Or, prince of the chamberlain

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon

61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words,

62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be † desolate for ever

† Heb
desolations

55 — destroyed out of her the great voice] When cities are populous they are of course noisy See Is xlii 2 Silence is therefore a mark of depopulation, and in this sense we are to understand God's destroying or taking away out of Babylon the great noise which during the time of her prosperity was constantly heard there, the busy hum of men, as the poet calls it In this manner the mystical Babylon is threatened Rev xviii 2, 3 Compare chap vii 34, xvi 9 xxv 10 Dr Blayney

58 — The broad walls — her high gates &c] See the notes on Is xlii 10—22

— and the people shall labour in vain &c] In vain shall the people labour to quench that fire, which is kindled for the consuming of Babylon Bp Hall

59 — with Zedekiah] Rather "from Zedekiah" or, "on his behalf" as in the margin or by virtue of his commission for we have no reason to suppose that Zedekiah went in person to Babylon at that time W Lenth, Dr Blayney

— Seraiah was a quiet prince] The chief chamberlain, as in the margin W Lenth So the word seems to mean, or, as we might call him Lord Chamberlain Parkhurst

Before
CHRIST
595

63 And it shall be, when thou hast made an end of reading this book, *that* thou shalt bind a stone to it, and cast it into the midst of Euphrates

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far are the words of Jeremiah.

CHAP. LII

1 Zedekiah rebelleth 4 Jerusalem is besieged and taken 8 Zedekiah's sons killed, and his own eyes put out 12 Nebuzar-adan burneth and spoileth the city 24 He carrieth away the captives 32 Evil-merodach advanceth Jehoiachin

590
2 Kings
1 18
† Heb
retained

ZEDEKIAH was a one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal the daughter of Jeremiah of Libnah.

2 And he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had done.

3 For through the angel of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

590
2 Kings
1 18
chap 39 1

4 ¶ And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

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6 And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate

[63 — thou shalt bind a stone to it, &c.] See the note on Gen xxxii 25. The Prophets sometimes gave sensible representations of the judgments they foretold: see chap xix 10. This was a significative emblem of Babylon's sinking irrecoverably under the judgments here denounced against her. Compare Rev xviii 21. This threatening was in a literal sense fulfilled. See the note on I xiv 23. *W. Louth*

[64 — Thus far are the words of Jeremiah.] This is probably mentioned to shew that the next chapter was added by Ezra or Baruch, or whoever collected this prophecy into one volume. *W. Louth*

Chap. LII. This chapter was confessedly added by some one after Jeremiah's time, probably by Ezra, or whoever revised the sacred writings after the return of the Jews from Babylon and collected them into one body. It contains a brief history of the captivity, nearly the same, word for word, as it is related in the

between the two walls, which was by the king's garden, (now the Chaldeans were by the city round about) and they went by the way of the plain.

Before
CHRIST
588

8 ¶ But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho, and all his army was scattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him.

10 And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 Then he put out the eyes of Zedekiah, and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

† Heb
blinded

¶ Or
fettlers
† Heb
house of the
wards

12 ¶ Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, captain of the guard, which served the king of Babylon, into Jerusalem,

¶ Or
chief mar-
shal

† Heb chief
of the ex-
ecutioners
or slaugh-
termen

And so
ver 11 &c

† Heb
stood before

and the king's house, and all the houses of Jerusalem, and all the houses of the great men, burned he with fire.

14 And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about.

15 Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vinedressers and for husbandmen.

17 Also the pillars of brass that were in

Chap 19

second book of Kings chap xxiv 18—20, and xxv, together with some few additions. Some have supposed it placed here as a proper introduction to the Book of Lamentations. But more probably the design was, by immediately subjoining this historical narrative of the desolation of the Jewish nation to the predictions of Jeremiah concerning them, to hold forth a nearer view of the exact accomplishment of the Divine word of prophecy. *Dr Blayney*

Ver 12 — *in the tenth day of the month*] In the parallel place 2 Kings xxv, as we read, "on the seventh day of the month." It is probable that Nebuzar-adan came to Jerusalem on the seventh but did not set fire to the city and temple till the tenth. Josephus relates this remarkable circumstance attending the burning of the temple under Nebuchadnezzar and Vespasian, that it happened both times on the same day of the year. *W. Louth*

[17, 18. Also the pillars of brass &c.] See 2 Kings xxv 11 &c. The temple was filled of its riches and furniture at three several

Before
CHRIST
588

the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

|| Or
instruments
to remove
the altar
|| Or
base
|| Or
"

18 The caldrons also, and the || shovels, and the snuffers, and the || bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basons, and the || firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups, that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away.

20 The two pillars, one sea, and twelve brasen bulls that were under the base, which king Solomon had made in the house of the LORD: the brass of all these vessels was without weight.

† Heb
their brass

1 Kings
7 1

2 Kings 2
17

2 Chron 3
1

† Heb
thread

21 And concerning the pillars, the height of one pillar was eighteen cubits, and a fillet of twelve cubits did compass it, and the thickness thereof was four fingers: it was hollow.

22 And a chapter of brass was upon it, and the height of one chapter was five cubits, with network and pomegranates upon the chapters round about, all of brass. The

second pillar also and the pomegranates were like unto these.

Before
CHRIST
588

23 And there were ninety and six pomegranates on a side, and all the pomegranates upon the network were an hundred round about.

24 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door.

† Heb
the door

25 He took also out of the city an eunuch, which had the charge of the men of war, and seven men of them that were near the king's person, which were found in the city, and the || principal scribe of the host, who mustered the people of the land, and threescore men of the people of the land, that were found in the midst of the city.

† Heb
sanctuary
of the king
|| Or
service of the
captain of the
host

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

28 This is the people whom Nebuchadnezzar carried away captive in the seventh

689

times. The first was, when Nebuchadnezzar came up against Jehoiakim, Dan 1 2. The second time was at the captivity of Jeconiah, see chap xxvii 19, and 2 Kings xxiv 13. And now at the destruction of the city and temple they entirely stripped it of all its ornaments. *W Lenth*

19 — [that which was of gold in gold, &c.] That is, the utensils above mentioned, some of which were of gold, and some of silver. He took them away of both kinds. *Dr Blayney*

20 — [the brasen bulls that were under the bases.] Rather which were instead of bases, to support the brasen sea. See 1 Kings vii 25. *W Lenth*

21 — [the height of one pillar was eighteen cubits.] See 1 Kings vii 15, but in 2 Chron iii 15, it is said, that both the pillars made thirty-five cubits: perhaps one cubit should be allowed for the bases. *W Lenth*

22, And there were ninety and six pomegranates on a side.] Thus the pomegranates on the four sides, together with those which may have been at the corners of the building, make up the four hundred, mentioned at 1 Kings vii 42, 2 Chron iv 13. *Dr Blayney*

24 — [and the three keepers of the door.] These were not the ordinary porters who were taken from among the Levites, but were priests, who stood at the door to receive the offerings of the people: and thus were keepers of the sacred treasury, an office of high trust and consideration. See 2 Kings xii 9, xxiii 4. *Dr Blayney*

25 — [the principal scribe of the host,] In the margin the translation is, 'the scribe of the captain of the host.' It appears however that there were certain officers belonging to the Jewish armies called scribas who were what we call muster-masters of the troops. See 1 Macc v 42. And the person here spoken of was probably the muster-master or attendant general of the army the century at war. *Dr Blayney*

— [and threescore men &c.] Important persons, who had concealed themselves, but were afterwards discovered. *W Lenth*

27 — [Thus Judah was carried away captive out of his own land.] The transplanting of people or nations has been practised by

more modern conquerors. Thus in the year 796 Charlemagne transplanted the Saxons from their own country, to oblige them to remain faithful to him, into different parts of his kingdom, either Flanders, or the country of the Helvetians, &c. Their own country was repopled by the Achites, a Slavonian nation. *Hennault*. So in much later times, 'It was the policy of Abbas the First, who ascended the throne of Persia in 1551 to transplant the inhabitants of conquered places from one country to another with a view not only of preventing any danger from their disaffection, but likewise of depopulating the countries exposed to an enemy. *Hannway's Revolutions of Persia, Parkhurst*

28 — [This is the people &c.] It is not to be supposed that the whole number of the Jews whom Nebuchadnezzar carried into captivity, was no more than four thousand six hundred. He carried away more than twice that number at one time in the eighth year of his reign 2 Kings xxv 12—16. Before that time he had carried off a number of captives from Jerusalem in the first year of his reign among whom were Daniel and his companions Dan 1 1—6. These are confessedly not taken notice of here. And as the taking and burning of Jerusalem is in this very chapter said to have been in the fourth and fifth months of the nineteenth year of Nebuchadnezzar, those who were carried into captivity at the date of those events, cannot possibly be the same with those that are said to be carried away either in the eighteenth or the twenty third year of that prince. Nor indeed is it credible, that the number carried away at the time the city was taken and the whole country reduced could be so few as eight hundred and thirty two supposing to make in the date of the year which some are willing to do though without sufficient grounds. Here then we have three deportations, and those the most considerable ones, in the first the eighth, and the nineteenth years of Nebuchadnezzar, sufficiently distinguished from those in his seventh, eighteenth and twenty-third years. So that it seems most reasonable to conclude with Archbishop Usher, that by the latter three the historian meant to point out deportations of a lesser kind not elsewhere noticed in direct terms in Scripture. The first of these, said to have been in the seventh year of Nebu-

Before CHRIST 600
90 year three thousand Jews and three and twenty

29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons

30 In the three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons all the persons were four thousand and six hundred

31 And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month,

in the five and twentieth day of the month, that Evil-merodach king of Babylon in the first year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,

32 And spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon,

33 And changed his prison garments and he did continually eat bread before him all the days of his life

34 And for his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life

chadrezzar was of those who had been picked up in several parts of Judah by the hands of Chaldeans, Syrians and others, whom the king of Babylon sent against the land previously to his own coming, 2 Kings xxiv 2 That in the eighteenth year corresponds with the time when the Chaldean army broke off the siege before Jerusalem, and marched to fight the Egyptian army, at which time they might think it proper to send off the prisoners that were in camp under a guard to Babylon And the last in the twenty-third year of Nebuchadrezzar was, when that monarch being engaged in the siege of Tyre, sent off Nebuzar-adan against the Moabites, Ammonites, and other neighbouring nations, who at the same time carried away the last gleaning of Jews that remained in their own land amounting in all to no more than seven hundred and forty-five Dr Blayney

31 — Evil-merodach — lifted up the head of Jehoiachin] St Jerome reports, from an ancient tradition of the Jews that Evil merodach having had the government of the Babylonish empire during the distraction of his father, used his power so well, that as soon as the old king came to himself he put him in prison for it where he contracted a particular acquaintance with Jehoiachin who was his fellow prisoner and that this was the cause of the great kindness he expressed towards him W Lomish

32 — set his throne above the throne of the kings] That is, he shewed him more respect and honour than he did to any other of the captive princes, by placing him nearest himself See 1st in 1 Dr Blayney It is probable the phrase may have proceeded from the custom of placing cushions for persons of more than ordinary distinction in the places allotted them to sit in Harmer

The following are the chapters from Jeremiah appointed for Proper Lessons or as Portions of Scripture for Epistles, on Sundays and Holydays

CHAP	V	-	-	-	14th Sunday after Trinity,	-	-	-	-	Morning
—	XXII	-	-	-	Ditto	-	-	-	-	Evening
•	XXIII	5—9	-	-	25th Sunday after Trinity,	-	-	-	-	For the Epistle
—	XXXI	1—18	-	-	Innocents Day	-	-	-	-	Morning
—	XXXI	-	-	-	Thursday before Easter	-	-	-	-	Evening
—	XXXV	-	-	-	15th Sunday after Trinity	-	-	-	-	Morning
—	XXXVI	-	-	-	Ditto	-	-	-	-	Evening

THE LAMENTATIONS OF JEREMIAH.

INTRODUCTION.

THE Lamentations of Jeremiah are very properly distributed into five chapters, each of them containing a distinct elegy, consisting of twenty-two periods, according to the number of letters in the Hebrew alphabet

They were not composed till after the destruction of Jerusalem and its temple, and the depopulation of the country by the transmigration of all its inhabitants, which events are described not at all in the style of prophetic predictions, but alluded to and bewailed as what had been already fully accomplished and brought to pass. We cannot admire too much the full and graceful flow of pathetic eloquence, in which the author pours forth the effusions of a patriotick heart, and piously weeps over the ruins of his venerable country. Never was there a more rich and elegant variety of beautiful images ranged together within so small a compass, nor more happily chosen and applied. But it was before observed, that the Prophet's peculiar talent lay in working up and expressing the passions of grief and pity, and unhappily for him, as a man and a citizen, he met with a subject but too well calculated to give his genius its full display. *Dr Blayney*

Perhaps the most perfect and regular elegiack composition in the world, is the Lamentations of Jeremiah, as the Prophet mourns in this Book over the destruction of the temple and the holy city, and the overthrow of the whole state, he assembles all the affecting images which a subject so melancholy could suggest. The composition is uncommonly artificial. By turns the Prophet and the city Jerusalem are introduced, as pouring forth their sorrows, and, in the end, a chorus of the people send up the most earnest and plaintive supplications to God. The lines of the original, as may in part appear from our translation, are longer than is usual in other kinds of Hebrew poetry, and the melody is rendered thereby more flowing, and better adapted to the querimonious strain of elegy. *Dr Blair*

CHAP I

Before
CHRIST
about 588

1 The miserable estate of Jerusalem by reason of her sin
12 She complaineth of her grief, 18 and confesseth God's judgment to be righteous

HOW doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary!

2 She weepeth sore in the night, and her tears are on her cheeks among all her lovers she hath none to comfort her all her friends have dealt treacherously with her, they are become her enemies

3 Judah is gone into captivity because

of affliction, and † because of great servitude she dwelleth among the heathen, she findeth no rest all her persecutors overtook her between the straits

Behold
CHRIST
about 5
† Heb
for the
greatness of
servitude

4 The ways of Zion do mourn, because none come to the solemn feasts all her gates are desolate her priests sigh, her virgins are afflicted, and she is in bitterness

5 Her adversaries are the chief, her enemies prosper, for the Lord hath afflicted her for the multitude of her transgressions her children are gone into captivity before the enemy

Deut 28
1 43 11

6 And from the daughter of Zion all her beauty is departed her princes are become

Chap I ver 1 — she that was great among the nations, &c.] See what is said of David's conquests and sovereignty over the neighbouring states, 2 Sam viii 1—14, x 6—19, of the extent of his son Solomon's dominions, 1 Kings iv 21, 24 of the power of Judah in the reign of Jehoshaphat, 2 Chron xvii 10, 11, and also in that of Uzziah 2 Chron xxvi 6, 7, 8. *Dr Blayney*
— all her lovers &c.] Those, that courted her alliance in the time of her prosperity not only universally failed and deserted her in the time of need but most of them turned against her, and took a malignant pleasure in aggravating her misfortunes. See Jer xliiii 27, Ps cxxxvii 7 Ezek xxv 3 6 8 12, 15 xxvi 2 xxviii 24, xxix 6 7 Obad ver 10—14. *Dr Blayney*

3 Judah is gone into captivity &c.] Many Jews, to avoid the miserable servitude of the Chaldeans, have betaken themselves to a voluntary transmigration to other nations, hoping there to find rest, but even there have these Babylonian persecutors overtaken them, so that they are surprised in those straits, which could no way be avoided. *Bp Hall*

5 Her adversaries are the chief.] They have got the advantage over her, and she is become their vassal and thus the judgment, that Moses threatened the Jews upon their disobedience, is fulfilled, Deut xxviii 43, 44, "That their enemies should be the head, and they should be the tail." *W Lenth*

Before CHRIST about 588 like harts that find no pasture, and they are gone without strength before the pursuer.

7 Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her the adversaries saw her, and did mock at her sabbaths

8 Jerusalem hath grievously sinned, therefore she is removed all that honour did her despise her, because they have seen her nakedness yea, she sigheth, and turneth backward

9 Her filthiness is in her skirts, she remembereth not her last end, therefore she came down wonderfully. she had no comforter O LORD, behold my affliction for the enemy hath magnified himself

10 The adversary hath spread out his hand upon all her pleasant things for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation

11 All her people sigh, they seek bread, they have given their pleasant things for meat to relieve the soul see, O LORD, and consider, for I am become vile

12 ¶ It is nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger

13 From above hath he sent fire into my bones, and it prevaileth against them he hath spread a net for my feet, he hath turned me back he hath made me desolate and faint all the day

14 The yoke of my transgressions is bound by his hand they are wreathed, and come up upon my neck he hath made my strength to fall, the LORD hath delivered

me into their hands, from whom I am not able to rise up

15 The LORD hath trodden under foot all my mighty men in the midst of me. he hath called an assembly against me to crush my young men the LORD hath trodden the virgin, the daughter of Judah, as in a winepress

16 For these things I weep, mine eye runneth down with water, because the comforter that should relieve my soul is far from me my children are desolate, because the enemy prevailed

17 Zion spreadeth forth her hands, and there is none to comfort her the LORD hath commanded concerning Jacob, that his adversaries should be round about him Jerusalem is as a menstruous woman among them.

18 ¶ The LORD is righteous, for I have rebelled against his commandment. hear, I pray you, all people, and behold my sorrow my virgins and my young men are gone into captivity

19 I called for my lovers, but they deceived me my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls

20 Behold, O LORD, for I am in distress my bowels are troubled, mine heart is turned within me, for I have grievously rebelled abroad the sword bereaveth, at home there is as death

21 They have heard that I sigh there is none to comfort me all mine enemies have heard of my trouble; they are glad that thou hast done it thou wilt bring the day that thou hast called, and they shall be like unto me

22 Let all their wickedness come before thee, and do unto them, as thou hast done unto me for all my transgressions for my sighs are many, and my heart is faint.

7 — did mock at her sabbaths.] The heathen writers commonly ridicule the Jewish sabbaths, as a mark of the sloth and idleness of the people, without considering the excellent uses that day was designed for, namely, to give men leisure to attend upon the service of God, and learn the duties of religion W Lowth

8 — because they have seen her nakedness.] She is stripped of all her ornaments, and carried naked and bare into captivity. As she has defiled herself with idolatry, called spiritual adultery in Scripture, so God has ordered her to be exposed to shame, like a common harlot see note on Jer xiii, 22 W Lowth

9 Her filthiness is in her skirts,] The Prophet proceeds in comparing the Jewish people to a woman, whose filthiness is exposed to the publick view. But, as he continues, notwithstanding such degrees of sin, they would not believe or consider what would be the end of their wickedness Poole

13 From above hath he sent fire into my bones,] That is, a judgment as consuming as fire in the bones, so that the strength

of the Jews was exhausted Poole

15 — trodden — as in a winepress.] God's vengeance is often thus compared in the prophetic writings See Is. lxiii 3, Rev xiv 19, 20, xix 15 W Lowth

21 — thou wilt bring the day that thou hast called, &c.] The day, when I thou wilt execute Thy judgments upon the Babylonians, and other nations hostile to the Jews, will certainly come at Thy appointed time. W Lowth, Poole

The destruction of Jerusalem affords us a melancholy and alarming instance of Divine justice. The severity of this justice appears, not only in the city's being taken, and the people exposed to the fury of their enemies, and carried into captivity, but more especially in the burning of the temple, and the suppression of the Divine service. After such an example as this, no one can doubt but that God will severely revenge the contempt which men offer to His covenant, His worship, and the invitations of His mercy Ostervald

Before
CHRIST
about 588

CHAP II

1 Jeremiah lamenteth the misery of Jerusalem 20 He complaineth thereof to God

NOW hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger.

2 The Lord hath swallowed up all the habitations of Jacob, and hath not pitied he hath thrown down in his wrath the strong holds of the daughter of Judah, he hath brought them down to the ground he hath polluted the kingdom and the princes thereof

3 He hath cut off in his fierce anger all the horn of Israel he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about

4 He hath bent his bow like an enemy he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion he poured out his fury like fire

5 The Lord was as an enemy he hath swallowed up Israel, he hath swallowed up all her palaces he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation

6 And he hath violently taken away his tabernacle, as if it were of a garden he hath destroyed his places of the assembly the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest

7 The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces, they have made a noise in the

house of the Lord, as in the day of a solemn feast

Before
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8 The Lord hath purposed to destroy the wall of the daughter of Zion he hath stretched out a line, he hath not withdrawn his hand from destroying therefore he made the rampart and the wall to lament, they languished together

9 Her gates are sunk into the ground, he hath destroyed and broken her bars her king and her princes are among the Gentiles the law is no more, her prophets also find no vision from the Lord

10 The elders of the daughter of Zion sit upon the ground, and keep silence they have cast up dust upon their heads, they have girded themselves with sackcloth the virgins of Jerusalem hang down their heads to the ground

11 Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people, because the children and the sucklings swoon in the streets of the city

12 They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom

13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea who can heal thee?

14 Thy prophets have seen vain and foolish things for thee and they have not discovered thine iniquity, to turn away thy captivity, but have seen for thee false burdens and causes of banishment

† Heb
made to
touch

† Heb
all the
terrible
of

† Heb
as if it
were of
a garden
Or
l

† Heb
that up

[Chap II ver 1 — remembered not his footstool] See note at 1 Chron xxviii 2

3 — he hath drawn back his right hand from before the enemy,] That is, the right hand of Israel himself his exertions of strength being rendered ineffectual by God, or turned away from obstructing, or opposing the progress of the enemy, just as God says, Jer xxxi 1, That He would turn aside the weapons of war, which were in the hands of the Jews, so as to prevent their hindering the Chaldean army from entering the city Dr Blayney

6 — he tabernacle, as if it were of a garden] As if it were no better than a tent or cottage, set up in a garden or vineyard, whilst the fruit is gathering, and then to be taken away again Compare Is i 8 W Louth

7 — they have made a noise &c] The enemies triumphed in the demolition of the temple with as loud a noise, as the people were wont to make there in celebrating the praises of God on a solemn festival Compare Ps lxxiv 4 Dr Blayney

8 — he hath stretched out a line] To mark out the extent of what was to be pulled down Dr Blayney See the note on Is xxxiv 1, also on Jer xlviii 6

9 — the law is no more,] The priests and Levites whose office it is to instruct the people in the law, are dispersed among the heathen, and that part of the law, which regards the public worship of God, is rendered impracticable by the temple's being destroyed W Louth

11 — my liver is poured upon the earth,] Compare Job xvi 1 Dr Blayney

13 What thing shall I take to witness for thee? With what example of like misery shall I go about to comfort thee? Dr Hall

— thy breach is great like the sea] I like the breaking in of the sea that overflows a whole country, where no stop can be put to the inundation W Louth

14 — they have not discovered thine iniquity, &c] They have not given the people a just sense of their iniquities, in order to avert God's judgments, but rather flatter them in their sins, with the hope of impunity See Jer vi 1, xiv 14 W Louth

— false burdens] The Hebrew word is usually translated 'burden' and generally signifies a burdensome prophecy see the note on Jer xlviii 3. But it likewise imports prophecy in

^{Before}
CHRIST
^{about 388}
^{1 Heb}
^{1 J. th. 11}
^{1 sal 18 2}
15 All that pass † by clap *then* hands at thee, they hiss and wig their head at the daughter of Jerusalem, saying, Is this the city that men call ^d 'The perfection of beauty, The joy of the whole earth?

16 All thine enemy have opened their mouth against thee, they hiss and gnash the teeth: they say, We have swallowed *her* up: certainly this is the day that we looked for, we have found, we have seen

^{1 J. v}
^{1 ut}
17 The Lord hath done *that* which he said ^d 'devised, he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to rejoice over thee, he hath set up the horn of thine adversaries.

^{1 J. 7 14 17}
^{1 sal 1 16}
18 Then he utcried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest, let not the apple of thine eye cease.

19 Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.

^{1 Or}
^{1 u add 1}
^{1 with th w}
^{1 hands}
20 ¶ Behold, O Lord, and consider to whom thou hast done this: Shall the women eat their fruit, *and* children [¶] of a span long? shall the priest and the prophet be slain in the sanctuary of the Lord?

21 The young *and* the old lie on the ground in the streets: my virgins and my young men are fallen by the sword, thou hast slain *them* in the day of thine anger, thou hast killed, *and* not pitied.

22 Thou hast called as in a solemn day

^{Before}
^{CHRIST}
^{about 388}
my terrors round about, so that in the day of the Lord's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.

CHAP. III

1 *The faithful bewail their calamities* 2 By the mercies of God they nourish their hope 3 They acknowledge God's justice 4 They pray for deliverance 5 And vengeance to their enemies

I *W* the man *that* hath seen affliction by the rod of his wrath

2 He hath led me, and brought *me* into darkness, but not *into* light.

3 Surely against me is he turned, he turneth his hand *against me* all the day.

4 My flesh and my skin hath he made old, he hath broken my bones.

5 He hath builded against me, and compassed *me* with gall and travel.

6 He hath set me in dark places, *as they that be* dead of old.

7 He hath hedged me about, *that I can* not get out: he hath made my chain heavy.

8 Also, when I cry and shout, he shutteth out my prayer.

9 He hath inclosed my ways with hewn stone, he hath made my paths crooked.

10 He *was* unto me *as* a bear lying in wait, *and as* a lion in secret places.

11 He hath turned aside *my* ways, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, and set me as a mark for the arrow.

13 He hath caused the arrows of his [†] *†* ^{1 Heb} quiver to enter into my reins.

14 I was a [†] *†* ^{1 Jer} derision to all my people, *and* then song all the day.

general. see Prov xxx 1, xxxi 1 and so it is used here for Jeremiah complains of those impostors, who prophesied of peace and soothed men in their sins to their final destruction. *W Lanth*

15 *All that pass by clap their hands at thee*] See note at Job xxiii 23.

17 *— he hath fulfilled his word that he had commanded*] God hath not surprised us by these providences. He gave us notice what He would do, and hath done no more than what He threatened long since, Lev xxvi 16, &c, Deut xxviii 15, &c. It is true He hath severely punished us so that in His dispensation there appear no marks of pity. He hath set up our enemies, and made them to triumph over His people, but in all this He hath but justified His truth, and fulfilled His word. *Pool*. The word *command* is sometimes used for any part of the covenant which God had engaged Himself to perform. See Ps cv 8 cvi 9. *W Lanth*

18 *— O wall of the daughter of Zion, &c*] As the wall and ramparts are said to lament ver 8, because their ruins are objects of lamentation, so here devout persons, upon the destruction of the city, direct their prayers to God, as if the ruins themselves

did entreat Him to have compassion on the miseries of that place, which He had chosen for His peculiar residence. *W Lanth*

19 *— in the top of every street*] The same phrase occurs chap iv 1 Is li 20 Nahum iii 10, and perhaps signifies in every street, (*W Lanth*), or at the extremity of the streets at either end. *Dr Blayney*

20 *— Shall the women eat their fruit &c*] We find by comparing this verse with chap iv 10, that God brought upon them that terrible judgment, which He had denounced against them, if they continued to provoke Him, namely that they should eat the flesh of their own sons and daughters, Levit xxvi 29, Deut xxviii 53, Jer xix 9. *W Lanth*

22 *Thou hast called as in a solemn day my terrors round about*] Terrors came upon me on every side by thy appointment just as multitudes used to flock to Jerusalem at the times of the solemn feasts. The phrase *“fear or terror on every side”* is elsewhere used by Jeremiah to express great misery and desolation, Jer vi 25 vii 34 xlii 5, xlii 29. *W Lanth*

Chap III ver 2 *— darkness, — light*] “Darkness is a common emblem of distress, as *“light”* is of prosperity. *Dr Blayney*
8 L 2

Before
CHRIST
about 588.

† Heb
Interpret
|| Or
r the l m in
the ashes

† Heb
good

|| Or
to number

† Heb
I ucl
† Heb
make to re
turn to my
heart

• Psalm 116
5 & 7
& 11
Jer 10 16

15 He hath filled me with † bitterness, he hath made me drunken with wormwood

16 He hath also broken my teeth with gravel stones, he hath || covered me with ashes

17 And thou hast removed my soul far off from peace I forgot † prosperity

18 And I said, My strength and my hope is perished from the LORD

19 || Remembering mine affliction and my misery, the wormwood and the gall

20 My soul hath them still in remembrance, and is † humbled in me

21 This I † recall to my mind, therefore have I hope

22 ¶ It is of the LORD's mercies that we are not consumed, because his compassions fail not

23 They are new every morning great is thy faithfulness

24 The LORD is my portion, saith my soul, therefore will I hope in him

25 The LORD is good unto them that wait for him, to the soul that seeketh him

26 It is good that a man should both hope and quietly wait for the salvation of the LORD

27 It is good for a man that he bear the yoke in his youth

28 He sitteth alone and keepeth silence, because he hath borne it upon him

29 He putteth his mouth in the dust, if so be there may be hope

30 He giveth his cheek to him that smiteth him he is filled full with reproach

16 He hath also broken my teeth with gravel stones, &c.] In this and the foregoing verse, the Prophet aggravates the calamities of his people by such expressions as imply, that, instead of any support or comfort, they find nothing but miseries and afflictions: see note on Jer ix 15 The Septuagint under the latter part of the verse, "He hath fed me with ashes, that is, We find as hard as those who feed upon bread baked in ashes, whose teeth are in danger of being broken by grits and stones Compare Ps cii 9, Job vi 7 W Lenth

17 — I forgot prosperity] I have been a stranger to prosperity long enough to wear the remembrance of it out of my mind so Joseph, speaking of the seven years of famine saith that "plenty shall be forgotten in the land of Egypt, Gen xli 50 By the same figure the prophet Isaiah, describing happy times saith the former troubles are forgotten, chap lvi 16 W Lenth

19 — wormwood and the gall] See note on Jer ix 15

27 — that he is as the yoke in his youth] It is good to be inured betime to bear those useful restraints which arise from a sense of the duty we owe to God and the obedience we ought to pay to His laws W Lenth

28 He sitteth alone &c.] The discipline of affliction makes a man serious and thoughtful, it disposes him to reflect on himself and his ways and inclines him to acquiesce in the dispensations of Providence W Lenth

29 He putteth his mouth in the dust &c.] He prostrates himself even to the ground before Almighty God in token of the deepest

91 For the LORD will not cast off for ever Before
CHRIST
about 588

92 But though he cause grief, yet will he have compassion according to the multitude of his mercies

93 For he doth not afflict † willingly nor grieve the children of men † Heb
frailty
he is

94 To crush under his feet all the prisoners of the earth,

95 To turn aside the right of a man before the face of || the most High, || Or
a superior

96 To subvert a man in his cause, LORD || approveth not || Or
a superior

97 ¶ Who is he that saith, and it cometh to pass, when the LORD commandeth it not? || Or
with a
Psalm 116

98 Out of the mouth of the most High proceedeth not evil and good? || Or
a superior

99 Wherefore doth a living man complain, a man for the punishment of his sins? || Or
murmur

100 Let us search and try our ways, and turn again to the LORD

101 Let us lift up our heart with our hands unto God in the heavens

102 We have transgressed and have rebelled thou hast not pardoned

103 Thou hast covered with anger, and persecuted us thou hast slain, thou hast not pitied

104 Thou hast covered thyself with a cloud, that our prayers should not pass through

105 Thou hast made us as the offscouring and refuse in the midst of the people

106 All our enemies have opened their mouths against us

humiliation of soul see Ps cxix 25 if by that means he may recover the Divine favour W Lenth

93 For he doth not afflict willingly &c.] God never dispenses any event to us, so much with intent to exercise His power over us, as to express His goodness towards us He never doth afflict or grieve us more against our will, than against His own desire never indeed but when goodness itself calleth for it, and even mercy doth urge thereto Dr Isaac Barron

95 To turn aside the right of a man &c.] In this and the two next verses certain acts of tyranny malice and injustice are specified which men often indulge themselves in the practice of one towards another but which the Divine goodness is far from countenancing or approving by any similar conduct Dr Blayney

96 To subvert a man in his cause.] That is to prevent his having justice done him in a lawsuit or controversy by any undue interference as by bearing or suborning false witness, or exerting any kind of influence in opposition to truth and right Dr Blayney

98 Out of the mouth of the most High proceedeth not evil and good? Do not calamities come from God's will and disposal as well as prosperity? See Is xlv 7 Amos iii 6 W Lenth

99 Wherefore doth a living man complain, &c.] If we consider God's afflictions as a just reward of our evil deeds, this will prevent all murmuring and repining against Providence especially as long as men are on this side of the grave, they ought to be thankful for having an opportunity given them for repentance W Lenth

Before
CHRIST
about 588

Isai 24
17

47 [†] Fear and a snare is come upon us, desolation and destruction

48 Mine eye runneth down with rivers of water for the destruction of the daughter of my people

49 Mine eye tickleth down, and ceaseth not, without any intermission,

50 Till the LORD look down, and behold from heaven

51 Mine eye affecteth [†] mine heart || because of all the daughters of my city

52 Mine enemies chased me sore, like a bird, without cause

53 They have cut off my life in the dungeon, and cast a stone upon me

54 Waters flowed over mine head, then I said, I am cut off

55 ¶ I called upon thy name, O LORD, out of the low dungeon

56 Thou hast heard my voice hide not thine ear at my breathing, at my cry

57 Thou drewest near in the day that I called upon thee thou saidst, Fear not

58 O LORD, thou hast pleaded the causes of my soul, thou hast redeemed my life

59 O LORD, thou hast seen my wrong judge thou my cause

60 Thou hast seen all their vengeance and all their imaginations against me

61 Thou hast heard their reproach, O LORD, and all their imaginations against me,

62 The lips of those that rose up against me, and their device against me all the day

63 Behold their sitting down, and then rising up, I am their music

64 ¶ Render unto them a recompence, O LORD, according to the work of their hands

65 Give them || sorrow of heart, thy curse unto them

66 Persecute and destroy them in anger from under the [†] heavens of the LORD

Psalm 83

CHAP IV

1 Zion bewaileth her pitiful estate 13 She confesseth her sins 21 Edom is threatened 22 Zion is comforted

HOW is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street

2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

3 Even the || sea monsters draw out the || Or breast, they give suck to their young ones || Or the daughter of my people is become cruel, like the ostriches in the wilderness

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst the young children ask bread, and no man breaketh it unto them

5 They that did feed delicately are desolate in the streets they that were brought up in scarlet embrace dunghills

6 For the || punishment of the iniquity of || Or the daughter of my people is greater than || Or the punishment of the sin of Sodom, that was [†] overthrown as in a moment, and no hands stayed on her

¶ Mine eye affecteth mine heart] Or, prays upon my heart my grief wears out my health and strength *W Iouth*

52 Mine enemies chased me sore, &c.] Here the Prophet begins to celebrate the deliverance he had experienced from former dangers and difficulties from whence he is led to trust, that the same good Providence will again be his support, and avenge him of his present persecutors *Dr Blayney*

53 They have cut off my life in the dungeon, &c.] I was not only sequestered from all human society like a dead man (see ver 6) but in apparent danger of losing my life in the dungeon see Jer xxxvii 20, xxxviii 9, 10 And their laying a stone upon the entrance of that dark cavern resembled the burying me alive (compare Dan vi 17, Matt xxvii 60) *W Iouth*

54 Waters flowed over mine head,] A metaphor taken from a person ready to be drowned, to denote imminent danger and distress See Ps lxxix 1, 2, cxxiv 4, 5 *Dr Blayney*

56 — hide not thine ear at my breathing] Or, sighing God's answering our prayers is commonly expressed by 'opening His ears' 'hiding' them denotes the contrary *W Iouth*

59 O Lord thou hast seen my wrong] Here the Prophet adverts to his present sufferings and ill usage *Dr Blayney*

63 Behold their sitting down, and their rising up, &c.] In every part of their life, (compare Ps cxxxix 2,) I am the object of their scorn and derision See ver 14 *W Iouth*

64 Render unto them a recompence,] See the note on Jer xi

Chap IV ver 1 *How is the gold become dim' &c.]* How is the glory of the temple obscured! The sanctuary now lies in ruins! And the stones of it are not distinguished from the common rubbish! In like manner the priests and Levites, who attended upon the service of God, and the elders of the people, the members of the great Sanhedrim, who kept their court within the precincts of the temple (see note on Jer xxxv 4) these persons that might be resembled to the pillars or corner stones of that sacred building, are now involved in the same common destruction with the meanest of the people See ver 16, and chap ii 20 *W Iouth*

3 *Even the sea monsters draw out the breast]* They are not so unnatural as to neglect the care of their young ones whereas the women of Jerusalem have been reduced to the miserable necessity, not only of disregarding their children, but even of feeding upon them See ver 10 *W Iouth*

The word here rendered 'sea monsters' probably signifies one of that class of animals, called Phocæ or sea calves, which are remarkable, amongst other things, for suckling their young, and for being excessively fond of them *Script illust*

— like the ostriches in the wilderness] See the note on Job xxxix 16

5 — embrace dunghills] That is, they lie on them, instead of the scarlet carpets or couches, to which they were used *Dr Blayney* They are glad to lodge in those wretched hovels where the people of the East lay up their dung &c, for fuel *Parkhurst*

6 — no hands stayed on her] Sodom was not given up into the

^{Before} ^{CHRIST} 7 Her Nazarites were purer than snow, ^{about 658.} they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire

^{1 Heb} 8 Their visage is blacker than a coal, ¹¹¹¹¹¹¹¹ they are not known in the streets their skin cleaveth to their bones, it is withered, it is become like a stick

^{1 Heb} 9 They that be slain with the sword are better than they that be slain with hunger ¹¹¹¹¹¹¹¹ for these I pine away, stricken through for want of the fruits of the field

^{1 Heb} 10 The hands of the pitiful women have ¹¹¹¹¹¹¹¹ sodden their own children they were their meat in the destruction of the daughter of my people

11 The Lord hath accomplished his fury, he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof

12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem

^{1 Heb} 13 ¶ For the sins of her prophets, and ¹¹¹¹¹¹¹¹ the iniquities of her priests, that have shed the blood of the just in the midst of her,

^{1 Heb} 14 They have wandered as blind men in the streets, they have polluted themselves with blood, ¹¹¹¹¹¹¹¹ so that men could not touch their garments

hands of a besuiging enemy, nor condemned to the lingering destruction of famine *W Lenth*

7 Her Nazarites] By the word, rendered "Nazarites" we are in this place probably to understand, not persons properly so called who had set themselves apart by a religious vow, but persons of rank and distinction *Dr Blayney* See the note from *Stichhouse* on Gen xlix. 26

— they were more ruddy in body than rubies, their polishing was of sapphire. *Pool* Their beauty is here described under several images *Pool*

8 Their visage is blacker than a coal &c] Meaning, their complexion is spoiled by famine, and other hardships, so as to make them look dry and withered *W Lenth*

14 They have wandered as blind men in the streets, &c] When they fled for their lives they were like blind men not knowing which way to go, because of the many carcasses which lay in the way whereby they became stained with blood, and so legally polluted see Numb xix. 16 Thus they carried the marks of their sin in their punishment *W Lenth*

— so that men could not touch their garments] They were so defiled with innocent blood, that men could not touch their vestments without uncleanness *Hp Hall* Some translate it so that they could not but touch it with their garments *W Lenth*

15 They cried unto them Depart ye, &c] When they fled to save their lives they could find no safe retreat, but every body shunned them and used the same words to express their abhorrence of this defilement of such persons, whose office it was to cleanse and purify others, as the lepers were obliged by the law to pronounce upon themselves and cry Unclean, unclean see Levit xii. 45 The filthy garments of the priests were an emblem of their filthy mind see Zech iii. 4, 5, and called to remember the innocent

15 They cried unto them, Depart ye, ^{Behr} ^{CHRIST} it is unclean, depart, depart, touch not ^{about} when they fled away and wandered, they ^{Or} said among the heathen, They shall no ¹¹¹¹¹¹¹¹ more sojourn there

16 The anger of the Lord hath divided them, he will no more regard them they respected not the persons of the priests, they favoured not the elders

17 As for us, our eyes are yet failed for our vain help in our watching we have watched for a nation that could not save us

18 They hunt our steps, that we cannot go in our streets our end is near, our days are fulfilled, for our end is come

19 Our persecutors are swifter than the eagles of the heaven they pursued us upon the mountains, they laid wait for us in the wilderness

20 The breath of our nostrils, the anointed of the Lord, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen

21 ¶ Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz, the cup also shall pass through unto thee thou shalt be drunken, and shalt make thyself naked

22 ¶ The punishment of thine iniquity ^{Or} is accomplished, O daughter of Zion, he ¹¹¹¹¹¹¹¹ will no more carry thee away into captivi-

blood, which had been shed by their means see ver 13, where people saw their sin thus retaliated upon them *W Lenth*

— they said among the heathen &c] When those priests were driven out into heathen countries every one looked upon their banishment as a just judgment upon their wickedness and accounted them unworthy to attend any longer upon God's worship in His temple *W Lenth*

19 Our persecutors are swifter than the eagles &c] God has brought upon us the judgments which He threatened by Moses of bringing a nation against us as swift as the eagle flieth, Deut xxxviii. 49 Such were the horsemen of the Chaldean army See Jer iv. 13, lii. 8 *W Lenth*

20 The breath of our nostrils, the anointed of the Lord, &c] Zedekiah is here meant of whom the Prophet saith, he was taken in those toils which his enemies laid to catch him with see Jer lii. 9 Lzek xii. 13 As long as he was safe they had hopes of preserving some trace of government, although carried away captive into a foreign land *W Lenth*

21 Rejoice and be glad, O daughter of Edom.] An ironical expression, like that of Solomon, Eccles xi. 9 "Rejoice, O young man &c" As if the Prophet had said, Rejoice while thou mayest O Edom over the calamities of the Jews See Ps cxxxvii. Obad ver. 10 But thou shalt not rejoice long, for in a little time it shall come to thy turn to feel God's afflicting hand See Jer xlix. 7, &c *W Lenth*

22 The punishment of thine iniquity is accomplished] It is used with the Prophets, when they have denounced God's judgments against any heathen nation, at the same time to give gracious promises to Israel thereby importing, that God will never cast off His people utterly, as He doth strangers, but in due time will extend His mercies towards them Compare Jer xlii. 27, 28, l. 18 19 20, Lzek xxviii. 24 25, 26, Obad ver. 17, &c *W Lenth*

Before he will visit thine iniquity, O daughter
of Edom, he will discover thy sins

CHAP V

A pitiful complaint of Zion in prayer unto God

REMEMBER, O LORD, what is come upon us: consider, and behold our reproach.

2 Our inheritance is turned to strangers,
our houses to aliens.

We are orphans and fatherless, our mother is widows

† We have drunken our water for money,
our wood † is sold unto us

5 † Our necks *are* under persecution
we labour, *and* have no rest

6 We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread.

7 ^a Our fathers have sinned, *and are not*,
and we have borne their iniquities

8 Servants have ruled over us *there is*
none that doth deliver us out of their
hand

9 We gat our bread with *the peril of* our
lives because of the sword of the wilder-
ness.

[Chap V ver 4 We have drunken our water for money] See
 numb xx 17 19 It would sound strange in England, if a per-
 son travelling should propose to pay for drinking of the water
 the wells by the road side But still stronger is the expression
 re We have drunk *our own* water for money we bought it
 our foreign rulers, although we were the natural proprietors of
 it wells Fragments to Calmet

Our necks are under persecution] We are become slaves to our enemies who put a yoke of iron upon our necks according to the threatenings denounced by Moses Deut xxviii 48 *With*

to *He that given the hand to the Egyptians &c*] We have made
ourselves slaves and tributaries to them this was done by the ce-
mony of giving the hand a form used in an oath or covenant.
see *Isaiah xlii 18 Gen xxiv 2 W I omith*

In Ockley's History of the Saracens it appears, that the putting of the protest's hand into the hand of him who received the

the citation which conveyed the notion of in oath between the
 the article was a customary token of acknowledgment of allegiance.
 the mode of swearing allegiance, or doing homage for provinces
 recently used between sovereigns and vassals in some European
 countries, bears considerable resemblance to this Eastern usage.
 the vassal put both his hands into the hands of his sovereign, rec-
 iting words to this effect: ' Thus I do thee homage for such or
 such a province, &c. After which he withdrew his hands. The
 hand used to denote this customary token of allegiance and fidelity
 among the Orientals, is the same as that in the text, namely,
 the right hand. *Fragment to Calmet*. See the note from
 Farmer on 2 Kings x. 1.)

Our fathers have sinned, and are not, and we have borne their iniquities.] It is not to be imagined from these words that God, who is just and good, punishes children so as to exclude them from His mercy for the sins which their fathers have committed; but it often happens that God, to chastise the fathers and for the good of the children themselves, exposes them in this life to the iniquities, which their fathers by their sins have brought upon

10 Our skin was black like an oven be-
cause of the terrible famine

11 They ravished the women in Zion,
and the maids in the cities of Judah

12 Printes are hunged up by their hand
the faces of elders were not honoured

13 They took the young men to grind,
and the children fell under the wood.

11 The elders have ceased from the gate,
the young men from their music.

15 The joy of our heart is ceased, our
dance is turned up to mourning

16 'The crown is fallen from our head, and
woe unto us, that we have sinned!'

17 For this our heart is faint, for these
things our eyes are dim

18 Because of the mountain of Zion,
which is desolate, the foxes walk upon it

19 Thou, O Lord, 'remainest for ever,
thy throne from generation to generation

20 Wherefore dost thou forget us for ever, *and* forsake us † so long time?

21 Turn thou us unto thee, O Lord, ^{for length}
and we shall be turned, ^{of days} renew our days as ^{Thy}
of old ^{Or}

22 || But thou hast utterly rejected us, *I will*
thou art very wroth against us *thou wilt*

them Thus the captive Jews at Babylon experienced as God had threatened in their law Exod. xx 5, and thus we duly see come to pass in the course of His providence *Osterwald* See the notes on Jer xxxi 29, 30

8 *Servants have ruled over us*] Servants to the great men among the Chaldeans, and other strangers, are become our masters. See Nch v 16. *W. Lowth*

9 We got our bread with the peril of our lives because of the sword of the wilderness.] It may mean, that the people were exposed to the incursions of the Arabian freebooters, who might not improperly be styled "the sword of the wilderness." Dr Blayney

12 — *by their hand*] The hand of the enemies. *W. Louth*
13 — *to grind,*] See *Exod* vi 5, *xii* 29 and the note there

— the children fell under the wood] They were made to carry such heavy burdens of wood, that they fainted under the load
H 10th

14 *The elders have ceased from the gate,]* That is they no longer sit there to administer justice *Dr. Blayney*

18 — *the facts*] See notes at Judg vi 4 Cant ii 10

22 But thou hast utterly rejected us] Thou art resolved to cast off the Jews of this generation, and wilt not shew us any favour till the seventy years of our captivity are expired W 10th

It is to be observed, that though the Babylonians had reduced the Jews to their present deplorable condition, yet the Prophet attributes all these misfortunes to God and says that it was God Himself, who had cast off His people, and delivered His temple His altars and His city, into the hands of the idolaters. The enemies of the Jews could not have hurt them, if God had not withdrawn His protection from the people that He had chosen. God is the dispenser of afflictions to mankind but in His Church particularly nothing happens without His will. It is also to be considered, that, when God thus exposes His Church to sufferings, He does not design to destroy it, but only to reform and purify it by His corrections. And the same judgment should be passed on all the evils, which befall men in this life. *Ostervald*

THE BOOK OF THE PROPHET EZEKIEL.

INTRODUCTION

EZEKIEL, who was the third of the great Prophets, was, like his contemporary Jeremiah, of the sacerdotal race. He was carried away captive to Babylon with Jehoiachin, king of Judah in the year of the world 3406, before Christ 598 and was placed with in others of his countrymen upon the banks of the river Chebar in Mesopotamia, where he was favoured with the Divine revelations contained in this Book. He began to prophesy in the fifth year of his captivity and is supposed to have prophesied about twenty-one years. The boldness, with which he censured the idolatry and wickedness of his countrymen, is said to have cost him his life but his memory was greatly revered, not only by the Jews, but also by the Medes and Persians.

The Divine instructions were first revealed to him in a glorious vision in which he beheld a representation, or, as he reverently expresses it, 'the appearance of the likeness of the glory of the Lord,' attended by His cherubim symbolically portrayed. "The word of the Lord came expressly" unto him, and he received his commission by a voice which was followed by a forcible influence of the Spirit and by awful directions for his conduct. He appears to have executed his high trust with great fidelity. The author of Ecclesiasticus says of him, that "he directed them who went right, chap xlix 9 which may be considered as a merited encomium on the industry with which he endeavoured to guide and instruct his countrymen in righteousness.

Ezekiel represents himself as the author of this Book, in the beginning and other parts of it, and justly assumes the character and pretensions of a Prophet as such he has been universally considered.

This Book may be considered under the five following divisions. The first three chapters contain the glorious appearance of God to the Prophet, and his solemn appointment to his office with instructions and encouragements for the discharge of it. From the 4th to the 24th chapter inclusive, he describes, under a variety of visions and similitudes the calamities impending over Judea, and the total destruction of the temple and city of Jerusalem by Nebuchadnezzar, occasionally predicting another period of yet greater desolation, and more general dispersion. From the beginning of the 25th to the end of the 32d chapter, the Prophet turns his attention to those nations, who had unfeelingly triumphed over the Jews in their affliction predicting that destruction of the Ammonites, Moabites, and Philistines which was effected by Nebuchadnezzar that mighty instrument of God's wrath against the wickedness of man and particularly he foretells the ruin and desolation of Tyre and Sidon, the fall of Egypt, and the base degeneracy of its future people, in a manner so forcible, in terms so accurately and minutely descriptive of their several fates and present condition that nothing can be more interesting than to trace the accomplishment of these prophecies in the accounts of historians and travellers. From the 32d to the 40th chapter, he inveighs against the accumulated sins of the Jews collectively, and the murmuring spirit of his captive brethren exhorts them earnestly to repent of their hypocrisy and wickedness upon the assurance that God will accept sincere repentance and encourages them to resignation by promises of deliverance and by intimations of spiritual redemption. In the two last chapters of this division, under the promised victories to be obtained over Gog and Magog, he predicts the final return of the Jews from their dispersion in the latter days with an obscurity however that can be dispelled only by the event. The last nine chapters contain a remarkable vision of the structure of a new temple and a new polity applicable in the first instance to the return from the Babylonian captivity but in its ultimate sense referring to the glory and prosperity of the universal Church of Christ.

St Jerome observes, that the visions of Ezekiel are among the things in Scripture 'hard to be understood. This obscurity arises, in part at least, from the nature and design of the prophecies themselves they were delivered amidst the gloom of captivity and though calculated to cheer the drooping spirits of the Jews, and to keep alive a watchful and submissive confidence in the mercy of God yet they were intended to communicate only such a degree of encouragement, as was consistent with a state of punishment, and to excite an indistinct expectation of future blessings upon the condition of repentance and amendment. But, though mysterious in themselves, the predictions are related by the Prophet in a plain and historical manner. He seems to have been desirous of conveying the strong impressions, which he received, as accurately as they were capable of being described. It ought to be observed, that the last twelve chapters of this Book bear a very striking resemblance to the concluding chapters of the book of Revelation.

The style of this Prophet may be characterised as bold, vehement and tragical, as often worked up to a kind of tremendous dignity. His book is highly parabolical, and abounds with figures and metaphorical expressions. He is employed rather in exciting our terror than in moving our pity. He displays a rough but majestic dignity, an unpolished, though noble simplicity, excelled perhaps in other respects by most of the Prophets, but none in the whole compass of writers has ever equalled him in the manner of writing, for which he seems singularly qualified by nature, in force, impetuosity, weight and grandeur. He sometimes emphatically and indignantly repeats his sentiments, fully dilates his pictures, and describes the adulterous manners of his countrymen under the strongest and most exaggerated representations, that the licence of the Eastern style would admit. His genius led him to amplification and the Divine Spirit did not overrule the natural bent of his mind. His diffuseness of manner in mild and affectionate exhortation, this vehement enlarging on the guilt and consequent sufferings of his countrymen seems wisely adapted to their capacities and circumstances, and must have had a forcible tendency to awaken them from their lethargy. Dr Gray Bp. Iomline and Lowth, Abp. Newcome

Before
CHRIST
about 550

CHAP I

1 The time of Ezekiel's prophecy at Chebar 4 His vision of four cherubims, 15 of the four wheels 26 and of the glory of God

NOW it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God

2 In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity,

3 The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar, and the hand of the Lord was there upon him

4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire

5 Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man

+ Heb
at his side

+ Heb
I saw

+ Heb
captivity

[Chap I ver 1 — in the thirtieth year] Usher, Prideaux, Touth and others are of opinion that the thirty years here spoken of are well as the forty days or years mentioned in chap iv 6 from the covenant made by Josiah in the eighteenth year of his reign. See 2 Kings xxiii 2. According to which computation this thirtieth year corresponds with the year of the world 3410 and the fifth year of Jehoiachin's captivity or about 593 before Christ as in the margin. Other chronologists conceive it to be the thirtieth year of Ezekiel's age or the thirtieth of Nabopolassar's reign, and others the thirtieth year from the jubilee. Ezekiel usually dates his prophecies from the era of his appointment to the prophetic office. Dr Gray

— fourth month] Thammuz which nearly corresponds to our July. *Abp Newcome* The sacred year is here understood which began with the month Nisan. See the note on Exod xii 2

— among the captives] The margin of our Bible and the Septuagint express in the midst of the captivity. It is not therefore to be imagined that Ezekiel was surrounded by a group of captives when these visions occurred to him, but that he was in the place of his exile with the other captives who dwelt around him. *Calmat*

— Chebar] A river in Mesopotamia which falls into the Euphrates near Carchemish. It is mentioned by Ptolemy under the name of Chaboras. *Abp Newcome*

— the heavens were opened] The eyes of the Prophet were strengthened with celestial light. St Jerome says that the heavens were opened not by a division of the sky, but by the faith of the believer. *Calmat*

2 — the fifth year of king Jehoiachin's captivity] This was the thirtieth year of Nebuchadnezzar's reign, for Jehoiachin was carried captive in the eighth. 2 Kings xxiv 12. It was also the fifth year of the reign of Zedekiah in Jerusalem and the sixth before the destruction of the city and the temple. Ezekiel was made a captive with Jehoiachin, and he computes the succeeding parts of his prophecy from that event. *W Lenth*

— and the hand of the Lord &c] The efficacy of God's Spirit showed itself in and upon him in His holy revelations. *Bp Hall*

Vol II

6 And every one had four faces, and every one had four wings

7 And their feet were straight feet, the sole of their feet as like the sole of a calf's foot, and they sparkled like the colour of burnished brass

8 And they had the hands of a man under their wings on their four sides, and they four had then faces, and then wings

9 Then wings were joined one to another, they turned not when they went, they went every one straight forward

10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side, and they four had the face of an ox on the left side, they four also had the face of an eagle

11 Thus were their faces, and their wings were stretched upward, two wings of every one were joined one to another, and two covered their bodies

12 And they went every one straight forward, whither the spirit was to go, they went, and they turned not when they went

13 As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of

The hand of the Lord marks the action, the force, the energy of the Holy Spirit. *Abp Newcome*

4 — out of the north] This is supposed to denote the calamities which were to burst on Jerusalem from her northern enemy, the Chaldeans. *Abp Newcome* See the note on Jer i 13, iv 6

— a fire infolding itself] Appearing in folds like one wreath within another. *W Lenth* Embracing itself not spreading. Moses uses the same expression when he speaks of the storm excited by him in Egypt. Exod ix 24. *Abp Newcome*

— amber] By amber the ancients often meant a mixed metal of gold and silver, which was much celebrated for its beautiful lustre and which when exposed to the fire became more bright and shining. *Parkhurst*

— four living creatures] Compare Rev iv 6

— likeness of a man] They had the human figure. *Hodgkin* The likeness might consist partly in their moving erect upon two legs, and partly in their having several members of the human form. *Calmat*

— straight feet] Their legs were straight up like those of a man without any power of bending but at the knee. *Ep Hall* *Abp Newcome*

— like the sole of a calf's foot] And their feet were round as the circumference of a calf's foot for the greater steadiness of their turning motion which they should be put unto. *Ep Hall*

8 — hands, — wings] Wings and hands are instruments and natural signs of swiftness and power. *Abp Newcome*

9 Their wings were joined] Of the two in front, and of the two behind, the right wing of one reached to the left wing of the other, the extremities of the expanded inner wings forming an arch. *Abp Newcome*

— they turned not] This signifies that nothing ever diverted them from fulfilling God's command. *W Lenth*

10 — had the face of a man, &c] See note at Exod xxv 18

11 were joined one to another] They touched one another, the wings of the cherubim did over the mercy seat. See 1 Kin vi 27. *W Lenth*

12 — the spirit] That power which was the principle of all their motions. See ver 20. *W Lenth*

8 M

^{Befn} ^{CHRIST} ^{about} 10. rumps it went up and down among the living creatures, and the fire was bright, and out of the fire went forth lightning.

11 And the living creature ran and returned at the appearance of a flash of lightning.

15 ¶ Now as I beheld the living creatures, behold one who sat upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.

17 When they went they went upon their four sides: and they turned not when they went.

^{p Or} ^{the} 18 As for their rings, they were so high that they were dreadful: and their rings were full of eyes round about them four.

19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

^{Or} ^{the} 20 Whithersoever the spirit was to go, they went, thither was the spirit to go, and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

21 When those went, these went, and when those stood, these stood, and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

22 And the likeness of the firmament

upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.

23 And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood they let down their wings.

25 And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

26 ¶ And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 As the appearance of the bow that is in the cloud in the day of a rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake:

1. — *it went up and down*] That is the fire moved itself up and down. *bp Ver 10.*

1. — *was lifted up*] Not lifted up. See ver 19. — *by the living creatures with his four faces*] That one wheel stood before every one of the living creature on each face of his equilateral or churist. *Dr Lightfoot, H 10th.*

15. — *beryl*] Rather chrysolite, so named from its fine gold yellow colour, called by modern jewellers the *Opiz* *Paradise*.

15. — *the rings*] Fire, or circumstances of the wheels, they are vast as to their interior in the Prophet who beheld them. *H 10th.*

— *full of eyes*] The eyes denote God's all-seeing providence, that the wheels also were full of eyes. See chap x 12. *H 10th.*

19. — *And when the living creatures went, the wheels went*] The living creature and the wheels were animated by the principle of understanding and motion, to signify with a true and identity all the instruments of Providence. *bp Ver 16.*

20. — *beside them*] Or beside them? *H 10th.* or men to them. *Paradise* Chap x 10. xi 12.

22. — *the firmament*] And the colour of the firmament was like unto the colour of a beryl. And the colour of a glorious crystal which held in it a kind of mystical brightness. *bp Hall.*

21. — *the likeness of a throne*] The denotation of the likeness of the judgment which they were to execute upon Jerusalem, and upon the whole Jewish nation. Compare chap x 10. *bp Ver 10.*

25. — *the appearance of a throne as the appearance of a sapphire stone*] God is described in Scripture as dwelling in light in clothed Himself with the Lord xiv 10. *bp Ver 10.* *bp Ver 10.* So the throne of God here described was made up of brilliant mingling the colours and brightness of a sapphire. *H 10th.*

— *as the appearance of a man*] The representation of the invisible God His ever-begotten and only begotten Son who at length assumed human nature. *bp Ver 10.* *bp Ver 10.* When Moses and the elders saw the God of Israel Exod xxiv 9-11, or the glory of God that they saw nothing but an unconceivably splendid brightness, that they might not imagine the Deity represented by any man. Here the form of a man seems to prefigure the incarnation. *H 10th.* See the note on Jer 1 1.

— *within it*] Within the colour of amber. The upper part of this appearance was of an amber colour outwardly but more flaming inwardly. *H 10th.*

— *as the appearance of the bow*] As this vision was an evident representation of the Word that was to be made flesh whose incarnation is the foundation of God's covenant and mercy with mankind, the rainbow the symbol and token of mercy was a fitting attendant upon that glorious vision. Rev x 1. *H 10th.*

— *the glory of the Lord*] See Is vi 1-3 where this glory is summed up in a single appearance.

Before
CHRIST
about 517

CHAP II

1 Ezekiel's commission 6 His instruction 9 The roll of his heavy prophecy

AND he said unto me, Son of man, stand upon thy feet, and I will speak unto thee

2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day

4 For they are + impudent children and stiffhearted: I do send thee unto them, and thou shalt say unto them, Thus saith the Lord God

5 And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them

6 ¶ And thou, son of man, be not afraid of them, neither be afraid of their words, though they be briars and thorns be with thee: and thou dost dwell among scorpions, be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house

This august vision was a representation of God's glory which tended to convince the Prophet of the Divine appearance. It signified that God is every where present, that His knowledge and power are infinite, that He governs all things by His providence, and that it was by Him that Jerusalem was destroyed. He would change its condition and bring the Jews out from their captivity by means known only to Himself.

[Chap II ver 1 — Son of man.] This expression is generally understood as applied to the Prophet, to put him in mind of his frailty and mortality, and of the infinite distance between God and man. In which sense it appeared to be fitting, when spoken of Christ in the New Testament, implying His great humility in assuming our nature and appearing no other wise than as in ordinary man. *W. Louth Cabot*. See the note on Dan xii 17.

— stand up & thy feet.] It appears from the last verse in the first chapter that the Prophet had fallen prostrate in the Eastern manner at the revelation of the glory of God. *Abp Newcome*.

[The spirit.] The Spirit of God. *Bp Hall*. *B. F. Jones*. The power of the Holy Spirit. See chap in 1. 11. 14. 1 Kings xvi 13. 2 Kings ii 10. *Abp Newcome*. See *Abp Secker* note on Nehem ix 20.

[And whether they will hear, &c.] Whether they will hear or will not hear (it is more probable for they are a stubborn people) yet shall they feel and find by the event answering thy prediction, that they have had a Prophet amongst them, on which account if then sins are not reformed they shall be more deeply punished. *J. Hall*.

6 — thorns and thorns be with thee.] Though thou art likely to be stung by briars and thorns, and to be stung by scorpions, though thou expose thyself to injurious and malignant men. *Abp Newcome*. The Prophets and messengers of God are often exhorted to take courage, and are promised a protection from all enemies in the discharge of their office, without fear.

7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are + most rebellious

8 But thou, son of man, hear what I say unto thee, Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee

9 ¶ And when I looked, behold, an hand was sent unto me, and lo, a roll of a book was therein,

10 And he spread it before me, and it was written within and without, and there was written therein lamentations, and mourning, and woe

CHAP III

1 Ezekiel eateth the roll 4 God commands him to go 5 God shows him the rule of prophecy 2° God shows him the operation of the prophet's mouth

MOREOVER he said unto me, Son of man, eat that thou findest, eat this roll, and go speak unto the house of Israel

2 So I opened my mouth, and he caused me to eat that roll

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee: Then did I eat it, and it was in my mouth as honey for sweetness

ing my mind's perception, or standing in awe of my mind's greatness. See chap in 2, 9. Jer i 8, 18. Such a presence of mind is expressed by boldness in the New Testament, and is spoken of as a peculiar gift bestowed upon the first preachers of the Gospel Acts iv 13. 2° 1 ph v 19. And they had need of great presence of mind who were to reprove men hardened in sin, who are always impatient of reproof and become the enemies of the one who tell them such truths as they have no mind to hear. *W. Louth*.

Concerning scorpions, see the note on Deut viii 15.

6 — eat.] See chap in 1, 3, 10. God's words were to sink into him, that he might faithfully deliver them to others. *Abp Newcome*. Take in, retain, digest. *Abp Secker*.

The knowledge of Divine truths is often expressed by the metaphors of bodily food and nourishment, and therefore to eat the words of this prophecy, signifies to commit them to memory, to meditate upon them, and digest them. *W. Louth*.

10 — within and without.] The ancient books were rolled on cylinders of wood and ivory, and usually the writing was only on the inside. *Grotius*, *Abp Newcome*.

The writing on both sides shewed that the prophecy would be long. *Cabot*.

— lamentations and mourning, and woe.] All the prophecies contained therein consisted of God's judgments and mournful events, without any mixture of mercy, at least with respect to the Jews of the present age. *W. Louth*.

Chap III ver 1 — that thou findest.] That which is given to you. *Houbigant*.

2 — he caused me to eat that roll.] See the note on chap iv 1. This circumstance of Ezekiel's eating the roll plainly belongs to his first vision, during which he ate the roll, and therefore his eating was vision, not real. *Dr Waterland*.

3 — as honey for sweetness.] Perhaps it was sweet from the pleasure of being so honourably employed. *W. Louth*. Satisfying contentment there is in a holy obedience to the command of God. *Bp Hall*.

^{Before} ^{CHRIST} 4 ¶ And he said unto me, Son of man, get thee unto the house of Israel, and speak with my words unto them.

5 For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel,

6 Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.

7 But the house of Israel will not hearken unto thee, for they will not hearken unto me: for all the house of Israel are stubborn and hardhearted.

8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.

10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God, whether they will hear, or whether they will forbear.

12 Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place.

^{Before} ^{CHRIST} 13 I heard also the noise of the wings of the living creatures that I touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

14 So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit, but the hand of the Lord was strong upon me.

15 ¶ Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

16 And it came to pass at the end of seven days, that the word of the Lord came unto me, saying,

17 Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

18 When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life: the same wicked man shall die in his iniquity, but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul.

20 Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die, because thou hast not

6. — [If thou wouldst have hearkened unto thee.] And yet in all appearance these strangers would have hearkened to thy preaching, and yet the house of Israel will as the Ninevites did to Jonah's. Compare Matt. xii. 41. *W. Louth*

9. Is an adamant? It is not ascertained what is properly meant by the word. Scheuchzer thinks it does not mean the adamant or diamond, but a very hard stone called *smaris* (a name nearly similar to the Hebrew word here translated,) which was used for engraving, polishing, and cutting other hard stones. *Parthurst*

12. — a voice of a great rushing. See chap. i. 24. — from his place. By us His ministering Spirits who are now in the place where His glory dwelleth. *Abp. Newcome*

15. — war against them. See the note on chap. i. 20.

17. — a watchman. The joy that I first conceived in receiving the Divine message was quickly turned into grief and anguish of soul. *W. Louth*. Because of the calamities which I was to foretell. *Abp. Newcome*

18. the heat of my spirit. In indignation against my rebellious enemies. *Abp. Newcome*

18. strengthen me. Urging and empowering me to execute my mission. See Jer. xx. 9. *W. Louth, Abp. Newcome*

19. Telabib. This is generally supposed to be the name of the place which was the principal residence of the captive Israelites upon the bank of the Chebar. The meaning of the word in the original is a heap of corn, and St. Jerome so translates it. The place might have been called so from its fertility. The Prophet might have had to come to his people, not that he had ever departed actually into another place, but that by

his vision he had been abstracted from his commerce with men, and that upon the conclusion of the vision he returned to it. Perhaps this is a distinct colony of captives from those that are mentioned chap. i. See verse 2 of this chapter. Certain it is that the king of Babylon carried away the Jews by several captivities, some in the first year of his reign, Dan. i. 1. some in the seventh, Jer. li. 28. Then followed Balthazar's captivity in the eighth year of Nebuchadnezzar. 2 Kings xxv. 12. when Ezekiel himself was carried captive. *W. Louth, Abp. Newcome*

— astonished. Having my spirit wholly cast down and amazed under the apprehension of these terrible judgments which were to come upon my nation, and of which I was to be the messenger. See Jer. xxiii. 9. Seven days was the space of time appointed for my mourning. Gen. i. 10. 1 Sam. xxxi. 1. Job. i. 1. *W. Louth*. The appearance of silent astonishment was well calculated to excite the attention of his countrymen, and to prepare them for an important communication.

18. When I say &c. Chap. xxxiii. 8. Compare ver. 17, 18. 19. and chap. xxxiii. 7, 8, 9. *Abp. Newcome*

— die. An immediate death if not a violent one. Michaelis under stands the phrase of all the punishments of sin. *Abp. Newcome*

19. — hast delivered thy soul. Thou art clear from the guilt of his sin. Compare Acts xx. 26. *W. Louth*. The opposite to this clause is, His blood will I require at thine hand, ver. 20. *Abp. Newcome*

20. — and I lay a stumblingblock. And I cause his iniquity to become his ruin. *W. Louth*

^{Before}
^{CHRIST}
⁹⁵ given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered, but his blood will I require at thine hand

21 Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned, also thou hast delivered thy soul

22 ¶ And the hand of the Lord was there upon me, and he said unto me, Arise, go to it into the plain, and I will there talk with thee

^{Chap 1} 23 Then I arose, and went forth into the plain, and behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar, and I fell on my face

24 Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house

25 But thou, O son of man, behold, they shall put binds upon thee, and shall bind

1 — *nain the righteous*] Hence we may learn that the office of pastors is twofold — to collect the sheep that are astray, and to retrain those within the bounds of innocence and safety who are collected — *Cabnet*

2 — *they shall put bands upon thee*] Thou shalt be confined to lie so many day upon thy right side, and so many upon thy left, as if thou wert bound and not able to stir — See chap iv 8 *W Lenth*

26 — *dumb*] Because they regarded not the word which God commanded him to speak to them, he was directed to instruct them only by signs, such as are those emblems of the siege contained in the next chapter — *W Lenth*

27 — *Thus saith the Lord*] The Prophet was to declare his Divine commission in these words — See chap ii 1, iii 11. It is more probable these passages to suppose that the following words, "he that heareth—forgetteth" are the word of God to Ezekiel, not part of the message which the Prophet was to deliver — *bp Newcome* And of the passage may be paraphrased — But when I renew My commission to thee, and bid thee speak, I will then give a freedom of speech unto thee, and thou shalt say, Thus saith the Lord, Whether they be with thee or hear thee not, it is all one to thee — do thou thy duty, and it sufficeth — *bp Hall*

Chap IV ver 1 — *take thee a tile*] The tiles or bricks used for building in the East were sometimes very large, with one of the surface well polished, and capable of receiving the representation here described. In the cabinets of the curious are still preserved fragments of such tiles brought from what is by some persons supposed to be the site of ancient Babylon

It has been a question among the learned, whether the order which God here gave were intended as real commands, and figures, also, or only as figures of things to come under the form of commands, signifying, not what the Prophet was to perform, but what God in His wise counsels had determined to bring about. Lowth, Wells, Bochart, and the generality of commentators combine with the authority of most of the Fathers in support of the literal interpretation. They plead in the first instance that all which is here commanded was practicable, and that the several circumstances mentioned carry no direct repugnancy nor absurdity with them, and they further infer that if the Prophet did not really perform what is here related, he could not have been a sign to the house of Israel. See chap iv 3. But is several judicious interpreters, namely, St Jerome, Maimonides, and amongst ourselves, Smith, Bullingfleet, and Jenkins, conceive all that is here related to be a

thee with them, and thou shalt not go among them

26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house

27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God, He that heareth, let him hear, and he that forbear-eth, let him forbear: for they are a rebellious house

CHAP IV

1 Under the type of a siege is shewn 1 the time from the defection of Jeroboam to the captivity. 2 By the provision of the siege is shewn the hardness of the famine

THOU also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem

2 And lay siege against it, and build a fort against it, and cast a mount against it, set the camp also against it, and set ^{the} battering rams against it round about

history only of the vision itself, or a prophetic scheme, and as some difficulties will occur by the adoption in all cases of the literal interpretation, it may be proper shortly to notice the reasons they assign for this construction. It is observed then, that though we have in this Book an account of such and such commands given in vision to Ezekiel, yet it is not said that he ever performed them, but that like is St Peter in a vision was commanded to do what he never did (Arise, Peter, slay and eat,) so Ezekiel was ordered in the same way to do several things in vision, which it was never intended that he should actually perform. And as St Peter reports his vision for the instruction of Christians, so Ezekiel reports his for the instruction of the house of Israel. These emblematical commands so reported become sign figures, and resemblances of what had come or should come upon the house of Israel or Judah, and in what manner, and why, and thus they were signs to the house of Israel, signifying things past, and prefiguring things to come, and they seem to have been delivered to him in a preceptive form, in order to imprint the things intended deeper in his mind, and make the representation of them to the Jews more lively and affecting. Dr Waterland. Other interpreters have adopted a middle course, they suppose that some of the directions were given to the Prophet only by way of metaphorical instruction, such for instance as eating the roll of prophecy, where we perceive that he speaks only of a transaction in a vision, but that others were imposed upon him as commands, and actually performed, namely the representation of the siege upon the removal of his household stuff, and the refraining from the customary shew of grief at the death of his wife, &c. but whatever hypothesis we may adopt, whether we suppose them to be descriptive of real or imaginary event, or of both, they are very reconcilable with the Divine intention in the employment of the Prophet. On the supposition that they were real, we may reasonably conceive, immutability is instance to have been afforded when necessary, and if we consider them as imaginary, they might be represented equally as emblematical forewarnings revealed to the Prophet. Drs Gray and Waterland

2 — *lay siege against it*] Make a portraiture of a siege, and of such warlike preparations as are necessary — *W Lenth*

— *a mount*] The mount or terrace of earth was constructed for protecting the operations of the besiegers, for filling up the ditches, or for enabling the assaillants to reach the top of the wall — *Cabnet* See the note on Jer xxvii 24

— *battering rams*] Engines for forcing breaches in the walls. This is said to be the first historical notice of the pieces

^{Before}
(HIST)
3 Moreover take thou unto thee ^{an} an ^{iron} ^{pan}, and set it for a wall of iron between thee and the city and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.

4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

^{about}
^{beginning}
^{from}
1 King 12
5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days.

^{ending}
^{about}
Numb 11
6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days. I have appointed thee [†] each day for a year.

[†] Heb
^{day}
^{for a year}
7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it.

of military engine certain it is that they are not mentioned in Homer although, according to Pliny they were invented by Ipeus at the siege of Troy. Vitruvius says that they were first used by the Carthaginians at the siege of Cadix. Calmet

— ^{an iron pan}] Or plate of iron. See the margin. Probably such as cakes were baked on. This may denote the strong touches of the besiegers, and the invincibility of the siege. Bp Hall. Or according to others, that there was an iron wall between the besieged and God whom the Prophet represented. Bp Newcome.

4 [^{lie thou}] In his own house, chap. m. 24. This was to be his posture in the exercise of his prophetic office. It may be supposed that the Prophet did not retain it without intermission but only during a part of each day, when the people were likely to observe his conduct. Bp Newcome.

— ^{lay the iniquity}] That is declare that you thus represent the iniquity, &c. Bp Newcome.

— ^{thou shalt lie}] Thou shalt represent My patience under the iniquity of the house of Israel. Bp Hall.

The words are commonly explained in this manner but as the ancient times under which Ezekiel was placed were all of them penal and as the other expression of 'laying on iniquity' used in connection with this verse (see ch. i. 5) conveys the imputation of guilt the Prophet may be better supposed in this vision to represent and prefigure the punishment due to the idolatry of Israel and Judah. Bp Lenth. Bp Newcome. The original word here of either sense.

— ^{three hundred and ninety days}] The number of years since the fall of this (see ver. 6) will take us back with sufficient accuracy from the year in which Jerusalem was sacked by Nebuchadnezzar to the first year of Jeroboam's reign, when national idolatry began in Israel. The number of days was designed to signify the certainty of the siege of Jerusalem. That siege lasted from the beginning to the ending of it, seventeen months, as appears from 2 King xxx. 1—4. But the king of Egypt came to relieve the city was the occasion of raising the siege for one time. Bp Lenth. We may suppose therefore upon the authority of the text itself as well as upon the circumstances of the story that the actual siege lasted three hundred and ninety days. Bp Lenth. Bp Newcome.

— ^{forty days}] Scilicet and some others begin the forty

^{Before}
(HIST)
8 And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another. Till thou hast ended the days of thy siege.

[†] Heb
^{from thy}
^{side to thy}
9 ¶ Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and vetches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.

10 And thy meat which thou shalt eat shall be by weight, twenty shekels a day from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of an hin from time to time shalt thou drink.

12 And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

13 And the Lord said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

14 Then said I, Ah Lord God! behold,

years corresponding to these days from Jeremiah's mission as a Prophet which was in the thirteenth year of Josiah from which time till the last year of Zedekiah when the city and temple were destroyed is just forty years. Bp Lenth.

— ^{each day for a year}] See Numb. xiv. 34. Dan. ix. 24.

7 — ^{thine arm shall be uncovered}] Then habits were meticulously contrived so that the right arm was disengaged from the upper garments that they might be the more ready for action. Thus God is said to make bare His arm Is. li. 10. where He is represented as subduing His adversaries and bringing salvation to His people. Bp Lenth.

8 — ^{I will lay bands upon thee}] God is said to do what was done in consequence of His commands. See chap. m. 2. This seems to shew the firmness of the Chaldeans in carrying on the siege till they took the city. Bp Newcome.

9 — ^{wheat and barley and beans and lentiles &c}] By this mixture it is intended to shew the distressed situation of the city of Jerusalem during the approaching siege. The use of mixed corn is generally a proof of scarcity but when beans and lentiles are added it is a mark of severe distress. Bp Lenth. Calmet.

10 — ^{twenty shekels}] About nine ounces. Bp Cumberland.

11 — ^{the sixth part of an hin}] Which is somewhat above a pint and a half of our measure. Bp Cumberland.

The Prophet was to take the pittance from day to day and in small portions from time to time while he subjected himself to public notice. The act denoted scarcity during the siege. Bp Newcome.

12 — ^{as barley cakes}] Such as people make in haste when they have not time for preparing a solid and fixed one. Bp Lenth. This represents the hurry and disorder of a siege. Bp Lenth.

— ^{dung}] To signify the scarcity of all kinds of fuel. Bp Lenth. I thus observe that the dung of oxen and of camels was often used by the Easterns as fuel for preparing their food but this command to use human dung for the same purpose as terribly significant of the extremities to which the Jews were to be reduced and denote a necessity which cannot be contemplated without horror. Bp Lenth.

13 — ^{their defiled bread}] The pollution here mentioned was not only in itself disgusting but particularly odious to the Jews, being positively condemned by the law, Lev. x. 1, vii. 21. Deut. xxi. 12. Bp Hall. Calmet.

^{Before} ^{CHRIST} my soul hath not been polluted for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces, neither came there abominable flesh into my mouth

15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith

^{Lev 2} ^{Chap 11} 16 Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem and they shall eat bread by weight, and with care, and they shall drink water by measure, and with astonishment

17 That they may want bread and water, and be astonished one with another, and consume away for their iniquity

CHAP V

¹ Under the type of hair 5 is shewed the judgment of Jerusalem for their rebellion, 12 by famine sword and dispersion

¹ **AND** thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard then take thee balances to weigh, and divide the hair

2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled and thou shalt take a third part, and smite about it with a knife and a third part thou shalt scatter in the wind, and I will draw out a sword after them

3 Thou shalt also take thereof a few in number, and bind them in thy skirts

4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire, for thereof shall a fire come forth into all the house of Israel

5 ¶ Thus saith the Lord God, I have set Jerusalem I have set it in the midst of the nations and countries that are round about her

6 And she hath changed my judgment into wickedness more than the nations, and my statutes more than the countries that are round about her for they have refused my judgments and my statutes, they have not walked in them

7 Therefore thus saith the Lord God, Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you,

8 Therefore thus saith the Lord God, Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations

9 And I will do in thee that which I have not done, and whereinunto I will not do any more the like, because of all thine abominations

10 Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers, and I will execute judgment

11 — abominable flesh] The Hebrew word rendered here abominable is properly used of such meats as are forbidden by the law Lev xii 15 xiv 7 W Lenth

12 — the staff of bread] On which man's life meth for support Lev xxvi 26 Abp Newcome

Chap V ver 1 — a sharp knife, — a barber's razor,] The latter expression explains the former W Lenth

2 — of the city] Which the Prophet had portrayed or involved Abp Newcome W Lenth

— the sword] The typical siege Abp Newcome

— and smite] See ver 12

— bind them in thy skirts] This denotes the remnant of the Jews that was left in the land under Gedaliah But to shew how few were worthy to be snatched from the general destruction, the Prophet is afterwards directed to take a part even of this remnant and to cast it into the fire ver 4 by these last may be understood that part of the Jews who were destroyed in consequence of Ishmael's conspiracy against Gedaliah see Jer xlii xliii, xlv W Lenth

4 — a fire come forth into all the house of Israel] The conspiracy of Ishmael was the occasion of the utter ruin of that poor remnant of the Jews which were left in their native country after this some of them went down into Egypt, where they were all consumed according to Jeremiah's prophecy chap xlii 11, and the rest were entirely carried away by Nebuzar-adan W Lenth

6 — more than the nations] More than the nations have changed their judgments See Jer ii 11 Abp Newcome

— for they have refused] The reason why the heathen have rejected My laws is, because they have kept constant to the religion of their forefathers, whereas the Jews have rejected that religion which their forefathers received from Me See the next verse W Lenth

7 — ye multiplied more than the nations] Because you have multiplied your sins more than the nations I will execute

— according to the judgments of the nations that are round about you] You have not been so constant and zealous for the true religion, as they have in a false one compare chap xvi 1, Jer ii 10 11 W Lenth

9 — the like,] The destruction of Jerusalem by Nebuchadnezzar was a terrible example of Divine vengeance and the calamities which the city and nation suffered from Titus and Adrian were still more signal Calmet, Abp Newcome

Taking the words in their full extent, and comprehending all the marks of indignation which have already lain upon that people for so many centuries (and how much longer they may continue we know not), it may truly be said that none of God's judgments are like it W Lenth

10 — the fathers shall eat the sons &c] A terrible judgment threatened by Moses, Lev xxvi 29 We are not certain from history that this extremity of horror actually took place in Jerusalem, during the approaching siege by Nebuchadnezzar all we know is, that the famine was extreme but if (as there is strong reason to believe) the Lamentations of Jeremiah relate to the circumstances of this siege we may observe the actual accomplishment of the prophecy contained in this verse, Lam ii 20 iv 10 Calmet

^{Before} ^{CHRIST} ¹⁹⁴ments in thee, and the whole remnant of thee will I scatter into all the winds

Wherefore, as I live, saith the Lord God, Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee, neither shall mine eye spare, neither will I have any pity

12 ¶ A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee and a third part shall fall by the sword round about thee, and I will scatter a third part into all the winds, and I will draw out a sword after them

13 Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted and they shall know that I the Lord have spoken it in my zeal, when I have accomplished my fury in them

14 Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by.

15 So it shall be a reproach and a taunt, an instruction and in astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes I the Lord have spoken it.

16 When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you and I will increase the famine

upon you, and will break your staff of bread

17 So will I send upon you famine and evil beasts, and they shall bereave thee, and pestilence and blood shall pass through thee, and I will bring the sword upon thee I the Lord have spoken it

CHAP VI

1 The judgment of Israel for their idolatry 8 A remnant shall be blessed 11 The faithful are exhorted to lament their calamities

AND the word of the Lord came unto me, saying,

2 Son of man, set thy face toward the mountains of Israel, and prophesy against them,

3 And say, Ye mountains of Israel, hear the word of the Lord God, Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, Behold, I, even I, will bring a sword upon you, and I will destroy your high places

4 And your altars shall be desolate, and your images shall be broken and I will cast down your slain men before your idols

5 And I will lay the dead carcasses of the children of Israel before their idols, and I will scatter your bones round about your altars

6 In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate, that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your

12 A third part of thee &c.] See ver 2, and chap vi 12, Jer xxv 2, xxi 9

and I will draw out a sword after them.] This imports that God's anger should still pursue them, even unto the countries whither they were banished, and carried captive. This was particularly fulfilled in those that went to Egypt, see Jer xlii 7 and it was remarkably verified in the several persecutions and miseries they have undergone at different times, in most of the countries of Europe, in later ages W Lenth

13 — and I will be comforted.] I will satisfy My anger. Thus the former expression are borrowed from human passions, As men find some ease and rest in bringing offenders to condign punishment, so God is here described as feeling ease and satisfaction in executing His justice upon incorrigible sinners Calmet, W Lenth See Is i 24, Ezek xvi 42.

16 — evil arrows of famine.] A grievous famine, which like unto deadly arrows shall pierce through their souls Bp Hall

17 — evil beasts.] St Jerome says, that it is by no means rare to see destructive beasts multiply in an abandoned country, and become dangerous to travellers but the Chaldeans also may be here under God who spread themselves over the country of Judea, like wild beasts and committed the ravages here predicted Nebuchadnezzar is described by the Prophets under the figure of a lion, and of an eagle See Dan vii 4, Ezek xvii 3, Jer xliii 40 Calmet

— pestilence and blood.] Blood may here be equivalent to the

sword which is joined with the pestilence ver 1, see chap xxxviii 22 W Lenth

The Prophet tells the people in this chapter that, because they had rejected God's ordinances and profaned His sanctuary and especially because they had imitated and even exceeded the neighbouring nations in their idolatry, for this reason God would punish them in the sight of those nations and that as they had surpassed the other nations in wickedness, He would do to them such things as He had never done before and would execute His judgments upon them with wrath and fury Thus God punishes men for their rebellion adapting their punishment to their crimes and dealing with the greatest severity those, who, having had the greatest share of His favours, ungratefully abuse them W Lenth

Chap VI ver 2 — of Israel.] Israel being carried away captive Judah is called Israel, and perhaps possessed a great part of the country Abp Becker

3 — to the mountains, and to the hills.] See Deut xii 2 Jer ii 20, iii 6 The altars built for idol worship were commonly placed upon mountains and hills Abp Newcom

4 — images.] The word used here is generally supposed to signify such images as were erected to the honour of the sun, and is therefore translated sun images in the margin of our Bible See Is xvi 8 W Lenth

5 — before their idols.] This passage seems to imply that God would permit the Chaldeans to slay the Jews at the feet of their idols, where they should fly for refuge Calmet

^{Before} CHBISR 591 images may be cut down, and your works may be abolished

7 And the slain shall fall in the midst of you, and ye shall know that I *am* the LORD

8 ¶ Yet will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries

9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because I *am* broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols, and they shall lothe themselves for the evils which they have committed in all their abominations

10 And they shall know that I *am* the LORD, and that I have not said in vain that I would do this evil unto them

11 ¶ Thus saith the Lord God, Smite ^{Chap. 11} with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence

12 He that is far off shall die of the pestilence, and he that is near shall fall by the sword, and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.

13 Then shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and un-

8 — *a remnant.*] A gracious exception that often occurs in the Prophets, when they denounce general judgments against the Jews, implying that God will still preserve a remnant of that people to whom He will fulfil the promises made to their fathers. See chap. xiv 22, Jer. xiv 14. *W. Lowth*

9 — *shall remember me.*] They shall repent, the evils which they suffer shall make them reflect upon their wickedness, and turn unto their God. *Calmet*

— *I am broken with their whorish heart.*] I have been overprovoked by their wicked idolatries. See the note at Exod. xxxiv 16. *Bp. Hall*

11 — *Smite with thine hand, &c.*] Be vehement and passionate in expressing thy sorrow and indignation for the sins and judgments of thy people. *Bp. Hall*

12 *He that is far off.*] Out of the reach of the enemy. *W. Lowth*

13 — *and under every green tree, and under every thick oak.*] The offering of sacrifices in groves and shady places was another ancient rite of idolatry, see Is. i 29 upon which account groves and images are often joined together by the sacred writers. *W. Lowth*

14 — *toward Diblath.*] Diblath was part of the desert in the borders of Moab, it occurs in several places of the Bible. Numb. xxxiii 46, Jer. xlviii 22. *Calmet*

Chap. VII ver. 2 — *unto the land of Israel.*] The whole country of Judea, see chap. vi 2, and note. It is probable that

der every thick oak, the place where they did offer sweet savour to all their idols. ^{Before} CHBISR 591

• 14 So will I stretch out my hand upon them, and make the land desolate, yea, || more desolate than the wilderness toward Diblath, in all their habitations, and they shall know that I *am* the LORD. ^{Or, desolat from the wilderness}

CHAPTER VII

1 The final desolation of Israel 16 The mournful remembrance of them that escape 20 The enemies despite the sanctuary because of the Israelites' abomination 29 Under the type of a chain is showed their miserable captivity

MOREOVER the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord God unto the land of Israel, An end, the end is come upon the four corners of the land

3 Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations. ^{Heb. guc}

4 And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I *am* the LORD

5 Thus saith the Lord God, An evil, an only evil, behold, is come.

6 An end is come, the end is come: it watcheth for thee, behold, it is come. ^{† Heb. awak in a, against}

7 The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the || sounding again of the mountains. ^{|| Or, c no}

Manasse, and his successors in the kingdom of Judah had the dominion of the whole land of Canaan, formerly divided into the two kingdoms of Judah and Israel, as tributaries under the king of Assyria. *Dean Prideaux*

— *upon the four corners.*] St. Jerome says, that the iniquity of the Jews was now arrived at its height, and that the calamity, which the Prophet foretold, would not be peculiar to this, or that place, or to this or that tribe, but would fall upon all the people, and all the parts of the promised land. *Calmet*

4 — *thine abominations shall be in the midst of thee.*] The punishment of your abominable idolatries shall be manifest among you. *Abp. Newcome*

5 — *an only evil.*] That evil is come upon thee which alone shall make a despatch of thee: there shall need no other to second it. *Bp. Hall*

6 — *it watcheth for thee.*] Literally, "it awaketh against thee, see the margin: see ver. 10 of this chapter, and Jer. i 12. The anger of the Lord, which had slept, is now roused against thee. *Calmet*

7 *The morning is come unto thee.*] The expression alludes to the time when the magistrates used to give sentence against offenders, which was in the morning. *W. Lowth*

— *and not the sounding again of the mountains.*] The day of thy grievous trouble is actually and really come, which thou shalt find sensibly to be no empty and vain sound of an echo among the mountains, but a true and feeling destruction. *Bp. Hall*

* Before
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8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

† Heb
upon thee

9 And mine eye shall not spare, neither will I have pity I will recompense † thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the Lord that smuteth

10 Behold the day, behold, it is come the morning is gone forth, the rod hath blossomed, pride hath budded.

11 Violence is risen up into a rod of wickedness none of them shall remain, nor of them || multitude, nor of any of || their's neither shall there be wailing for them

|| Or
tumult
|| Or
their tumultuous persons

12 The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn for wrath is upon all the multitude thereof

† Heb
though their
life were
yet among
the living
|| Or
whose life
is in his iniquity
† Heb
his iniquity

13 For the seller shall not return to that which is sold, † although they were yet alive for the vision is touching the whole multitude thereof, which shall not return, neither shall any strengthen himself || in † the iniquity of his life

14 They have blown the trumpet, even to make all ready; but none goeth to the battle for my wrath is upon all the multitude thereof

15 The sword is without, and the pestilence and the famine within he that is in the field shall die with the sword, and he

10 — the rod hath blossomed, pride hath budded] The rod of oppression and of wickedness, ver. 11, prevails among the Jews, and their pride increases. *Abp Newcome*

11 — into a rod of wickedness] This appears to be a continuation of the figure in the former verse; the rod had blossomed, and hath now produced the fruit of wickedness, and all is ripe for judgment. *Calnet*

12 — let not the buyer rejoice, nor the seller mourn] The buyer will have no reason to rejoice, because he will not enjoy what he hath bought nor the seller cause to mourn for the loss of his possessions, which the approaching captivity will for ever deprive him of. *W Louth*

1 — although they were yet alive] By the privilege of the law, (see Lev xxv 13) he who had sold his heritage had a right to re-enter upon it at the year of jubilee. But here the Prophet informs the Jews, that even if they should obtain the benefit of the law nor return any more to their land. *See Hall, W Louth*

— neither shall any strengthen himself, &c.] Neither shall any wicked man have cause to encourage himself in the confidence of impunity from sin. *See Hall*

14 — but none goeth to the battle] Such is the judicial cowardice that prevails see ver 12. *Abp Newcome*

16 — like doves of the valleys] Doves are found in the valleys on account of the waters they find there, in which they delight. *Harmer*

that is in the city, famine and pestilence shall devour him

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16 ¶ But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity

17 All † hands shall be feeble, and all knees shall † be weak as water

* Isa 13 7
Jer 6 21
† Heb g
into water
Isa 15 2
Jer 18 17

18 They shall also † gird themselves with sackcloth, and horror shall cover them, and shame shall be upon all faces, and baldness upon all their heads

19 They shall cast their silver in the streets, and their gold shall be † removed their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord they shall not satisfy their souls, neither fill their bowels || because it is the stumblingblock of their iniquity

† Heb
for a sign
ration or
unclear
ness
Prov 11

20 ¶ As for the beauty of his ornament, he set it in majesty but they made the images of their abominations and of their detestable things therein therefore have I || set it far from them.

* Expt 1 14
Eccl 5 4
|| Or be
cause their
iniquity is
their stumblingblock

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil, and they shall pollute it.

|| Or
make it un
to them an
un in
them

22 My face will I turn also from them, and they shall pollute my secret place for || the robbers shall enter into it, and defile it.

|| Or
burglars

23 ¶ Make a chain for the land is full of bloody crimes, and the city is full of violence.

— all of them mourning,] St Jerome renders it, “all of them trembling, an epithet ascribed to doves, Hos xi 11, who are by nature timorous. *W Louth*

19 — their gold shall be removed] Or, shall be accounted an unclean thing, see the margin as utterly unprofitable for their relief. *See Hall*

— they shall not satisfy] Their silver and their gold shall not remove the distresses of famine during the siege, because they have employed them to adorn their idols, the iniquitous causes of their fall. *Abp Newcome, W Louth*

20 As for the beauty of his ornament, he set it &c.] As for His beautiful and glorious temple, He placed it in great majesty among them, as that which might well be their best and greatest ornament but, &c. See chap v 11. *See Hall, W Louth, Calnet*

— therefore have I set it far from them] See the margin The Prophets, to denote the certainty of the event, speak of what is to come as if it were already done. *W Louth*

21 — the strangers] The Chaldeans

22 — enter into it,] My secret place or sanctuary. *Abp Newcome*

23 Make a chain,] Jeremiah is commanded to make bonds and yokes, Jer xxviii 2 And Ezekiel is here directed to make a chain, to forewarn the approaching captivity, when king and people should be carried in chains to Babylon. See 2 Kings xxv 1. *See Hall, W Louth, Abp Newcome*

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I Or
they shall
inherit their
holy places
† Heb
Casting off

24 Wherefore I will bring the worst of the heathen, and they shall possess their houses I will also make the pomp of the strong to cease, and their holy places shall be defiled

† Destruction cometh, and they shall seek peace, and there shall be none.

26 Mischief shall come upon mischief, and rumour shall be upon rumour, then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the Lord.

CHAP. VIII

1 Ezekiel in a vision of God at Jerusalem, 5 shewed the image of jealousy, 7 the chambers of imagery, 13 the mourners for Tammuz, 15 the worshippers towards the sun 18 God's wrath for their idolatry

AND it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me

24 — the worst of the heathen.] The Chaldeans, see chap xxx 11—24 They were at that time the oppressors of the world, and a terror to all the countries round about them *W. Lowth*
— the pomp of the strong.] Compare chap xxi 21, and xx 6 Lev xxvi 19 The excellency of their strength, that is, the temple *Abp. Secker*

26 — but the law shall perish from the priest, &c.] But, as a just punishment for their former neglect and security, God shall take away His gifts from their priests and prophets, so as they shall not be able to declare His will unto them for their direction and preservation *Bp. Hall*

[chap VIII ver 1 — in the sixth year, in the sixth month.] This date is one year and two months after the commencement of the vision, chap 1 1 *Abps. Newcome and Secker, Dean Pylæus*

— and the elders of Judah sat before me.] Men of note for their age or authority, perhaps such as had been members of the greater or lesser consistories before their captivity. *W. Lowth*

— sat before me.] This was the posture of those, who came to hear the instructions of any Prophet or teacher Compare ch xiv 1, xx 3, xxxiii 31, 2 Kings iv 38 In aftertimes the teachers sat in a chair or eminent seat and the hearers on lower forms at the feet of their master, see Luke x 39, Acts xiii, 5 *W. Lowth* See the note on Deut xxiii 3

This chapter and the three following contain the particulars of a single vision *Calmet*

3 — the form of a hand.] Just as the form of a hand appeared writing upon the wall, Dan v 5 *W. Lowth*

— in the vision of God.] By mental representation, as if the Prophet had been personally present It seems most probable that every thing to chap xl 24 passed while the Prophet was in a trance, chap xi 25 Ezekiel relates his vision to the elders who sat before him. *W. Lowth, Abp. Newcome*

— the image of jealousy.] What this image was which rivalled Jehovah with the Jews, cannot be ascertained, see 2 Chron. xxxvi 14. St Jerome conjectures, that it was the image of Baal,

2 Then I beheld, and lo a likeness as the appearance of fire from the appearance of his loins even downward, fire and from his loins even upward, as the appearance of brightness, as the colour of amber.

3 And he put forth the form of an hand, and took me by a lock of mine head, and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north, where was the seat of the image of jealousy, which provoketh to jealousy

4 And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.

5 ¶ Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way, toward the north, and behold northward at the gate of the altar this image of jealousy in the entry

6 He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations.

which having been erected for worship, and afterward destroyed by Josiah, had been probably restored by his successors. Others think that the expression was intended to express the false gods in general, by the worship of which the angel of God had been excited against His people, or it may be, that the false divinity was Adonis, and this conjecture is not without some appearance of reason, as the Prophet, upon his return to the northern gate, where he had first seen the image of jealousy, beheld women sitting and weeping for Tammuz, and Tammuz was Adonis, see ver 14 *Abp. Newcome, Bp. Hall, Calmet*

By that time the use of this wretched people were ripe for the punishment of their approaching captivity, they had polluted themselves with all kinds of Egyptian abominations, as appears from this famous vision of the Prophet, wherein their three capital idolatries are so clearly described The Prophet represents himself as brought in a vision to Jerusalem, and at the door of the inner gate that looked toward the north, he saw the seat of the image of jealousy, which provoketh to jealousy This is a prelude to the visions, which describe the various idolatries of the house of Israel, where, in the noblest stretch of an inspired imagination, idolatry is itself personified and made an idol, and the image suitably called the image of jealousy, which the Prophet explains by observing, that "it was that which provoked God to jealousy." He then proceeds to the various scenery of the inspired vision. *Bp. Warburton*

— in the plain.] See chap iii 22, 23
— at the gate of the altar.] Probably so called from the time of Josiah, who placed the broken altar to the north of the altar, but according to the model of that which he had seen at Damascus 2 Kings xvi 14 *Abp. Newcome*

6 — go far off from my sanctuary?] That I should forsake it and deliver it up to the heathen to be polluted, chap vii 1 22 *W. Lowth* We may suppose a reference to chap ix 5, x 15, in both which texts the glory of the Lord is said to have changed its place. *Michaelis*

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7 ¶ And he brought me to the door of the court, and when I looked, behold a hole in the wall

8 Then said he unto me, Son of man, dig now in the wall and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here

10 So I went in and saw, and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about

11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand, and a thick cloud of incense went up

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they

7 — the door of the court,] The east gate of the inner court, over which was the council chamber where the Sanhedrim used to meet. *Dr Lightfoot*

8 — dig now in the wall.] We have here a very lively and circumstantial description of the celebrated mysteries of Isis and Osiris. For 1st, the rites were celebrated as performed in a secret subterraneous place, ver. 7, 9. This secret place was, as the Prophet tells us, in the temple. And such kind of places for this use the Egyptians had in their temples, as we learn from a similitude of Plutarch. "I like the disposition," says he, "and the ordinance of their temples which in one place enlarge and extend themselves in wings and fair and open places, in another, sink into dark and secret subterraneous vestries, like the adyta of the Ichians. 2dly, These rites were celebrated by the Sanhedrim, or the elders of Israel, ver. 11. Now it appears, from the best accounts we have of the mysteries, that none but princes, rulers, and the wisest of the people were admitted to their most secret celebrations. 3dly, The paintings and imagery on the walls of this subterraneous apartment answer exactly to the descriptions, which the ancients have given us, of the mystick cells of the Egyptians. *Bp Warburton*

10 — of creeping things, and abominable beasts.] This practice so strongly reprobated here was probably borrowed from the Egyptians. *Diodorus Siculus* says, "Round the room in Thebes, where the body of king Osymundias seemed to be buried, a multitude of chambers was built, which had elegant paintings of all the beasts sacred in Egypt." *Abps Foster and Newcome* See the note from Bryant on Deut. iv. 18. Pictures were as much prohibited by the law as carved images. *Numb. xxxiii. 52, Lev. xxvi. 1. W. Louth*

11 — Jan aniah] Probably a member of the people. See the close of chap. vi. 1. *Abp. Newcome* Jaazaniah was well known under the reign of king Josiah. See 2 Kings xxii. 2, 9. The seventy ancients, or elders with him, were probably the members of the Sanhedrim, or great council of the Jews. *Bp Hall*

12 — in the dark] No darkness, nor secrecy, can hide the knowledge of men's sins from Him, who knoweth all things. No concealment can shelter sinners from His judgment. *Calverley*

14 — weeping for Tammuz] The ancient expositors consider Tammuz as Adonis.

This was the Phœnician superstition. It was derived from the Egyptians, and afterwards the Phœnicians improved it. *Bp Warburton, W. Louth*

say, 'The LORD seeth us not, the LORD hath forsaken the earth.' Before CHRIST 594

13 ¶ He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Chap 9 9

14 Then he brought me to the door of the gate of the Lord's house which was toward the north, and, behold, there sat women weeping for Tammuz.

15 ¶ Then said he unto me, Hast thou seen this, O son of man? turn thee yet again; and thou shalt see greater abominations than these

16 And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and then faces toward the east, and they worshipped the sun toward the east.

17 ¶ Then he said unto me, Hast thou seen this, O son of man? || Is it a light thing to the house of Judah that they com- || Or Is there any thing lighter than to come and see?

The ancient Greeks used to place their dead near the doors of their houses, and to attend them there with mourning. *Chimden* observed the continuance of this custom when travelling in Greece. The weeping for Tammuz is described as performed near a door of the temple, perhaps with a view to such a custom. *Harm.*

15 — turn thee yet again, &c.] This is a description of the Persian superstition. It is to be observed, that, when the Prophet is bid to turn from the Egyptian to the Phœnician rites, he is then said to look towards the north, ver. 14, the situation of Phœnicia with respect to Jerusalem, consequently, he before stood southward, the situation of Egypt with respect to the same place. And when from thence he is bid to turn into the inner court of the Lord's house, to see the Persian rites, this was east, the situation of Persia with so much exactness of representation is the whole vision conducted. Again, as the mysterious rites of Egypt are said, agreeably to their usage, to be held in secret by their "elders and rulers only so the Phœnician rites for the same reason, are shown as they were celebrated by the people in open day. And the Persian worship of the same, which was performed by the Magi, is here said to be observed by the priests alone "five and twenty men with their faces toward the east. *Bp Warburton*

16 — between the porch and the altar,] The place where the Jewish priests invoked the mercy of Jehovah for the people. See Joel ii. 17

— five and twenty men,] Possibly the twelve priests and twelve Levites of the weekly service, with the high priest *Calmet*

— their backs toward the temple,] They turned their backs to God Almighty, and their faces to the sun. Perhaps *Hierakiah* may allude to some such idolatrous practice in that confession of his, 2 Chron. xxx. 6, "Our fathers have done evil in the eyes of the Lord, and have forsaken Him, and turned away their faces from the habitation of the Lord, and turned their backs. "They turned their back unto Him, and not their face," as *Jeremiah* expresses their contempt towards Him, chap. ii. 27, xxxiii. 38. For this reason the people were commanded to come in at the north or south gate of the outward court of the temple when they came to worship, that they might not at their return turn their backs upon God. See chap. xlv. 9. The Jews always turned their faces towards the temple when they worshipped. *W. Louth Dr. Spranger*

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mit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger and, lo, they put the branch to their nose.

Chap 5
11 & 7
1
1
1
1
1
1
1

18 Therefore will I also deal in fury mine eye shall not spare, neither will I have pity and though they cry in mine ears with a loud voice, yet will I not hear them

CHAP. IX

1 A vision whereby is shewed the preservation of some, 5 and the destruction of the rest 8 God cannot be irritated for them

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HE cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand

† Heb
which is
turned
† Heb
a cupon of
hisb cakim,
in p ces
† Heb
up n his
loins

2 And, behold, six men came from the way of the higher gate, † which lieth toward the north, and every man † a slaughter weapon in his hand, and one man among them was clothed with linen, with a writer's inkhorn † by his side. and they went in, and stood beside the brasen altar

3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house And he called to the man clothed with linen, which had the writer's inkhorn by his side,

4 And the LORD said unto him, Go

17 — *the branch to their nose*] The text seems plainly to allude to the Magian fire-worshippers, who, as Strabo tells us, when they were praying before the sacred fire, held a little bunch of twigs in their hand Dr Hyde, in his History of the Religion of the ancient Persians, gives a more particular account of this Magian rite and prevents us with a print of a *Magr*, or priest, standing before the fire altar and holding the twigs in his left hand The idolaters mentioned by Ezekiel had their backs turned toward the temple of Jehovah, and "worshipped the sun toward the east, and lo! while thus worshipping, "they put the branch (or twig) to their nose Parkhurst

[Chap IX ver 1 — *them that have charge over the city*] The angels who had the charge of executing God's judgments upon the city, 2 Kings x 24 W Lowth This is prophetic of the slaughter the Babylonians were to make Abp Newcome

2 — *six men came from the way of the higher gate, &c*] See chap viii 14 And behold there appeared six men according to the number of the principal gates of Jerusalem, in representation of so many destroying angels, which came from the way of the north, which lieth towards Chaklea. Bp Hall

— *the higher gate, which lieth toward the north,*] This was the north gate of the temple, and it is called "the higher gate," because it was higher in situation than the north gate of the court of the people, the temple being placed on a platform higher than that court. Cabinet

— *with a writer's inkhorn by his side*] To set a mark on those who were to be saved from the common destruction. W Lowth In modern times, among the Turks and Arabs, the Effendis (that is, the writers and secretaries) are distinguished by hav-

through the midst of the city, through the midst of Jerusalem, and † set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof

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† Heb
mark a
mark
1 & 12
7
Rev 7 3
† Heb
mine ears

5 ¶ And to the others he said in † mine hearing, Go ye after him through the city, and smite let not your eye spare, neither have ye pity

6 Slay † utterly old and young, both maids, and little children, and women but come not near any man upon whom is the mark; and begin at my sanctuary Then they began at the ancient men which were before the house

† Heb in
destruction

7 And he said unto them, Defile the house, and fill the courts with the slain go ye forth And they went forth, and slew in the city

8 ¶ And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is † full of blood, and the city full of † perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not.

† Heb
filled with
Or
a reeling of
judgment
1 Chap 8
12

10 And as for me also, mine eye shall not spare, neither will I have pity, but I

Chap 5
11 & 7
& 4 18

ing an "inkhorn," the badge of their office, suspended in their girdles Dr Shaw

9 — *from the cherub*] The word "cherub" stands for cherubim, as chap x 2 W Lowth Abp Newcome We are to distinguish this appearance of the Divine glory, which had its constant residence in the temple, from that which was shewed particularly to Ezekiel, chap i 26; iii 23, x 1 W Lowth

— *And he called*] He who sat on the throne, (chap i 26,) gave His command to the angel clothed with linen Abp Newcome The Logos, or second Person of the Blessed Trinity, gave His commands, &c. W Lowth

4 — *set a mark upon the foreheads*] Compare Rev vii 3 The expression alludes to the custom of the Eastern nations, of marking their servants in the forehead Grotius

The Easterns used ink in sealing, whence the use of the inkhorn see ver. 8. Harmer They make the impression of their name with their seal, generally of cornelian, which they wear with their finger, and which is waxed, when they have occasion to seal with it. Bp Pococke

6 — *old and young,*] This denunciation was executed by the Children, 2 Chron. xxxvi 17 W Lowth

— *of the ancient men*] The five and twenty who were worshipping the sun in the sanctuary, between the porch and the altar, chap. viii, 16

7. — *Defile the house*] Pollute it with the blood of the slain W Lowth, Abp Newcome

9. — *full of blood,*] Blood is sometimes taken in the Scripture in a comprehensive sense, as including all heinous sins Dr Pococke But see the note on chap xiv 6

10 — *mine eye shall not spare, neither will I have pity,*] It is

^{Before} ^{CHRIST} 591 will recompense their way upon their head

11 And, behold, the man clothed with linen, which *had* the inkhorn by his side, ^{† Heb} ^{the word} † reported the matter, saying, I have done as thou hast commanded me

CHAP X

^{*} 1 The vision of the coals of fire, to be scattered over the city 8 The vision of the cherubims

^{*} Chap 1
22

THEN I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne

^{† Heb} ^{the hollow} ^{of thine} ^{hand}

2 And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill *thine* hand with coals of fire from between the cherubims, and scatter *them* over the city And he went in in my sight

3 Now the cherubims stood on the right side of the house, when the man went in, and the cloud filled the inner court

^{† Heb} ^{was lifted} ^{up}

4 Then the glory of the Lord *†* went up from the cherub, and stood over the threshold of the house, and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory

466 3

^{*} Chap 1
21

5 And the *†* sound of the cherubims' wings was heard *even* to the outer court, as the voice of the Almighty God when he speaketh

6 And it came to pass, *that* when he had commanded the man clothed with linen,

saying, Take fire from between the wheels, from between the cherubims, then he went in, and stood beside the wheels ^{Before} ^{CHRIST} 591

7 And *one* cherub *†* stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen who took it, and went out ^{† Heb} ^{sent forth}

8 ¶ And there appeared in the cherubims the form of a man's hand under their wings

9 And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub and the appearance of the wheels *was* as the colour of a *†* beryl stone ^{*} Chap 1
10

10 And *as for* their appearances, they four had *one* likeness, as if a wheel had been in the midst of a wheel

11 When they went, they went upon their four sides, they turned not as they went, but to the place whither the head looked they followed it, they turned not as they went

12 And then whole *†* body, and then *†* back, and then hands, and then wings, and the wheels, *were* full of eyes round about, *even* the wheels that they four had ^{† Heb} ^{fresh}

13 As for the wheels, *†* it was cried unto them in my hearing, O wheel [†] Or ^{they are} ^{called in my} ^{hearin} ^{ing} ^{or} ^{kalul}

14 And every one had four faces the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle

well to be observed, that when Ezekiel inquired of God whether He would destroy His people, God answered, that the sins of the Jews were too great not to be avenged, that they had carried their impiety so far as to say, "The Lord hath forsaken the land, the Lord seeth not, and therefore that He would no longer have any pity on them. When men have arrived at a certain degree of wickedness, when they have lost all fear of God, and every thing is in the utmost disorder, God is, as it were, obliged to execute justice, and His mercy gives way to His vengeance. Osterwald

[Chap X ver 1 — in the firmament] See note on chap 1 26

2 — *even* under the cherub,] The wheels were below or beside the cherubim, and the firmament was above them, and the fire here mentioned ran up and down among the wheels and the cherubim See chap 1 13 *Abp Newcome, W Lowth*

— over the city] A beautiful prophecy that Jerusalem should be burnt by the Babylonians Coals of fire frequently denote the Divine vengeance *Abp Newcome, Dr E Porock*

3 — *Now the cherubims stood*] The cherubim, which were part of the vision shewed to Ezekiel

— and the cloud filled the inner court] This bright cloud seems to be an attendant upon that glory, which was represented in this vision to Ezekiel, chap viii. 4, x 1 *W Lowth*

4 — *the glory of the Lord went up from the cherub*] See chap. ix 9 to shew them that He meant to remove away from Israel and yet not all at once, but by degrees, and therefore He removed first only to the threshold of the temple *Bp Hall*

5 — *the outer court*] The noise was heard in the court of the people, for all this passed in the sanctuary Calmet See the plan of the temple

9, 10, 11, 12] See chap 1 16, 17, 18

10 — *had one likeness*] The works of God however they may sometimes appear diversified to the weak sight of mortals are always equally and uniformly directed by a consistent wisdom, and always effectual to their proper ends *Bp Hall*

15 — *O wheel*] The wheels were animated with the same principle of understanding and motion, as the living creatures, chap 1 6—10 *W Lowth* And therefore addressed becomingly as the Great Director Milton describes them

Wheel within wheel undrawn,

Itself instruct with spout

Michaelis observes, that the original word signifies a storm or a whirlwind *Abp Newcome* We learn from this passage that God takes perfect notice of the events of things, and both gives and judges their motion *Bp Hall*

14 — *the first face was the face of a cherub*] That is of an ox, as appears by comparing this verse with chap 1 10 The word "cherub" does originally signify an ox The several faces are here represented in a different order from the description given of them, chap 1 10, of which difference this reason may be assigned. In the first chapter, the Prophet saw his vision coming out of the north, and advancing southward, ver 4, where the face of a man being placed on the south side was first in view The lion, being

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15 And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar

16 And when the cherubims went, the wheels went by them and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them

|| Or
of life

17 When they stood, these stood, and when they were lifted up, these lifted up themselves also for the spirit || of the living creature was in them

18 Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims

19 And the cherubims lifted up their wings, and mounted up from the earth in my sight when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the Lord's house, and the glory of the God of Israel was over them above

20 This is the living creature that I saw under the God of Israel by the river of Chebar, and I knew that they were the cherubims

21 Every one had four faces apiece, and every one four wings, and the likeness of the hands of a man was under their wings

22 And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves they went every one straight forward

CHAP. XI

1 The presumption of the princes 4 Their sin and judgment 13 Ezekiel complaining, God sheweth him his purpose in saving a remnant, 21 and punishing the

in the east part was toward his right hand, the ox, being placed toward the west was on his left and the eagle was toward the north Here the Prophet is supposed to stand by the porch of the temple, (chap viii 16) westward of the Shechinah, as that was moving out of the inner court eastward see ver 18, 19 So the ox was first in his view as being nearest him *W Lenth, Dr Spencer*

The prevailing animal characteristic of the living creatures was that of the ox, of which they had not only the head but the feet *Calmet*

19 — departed from off the threshold] Then the Lord removed the testimony of His presence from the temple, and forsook even the very threshold thereof and stood on high over the cherubim is signifying that for the great abominations of Israel, He had withdrawn Himself from them *Bp Hall*

19 — the wheels also were beside them,] See chap 1 19—26 — at the — east gate] The cherubim stopped and the glory of the Lord rested over the great eastern gate of the temple, which was the entrance from the city to the court of the people This was a farther removal *Calmet, W Lenth*

Chap XI ver 1 — the east gate] The Divine glory had placed itself there before See chap x 19.

— princes of the people] Probably members of the great Sanhedrim (compare chap viii 11) *W Lenth*

3 Which say, It is not near, let us build houses &c] This image

wicked 22 The glory of God leaveth the city 24 Before

Ezekiel is returned to the captivity

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MOREOVER the spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh eastward and behold at the door of the gate five and twenty men, among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people

2 Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city

3 Which say, || It is not near, let us build houses this city is the caldron, and we be the flesh

|| Or
It is a caldron
n build
the flesh
- R -

4 ¶ Therefore prophesy against them, prophesy, O son of man

5 And the Spirit of the Lord fell upon me, and said unto me, Speak, Thus saith the Lord, Thus have ye said, O house of Israel for I know the things that come into your mind, every one of them

6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain

7 Therefore thus saith the Lord God, Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron but I will bring you forth out of the midst of it

8 Ye have feared the sword, and I will bring a sword upon you, saith the Lord God

9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you

seems first to have been suggested by Jeremiah chap 1 13 Jerusalem is there represented as a scething pot, and the fire that should consume its contents was threatened from the north The fulfilment of this prophecy was then imminent, but the Jews seem to have disregarded it The twenty-five are represented as teaching the people a false security as instructing them to build houses in perfect confidence that their generation would at least be safe that Jerusalem was indeed the caldron and they the flesh but that the fire would not consume them who were only to be prepared and perfected by the process, and would remain in safety to a mature old age *W Lenth, Abp Newcom*

5 — Thus have ye said &c] Ye have advanced the assertion maintained ver 3 You have rightly said what you say The city is the caldron, and we are the flesh shall be fulfilled, but not as you understand it, many of you will perish in the city, I or those it will be the caldron, and they will be the flesh boiled in it But yourselves shall not be the flesh in the caldron but you shall be taken out, and elsewhere cut in pieces *Michaëlis Bp Hall*

6 Ye have multiplied your slain] See chap xxii 3, 4

7 — but I will bring you forth out of the midst of it] You shall not die there, but I will reserve you for further punishment *W Lenth*

9, 10 — I will bring you out of the midst thereof &c] See Jer xxxix 5, 2 Kings xxv 19—21.

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10 Ye shall fall by the sword, I will judge you in the border of Israel, and ye shall know that I am the Lord

11 This city shall not be your caldron, neither shall ye be the flesh in the midst thereof, but I will judge you in the border of Israel

1 On
1, 1, 1, 1
not talked

12 And ye shall know that I am the Lord: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you

13 ¶ And it came to pass, when I prophesied, that Pelatiah the son of Benarrah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord God! wilt thou make a full end of the remnant of Israel?

14 Again the word of the Lord came unto me, saying,

15 Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord unto us in this land given in possession.

16 Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord God, I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel

10 — the border of Israel,] Called "the entering in of Hamath" 1 Kings viii 65, 2 Kings xiv 25, because it was just upon the borders of Judah. *W Louth*

13 — Then fell I down upon my face, &c.] The Prophet thought this an earnest of the common destruction which was coming upon the inhabitants of the city, and thereupon he earnestly deprecated so severe a judgment. *W Louth, Bp Hall*

15 — Thy brethren,] Thy fellow captives. St Jerome remarks upon this passage, that we should never insult those whom God appears to have abandoned, and who suffer under His afflicting hand. The sorrowful and humbled sinner is often more acceptable in the sight of God, than those who live in apparent prosperity and feel no repentance. *Calmet*

16 — a little sanctuary.] They could no longer worship God in the holy temple of Jerusalem, but God here promises to serve them as a temple in their exile, to be their refuge and protection, and to give them gracious testimonies of His presence with them. *Calmet Bp Hall*

17 — I will even gather you from the people,] This may be in some degree fulfilled in those that returned from the captivity; but the utmost completion of this and the following verses may probably be expected at the general restoration of the Jewish nation. Compare chap. xxiv 4, xxviii 25. *W Louth*

18 — detestable things.] The idols, which had been the cause of God's anger. The Jews who returned from the captivity did not relapse into idolatry. *Calmet*

18 And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence

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19 And I will give them one heart, and I will put a new spirit within you, and I will take the stony heart out of their flesh, and will give them an heart of flesh

1 Jer 11
chap 30

20 That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God

21 But as for them whose heart walketh after the heart of their detestable things, and their abominations, I will recompense their way upon their own heads, saith the Lord God

22 ¶ Then did the cherubims lift up their wings, and the wheels beside them, and the glory of the God of Israel was over them above

23 And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city

24 ¶ Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity: so the vision that I had seen went up from me

25 Then I spake unto them of the captivity all the things that the Lord had shewed me

CHAP. XX

1 The type of Ezekiel's mourning. 8 He shewed the captivity of Babel. 17 Ezekiel's trembling sheweth the Jews desolation. 21 The Jews' presumptuous provocation is reproved. 26 The speediness of the vision.

19 And I will give them one heart, &c.] And I will give them a holy and happy accordance in My truth, and will renew a right spirit in them, and will take away that perverse and obstinate indisposition which is naturally in them to that which is good, and will give them a tenderness of heart, such as may make them capable of the impressions of My Spirit. *Bp Hall*

We read throughout the Prophets, that the time of the Messiah is all along represented as a time of universal love, and peace, and godliness, wherein as the natures of people shall be changed, and all nature and ill nature rooted out, (Isa. xxi.) so God would give them a heart to do His will, and "He would be their God, and they should be His people," ver 20. *Dr T Burnet*

23 — went up from the midst of the city.] This was emblematical that God would desert Jerusalem, as well as the temple. *Abp Newcome*

— and stood upon the mountain which is on the east side.] The mount of Olives. *W Louth* This was the last spot upon which the glory of the Lord rested, before He quitted the devoted city, and it is remarkable, that it was the spot from which the Saviour of the world afterwards ascended up to heaven in the sight of His disciples. *Calmet*

24 — in a vision by the Spirit of God into Chaldea,] Returned me back into Chaldea in the same manner as it carried me away from thence, being still under the power of a Divine ecstasy, and the immediate influence of God's Spirit. *W Louth*

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THE word of the LORD also came unto me, saying,

2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not, they have ears to hear, and hear not for they are a rebellious house

Or in
arguments

3 Therefore, thou son of man, prepare thee || stuff for removing, and remove by day in their sight, and thou shalt remove from thy place to another place in their sight it may be they will consider, though they be a rebellious house.

Heb
h m
it
only
Heb
Dr for the

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing, and thou shalt go forth at even in their sight, † as they that go forth into captivity

5 † Dig thou through the wall in their sight, and carry out thereby

6 In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight thou shalt cover thy face, that thou see not the ground for I have set thee for a sign unto the house of Israel

7 And I did so as I was commanded 1

[Chap XII, ver 2 — thou dwellest in the midst of a rebellious house] He was among them of the captivity in Chaldea, ver 10 chap xi 24 xiv 22 and these seem to have disbelieved the prophecies that Jerusalem should be smitten and burnt, and its inhabitants scattered abroad, chap iv 2, ix 5, x 2, xi 9 *Ahp Newcome*

St Jerome remarks upon this place, that the words of this chapter were addressed to the Jews of the captivity, who were then regretting that they had listened to the prophecies of Jeremiah since Jerusalem was still standing, of which he had predicted the fall; and the object of it seems to have been to show that they who were left behind to endure the miseries of a siege, and the insults of a conqueror, would be in a worse condition than those who were already captives (*Calnet*)

— *prepare the stuff for removing.*] Instruments, furniture, goods whatever is fitting for a long journey *Ahp Newcome*

— *by day.*] Do this openly, and at noonday, that they may all see and take notice of it *W Lanth* See the note on chap ix 1 There appears no reason for thinking that the Prophet might not really perform all that is mentioned in this chapter, without forfeiting either his discretion or gravity. The manner and circumstances of the whole narrative plead strongly for the strict and literal interpretation. It is no less than seven times reported, that the Prophet was to do, or did, thus and thus “in the sight of the people” and he did it “in the evening in the twilight,” ver 7 and “in the morning after,” ver 5 9, God came to ask him whether the house of Israel had taken notice of such his uncommon behaviour, and had inquired what it meant. These and other circumstances appear to be very urgent proofs of real fact, and that it is more than a narration of a vision, or a recital of a parable *Dr Waterland*

4 — *thou shalt go forth at even in their sight, &c.*] This is as they do in the caravans they carry out their baggage in the day-time, and the caravan loads in the evening for in the morning it is too hot to set out in a journey for that day, and they cannot well see in the night *Sir J Chardin*

6 — *thou shalt cover thy face.*] The actions of the Prophet were intended for prophetic instruction, and sometimes conveyed it with more force and efficacy than words. Covering the face was a token of shame and grief. Persons condemned to

brought forth my stuff by day, as stuff for captivity, and in the even I † digged through the wall with mine hand, I brought it forth in the twilight, and I bare it upon my shoulder in their sight

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Heb
m

8 ¶ And in the morning came the word of the LORD unto me, saying,

9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?

10 Say thou unto them, Thus saith the Lord God, This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them

11 Say, I am your sign like as I have done, so shall it be done unto them they shall remove and go into captivity

Heb
m

12 And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth they shall dig through the wall to carry out thereby. he shall cover his face, that he see not the ground with his eyes

13 My net also will I spread upon him, and he shall be taken in my snare. and I will bring him to Babylon to the land of the

death had their faces covered David had his head covered when he fled from Absalom, 2 Sam xv 30 *Calnet*

— *for I have set thee for a sign.*] Language by signs is common in the East so that when the Prophets in the Old Testament were divinely directed to set a portion of the information, which they were to communicate to the people, they did little or nothing more than what was done every day in the countries where they resided. When Isaiah says he and his children were for signs, when Jeremiah found his girdle marred as a sign when Ezekiel was a sign to the people in not mourning for the death, chap xxiv and in his removing into captivity, and digging through the wall, these and similar actions were not only well understood but they were one customary manner of conveying information and they had the advantage of being in daily use among the people to whom they were addressed *Fragments to Calnet*

9 — *hath not the house of Israel — said.*] The meaning is, I know that they have said As, “Are they not written in the book of the Acts of Solomon, &c” *Houbigant*

— *What doest thou?*] The actions of the Prophet would naturally produce an anxiety in the minds of the Jews who witnessed them, to know their object and intention. Or it is probable that the question was asked in pure derision, and therefore they are termed a rebellious house *W Lanth*

10 — *This burden concerneth the prince &c.*] Or, “This prophecy is against the prince, against Jerusalem, and against all, &c” *Houbigant* By “the prince, king Zedekiah is meant *Ahp Newcome, W Lanth*

— *among them.*] In the midst of Jerusalem *Muhaels*
11 Say, I am your sign &c.] Say, God hath appointed to prefigure and foreshew in me what he means to do unto you. *Bp Hall*

12. — *they shall dig.*] For the fact see Jer xxxiv 4, in 7 2 Kings xxv 4 In the passages referred to, the king and his party are said to have escaped through the gate between two walls, by the way of the garden. They might have fled through a breach made by themselves in the wall, or, as Michael suggests, the gate through which they fled might have been walled up during the siege, and broken down in their flight *Ahp Newcome*

13 My net also will I spread upon him,] His enemies shall en

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Chaldeans, yet shall he not see it, though he shall die there.

14 And I will scatter toward every wind all that are about him to help him, and all his bands, and I will draw out the sword after them.

15 And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries

† Heb men
of number

16 But I will leave † a few men of them from the sword, from the famine, and from the pestilence, that they may declare all their abominations among the heathen whither they come, and they shall know that I am the Lord

17 ¶ Moreover the word of the Lord came to me, saying,

18 Son of man, eat thy bread with quaking, and drink thy water with trembling, and with carefulness,

19 And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel, They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from † all that is therein, because of the violence of all them that dwell therein

† Heb
the fulness
thereof

20 And the cities that are inhabited shall be laid waste, and the land shall be desolate, and ye shall know that I am the Lord

21 ¶ And the word of the Lord came unto me, saying,

22 Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth

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23 Tell them therefore, Thus saith the Lord God, I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision

24 For there shall be no more any vain vision nor flattering divination within the house of Israel

25 For I am the Lord, I will speak, and the word that I shall speak shall come to pass, it shall be no more prolonged for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God

26 ¶ Again the word of the Lord came to me, saying,

27 Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off

28 Therefore say unto them, Thus saith the Lord God, There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God

CHAP XIII

1 The proof of lying prophets, 10 and their untempered mortar 17 Of prophetesses and their pillars

AND the word of the Lord came unto me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord,

† Heb
them that
are prophets
out of their
own hearts
Jer 23 16

3 Thus saith the Lord God, Woe unto

compass him and stop his flight 14 when a wild beast is entangled in a net. W Lenth The expression is familiar to the Prophet See chap vii 20, xiv 8 Calmet

— yet shall he not see it though he shall die there] Having his eyes put out before he came thither Josephus tells us, that Zedekiah thought this prophecy inconsistent with that of Jeremiah, chap xxxiv 3 that Zedekiah's "eyes should behold the eyes of the king of Babylon," and therefore believed neither but they both actually came to pass, as the sacred story assures us W Lenth See note at 2 Kings xxv 7

16 — that they may declare] Confessing that they were justly punished for their idolatries and immoralities Abp Newcome.

18 — eat thy bread with quaking, &c] By this action the Prophet is directed to represent the state of terror, want, and misery to which the Israelites would be reduced by the siege Calmet See ver 19

19 — of the land of Israel] See chap vii 2 and note

22 — The days are prolonged, and every vision faileth] Words of the same import with those at ver 27, and chap xi 5 Both of them the words of imbeciles, who turn the grace of God to wantonness and take encouragement from His patience and long-suffering to despise His threatenings, as if they would never be fulfilled Compare Is v 19 Amos i 15 (W Lenth D)

Waste land) and to decide His Prophets as if they had prophesied in vain Calmet

23 — and the effect of every vision] The word or matter of every vision draweth near Perhaps and every vision shall be fact and so, perhaps, ver 25 should be translated, When I the Lord speak, what I speak shall be fact, and it shall be done it shall no more be prolonged 1bp Sicker

24 For there shall be no more any vain vision] The false prophets who foretold peace and safety, shall see their prophecy confuted by the events quite contrary to what they foretold that they will never pretend any more to publish new prophecies Compare chap xiii 23 W Lenth

Chap XIII ver 2 — that prophesy,] The true Prophets often denounce God's judgments against the false ones, laying to their charge many misdemeanours in their private conversation, and upbraiding them for unfaithfulness in the office they undertook of guiding and directing men's consciences, chap xxii 2—28, Jer vi 14 xxiii 11, Mic iii 5 W Lenth

— out of their own hearts,] Without being inspired or called to the office of prophecy The fickle and credulous people of the Jews always found persons who were ready to flatter them in their disorders, and who deceived and misled them by false prophecies Calmet

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the foolish prophets, that † follow their own spirit, ‖ and have seen nothing!

† Heb
walk after
‖ Or
and think
which they
have not
s n
‖ Or
breaches
† Heb
he led the
hedge

4 O Israel, thy prophets are like the foxes in the deserts

5 Ye have not gone up into the ‖ gaps, neither † made up the hedge for the house of Israel to stand in the battle in the day of the LORD

6 They have seen vanity and lying divination, saying, The LORD saith and the LORD hath not sent them and they have made others to hope that they would confirm the word

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith it, albeit I have not spoken?

8 Therefore thus saith the Lord God, Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God

9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the ‖ assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel, and ye shall know that I am the Lord God

‖ Or
s n
or
council

10 ¶ Because, even because they have seduced my people, saying, ^bPeace, and there was no peace, and one built up ‖ a wall, and, lo, others daubed it with untempered mortar

• Jer 6 14
‖ Or
a slight wall

3 — and have seen nothing! Who give their own vain imagination for prophecies, and boast of visions which they have not seen. Calmet

4 — foxes in the deserts. Cowardly unprofitable and deceitful, they seek only to seize upon their prey, and to gratify their rapacity and sensuality. Calmet

5 Ye have not gone up into the gaps,] Or stood in the gap, or breach as it is expressed chap xxii 30, Ps cvi 23

The phrase is taken from those that put a stop to the enemy when he is just entering in at a breach. In like manner it was the office and duty of those prophets, if they had truly been what they pretended, by their prayers and intercessions to put a stop to God's vengeance when it was just ready to be poured out upon a sinful people. W Lenth

— they made up the hedge for the house of Israel] "Nor made up a wall, as the Latin Vulgate translates it. Another expression taken from those that are besieged, who, if a breach be made in a wall presently make it up or build up a new one within it, to prevent the enemy from entering, and becoming master of the city. The original word here rendered "hedge," signifies any other sort of fortification, Ps lxxii 3. W Lenth

6 — they have made others to hope &c.] Their speaking with so much assurance made others confidently expect that the event should answer their predictions. W Lenth

9 — written in the writing of the house of Israel.] Registered in the roll of the house of Israel. Bp Hall

The expressions being an allusion to the registers that used to be kept of the members of any city or corporation, the privileges of which society none can pretend to but they whose names are entered into such registers. Compare Ezra ii 62, Ps lxxix 28, Luke x 20, Heb xii 23. W Lenth

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11 Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower, and ye, O great hailstones, shall fall, and a stormy wind shall rend it

12 Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?

13 Therefore thus saith the Lord God; I will even rend it, with a stormy wind in my fury, and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it

14 So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof and ye shall know that I am the LORD

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it,

16 To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God.

17 ¶ Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart, and prophesy thou against them,

10 — and one built up a wall, and lo, others daubed it &c.] One laid false grounds of comfort, and the other flourished them over with unsound and plausible pretences. Bp Hall

Instead of providing such a fence and bulwark as might secure the people against the judgments that threatened them (see ver 5) they have made a slight wall without any mortar or cement to bind and strengthen it, that is, they have applied slight and palliating remedies to publick calamities, which will never give true peace to men's consciences, nor stand them in any stead when God visits for their iniquities just as it in unskilful builder should undertake to set up a wall, and his fellow workmen should daub it with untempered mortar. W Lenth

11 — there shall be an overflowing shower.] "When I was at Tozer in December, 1727 we had a small drizzling shower that continued for the space of two hours, and so little provision was made against accidents of this kind, that several of the houses, which are built only as usual with palm branches mud and tiles baked in the sun, corresponding perhaps to and explanatory of, the 'untempered mortar' in Ezekiel fell down by imbibing the moisture of the shower. Nay, provided the drops had been larger, or the shower of a longer continuance, or overflowing in the Prophet's expression, the whole city would have undoubtedly dissolved and dropt to pieces. Dr Shan

13 — I will even rend it with a stormy wind &c.] Under the metaphor is foretold the destruction of Jerusalem by the Chaldean army. Thus the Chaldee Paraphrase expounds it. I will bring a mighty king with the force of a whirlwind, and destroying people as it were an overflowing storm, and powerful princes like great hailstones. W Lenth

17 — the daughters of thy people.] As there were occasionally true Prophetesses amongst the Jews, such to in time as Mi

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allows

18 And say, Thus saith the Lord God, Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every statue to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?

19 And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies?

Or into
cudgels

20 Wherefore thus saith the Lord God, Behold, I am against your pillows, wherein ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted, and ye shall know that I am the Lord.

22 Because with lies ye have made the

from the sister of Moses, Exod xv 20, Deborah, Judges iv 4, Huldah, 2 Kings xxii 14 so it appears from this, as well as other places of Scripture, that there were others of the same sex who pretended to this gift without Divine authority. Calmet

18 — that sew pillows to all armholes &c.] That speak pleasing and plausible words to all hearers, and fit every man's humour with their flattering divinations. Bp Hall This figurative language may be designed to express, that men were taught by the artifices of these female seducers, to recline at ease on their couches, and to partake of banquets in security. Abp Newcome, W Louth. Sn I Chardin mentions, that people of quality in Asia cause carpets and cushions to be carried wherever they like in order to repose upon them more agreeably. Hammer. For their further ease likewise and convenience, there is a row of damask or velvet bolsters, ranged along each side of the floor, an indulgence which seems to be alluded to, by the sewing of pillows to all armholes, as we have it expressed by the Prophet Ezekiel. Dr Shaw

— and make kerchiefs upon the head of every statue.] They did this to persons of every age and stature, without distinction. W Louth, Abp Newcome. We are told by some Oriental travellers, that the Eastern women bind on their other ornaments with a rich or embroidered handkerchief, and which is described as completing the headdress of the ladies, and falling without order upon the hair behind. This figurative expression, therefore may like the former, relate to those whom the false prophetesses flattered into ease by their allurements. See chap xxiv 16, 17 &c. Hammer

— to hunt souls.] That they may drive them into those nets and snares that they have laid for them, and make them their prey. W Louth

— and will ye save the souls alive.] Dare you promise that they shall live when I promise no such thing? Or can you preserve them alive whom you deceive by your promises? Are you not it? Had thus to profane My name, and to ensue My people. Psal. This verse should seem to mean, that these women made every body easy to his ruin for their own profit. Abp S. C.

19 And will ye pollute me.] Will ye profane My name by making use of it to give credit to your own dreams and lies? W Louth

— pieces of bread,] for the meanest reward, Prov xxviii 21 W Louth

heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, ||† by promising him life

23 Therefore ye shall see no more vanity, nor divine divinations for I will deliver my people out of your hand and ye shall know that I am the Lord.

CHAP XIV

1 God answereth idolaters according to their own heart 6 They are exhorted to repent, for fear of judgments, by means of seduced prophets 12 God's irrevocable sentence of famine, 15 of noisome beasts, 17 of the sword 19 and of pestilence 22 A remnant shall be reserved for example of others

THEN came certain of the elders of Israel unto me, and sat before me about 94

2 And the word of the Lord came unto me, saying,

3 Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be enquired of at all by them?

— to slay the souls.] By pronouncing the sentence of death on the righteous, and by assuring the wicked that they should live, see ver 22. Abp Newcome

‘to slay and ‘to save alive, signify here, to promise mercy, life, or to threaten them with death. W Louth

20 — to make them fly.] To make them run into those nets and snares that you have laid for them, ver 18. The metaphor continued from the manner of hunting and pursuing living creatures, by that means to drive them into the toils prepared for them. W Louth

22 — with lies ye have made the heart of the righteous sad, &c.] In terrifying them with those evils which shall not come and encouraged wicked men, by pretending to secure them against those evils which shall surely fall upon them. Bp Hall

The faithful minister makes the word of God his only rule both of faith and of doctrine: he converts it into nourishment for his own soul's health and salvation, and then he administers ‘the sincere milk of the word’ to his hearers. Whereas the seducer and false teachers either withhold the Scriptures from the people and substitute inventions of their own, which, like ‘walls built and quibed with untempered mortar, can yield no security or defence. Or they pretend to a particular light within, which is no other than a vain vision, a ‘lying divination. Or else they set up unfounded interpretations of Scripture and say, The Lord saith albeit the Lord hath not spoken. Scripture, when applied to deceive and to establish error, is no Scripture: it changes its nature, ceases to be Divine truth and becomes a lie. God's word in the mouth of a false teacher is not the word of God. Hogan

Chap XIV ver 3 — have set up their idols in their heart, &c.] Have given up their hearts to idolatry. Bp Hall

— and put the stumblingblock of their iniquity before their face.] And have actually placed before them idols which they worship. W Louth, Abp Newcome

They are not only inclined to idolatry in their hearts, but have actually set up idols and worshipped them. However, the Prophet shews plainly, that their idolatry consisted not in entirely deserting but in polluting with foreign worship, the religion of Moses. Bp Hall

— should I be enquired of at all by them?] Is it fit that such miscreants should come to these hypocritically do, to inquire of me? Bp Hall

Before
CHRIST
594Or
that I should
not have
said
I will
be
in
the
midst
of
them

Before
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about 594.

4 Therefore speak unto them, and say unto them, Thus saith the Lord God, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet, I the Lord will answer him that cometh according to the multitude of his idols,

5 That I may take the house of Israel in their own heart, because they are all estranged from me through their idols

1 Or
other

6 ¶ Therefore say unto the house of Israel, Thus saith the Lord God, Repent, and turn *yourself* from your idols, and turn away your faces from all your abominations

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me, I the Lord will answer him by myself

8 And I will set my face against that man, and will make him a ^a sign and a proverb, and I will cut him off from the midst of my people, and ye shall know that I am the Lord

[That I may take the house of Israel in their own heart] That I may convince them, catch surprise them in their own consciences, when they perceive that I am acquainted with their secret idolatries *Abp Newcome*

7 — or of the stranger that sojourneth in Israel,] The stranger within thy gate as it is expressed in the fourth commandment These devoted themselves to the one true God although they were not all of them circumcised for which reason they are styled the worshippers of God Acts xvi 14, xviii 7 *W Louth*

8 — a sign and a proverb] A fearful example of My just revenge in every man's mouth *Abp Hall*

9 — I the Lord have deceived that prophet] This is permitted him to be deceived and to deceive the people, as a just judgment upon them for their infidelity with respect to His true Prophets. Thus He threatens at the 5th verse, 'I will take the house of Israel &c because they have chosen to themselves false gods, I will suffer them to be deceived with false prophets and that this is the meaning appears by the threatening added, 'and I will stretch out My hand upon him, and will destroy him from the midst of My people. Now God will not punish that whereof He is the author *Abp Tullotson*

10 And they shall bear the punishment of their iniquity] When God has sufficiently made known His will to men, and they not withstanding err from the right way, obstinately following their own wills and imaginations, He in His just judgment forsakes them, and then, meeting with seducers they give ear to lies rather than to the truth. Thus it happened to the Jews, who in consequence perished with their seducers, as Ezekiel here threatens them. It is a dangerous thing to hearken to any other voice than that of God *Ostwald*

11 — when the land sinneth against me by trespassing grievously] The design of this and the following verses is to shew, that when the inhabitants of a land have filled up the measure of their iniquities and God intendeth to execute judgment upon them, the few righteous that are left among them shall not be able by their prayers and intercessions to deliver the nation from the judgment

Before
CHRIST
about 594
1 Kings
22 23

9 And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel

10 And they shall bear the punishment of their iniquity the punishment of the prophet shall be even as the punishment of him that seeketh *unto him*,

11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God

12 ¶ The word of the Lord came again to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the ^c staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it

14 ^d I though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord God

15 ¶ If I cause noisome beasts to pass through the land, and they shall spoil it, so ^e *shall*

decreed against it, "they shall but deliver their own souls" as we see in the case of Sodom, where there were none righteous but Lot and his family, those just persons were saved themselves, but no intercession could avail to save the city *W Louth*

As there is a time of mercy, when the righteousness of one or a few may relieve a whole nation from destruction see Gen xviii 12 Ps cvi 30 Jer v 1 so when the appointed time of their fatal stroke is come, though Noah, Daniel, and Job should be in the midst of it, they could prevail no further than the delivery of their own souls *Abp Sanderson*

— and will break the staff of the bread thereof] See chap iv 16

14 Though these three men, Noah, Daniel, and Job, were in it] Daniel was then in captivity, he was taken in the third year of Jehoiakim, Dan 1 1, after this, Jehoiakim reigned eight years, 2 Kings xxiii 36, and this prophecy, as appears from chap viii 1, was uttered in the sixth year of Jehoiachin's captivity, who succeeded Jehoiakim, and reigned only three months, 2 Kings xxiv 6 8, therefore at this time Daniel had been fourteen years in captivity, and was little more than thirty years of age. It is observable how early the time of his piety had spread over Chaldaea *Abp Newcome, W Louth*

All these persons were eminent for their piety. Noah and his family were saved from the universal deluge and obtained a promise from the Most High, that He would never again destroy the world by an inundation of water. Daniel interceded with the Almighty for the whole nation of the Jews, and obtained a promise of their restoration, Dan ix. And Job was appointed by God Himself to make intercession for his three friends. But when the Almighty's irrevocable decree is gone out against a nation, even the prayers of such favourites of Heaven would be ineffectual to procure their deliverance. The Prophet, in this allusion to Abraham's intercession for Sodom, declares from God, that when His judgments come out against the land of Judea, the righteous found in it should only save themselves, which plainly shows a Providence extending to particulars *Abp Warburton*

^{Before}
CHRIST
^{about 594} that it be desolate, that no man may pass through because of the beasts

^{† Heb}
^{by the multitude}
^{of it} 16 Though these three men were † in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, they only shall be delivered, but the land shall be desolate

17 ¶ Or if I bring a sword upon that land, and say, Sword, go through the land, so that I cut off man and beast from it

18 Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves

19 ¶ Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast

20 Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter, they shall but deliver their own souls by their righteousness

• ¶ Or
• Also when 21 For thus saith the Lord God, ¶ How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

• 22 ¶ Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters behold, they shall come forth unto you, and ye shall see their

19 — in blood] Blood, says Grotius, “denotes every kind of premature death. In conformity to this the Chaldee Paraphrase explains it, ‘with great destruction of men’s lives.’ Abp Newcome, *W Louth*

21 — How much more when I send my four &c] How much more should there be an utter destruction, when I send &c &c *W Louth* It is just with respect to other countries that the good alone should escape punishment, how much more with respect to Jerusalem, after such repeated instructions and admonitions? Abp Newcome

22 Yet behold, therein shall be left a remnant] Notwithstanding these four sore judgments, some shall escape and be brought into Chaldea to be your companions in captivity, compare chap vi 8, Jer li 29 30 *W Louth*

— both sons and daughters] See ver 16, 18, 20, of this chapter

— and ye shall see their way and their doings] Ye shall be made sensible of their guilt and reformation Abp Newcome Those very persons whom I have reserved from destruction, and who shall come here into captivity with you, shall suffice to justify my rigour you shall witness what their conduct is, and shall acknowledge that destruction has been justly brought upon a nation so perverse and so corrupted. Calmet, Bp Hall

23 And they shall comfort you,] This will compose your minds, and make you give glory to God and acknowledge His judgments to be righteous though they touch you very nearly in the destruction of your friends and country *W Louth*

From the latter part of this chapter we learn, that the sword, famine, pestilence, and other the like calamities, are the punishments inflicted by God upon countries and nations. Especially we are called upon to consider what is here said of Noah, Daniel, and Job, those holy men so acceptable in the sight of God, that

way and their doings. and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their ways and their doings and ye shall know that I have not done without cause all that I have done in it, saith the Lord God.

CHAP. XV

1 By the unfitness of the vine branch for any work 6 is termed the rejection of Jerusalem

AND the word of the Lord came unto me, saying, ^{about 594}

2 Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon?

4 Behold, it is cast into the fire for fuel, the fire devoureth both the ends of it, and the midst of it is burned † Is it meet for any work? ^{† Heb}
^{Will it pro}
^{duce}

5 Behold, when it was whole, it was † meet for no work how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned? ^{† Heb}
^{made fit}

6 ¶ Therefore thus saith the Lord God, As the vine tree among the trees of the forest, which I have given to the fire for

if they were among a nation, which God had determined to destroy, they could not prevent its destruction. The intercession of good men prevailth much, but is not always effectual for others nevertheless God takes care of His faithful servants, and exempts them from those punishments and miseries, to which the wicked and sinners are exposed. Ostervald

Chap XV ver 2 Son of man, What is the vine tree &c] The vine is a noble plant in respect to the fruit it bears, but in regard of its wood, no shub is so mean, it is so far from affording any useful timber that not even a pin can be made from it, on which any vessel may be hung. Lo, such is Israel! if it bore good fruit, it would be dear and precious to Me, but in itself it is but mean and base in comparison of other nations, and unfit for any service it is only meet to be cast into the fire for fuel Bp Hall

The chief excellence of a parable is, that it contains an image which is known and proper to the subject, and the use of which was plain, and determined by custom the necessary consequence of which is perspicuity, wherein the chief beauty of an allegory consists. The Prophets frequently make use of these kinds of images by way of comparison or illustration and such is this of the useless vine, by which these ungrateful people are more than once described Bp Louth

4 Behold it is cast into the fire for fuel] Wood is very rare in the East they are reduced therefore to adopt twigs, leaves, &c Amongst these D Arvieux notices vine twigs as used for the purpose of fuel Fragments to Calmet

— the fire devoureth both the ends of it &c] A fit representation of the present state of Judea, when both its extremities were consumed by the ravages of a foreign enemy, and the midst of it, where the capital city stood, is ready to be destroyed, just as a fire spreads toward the middle part of a stick when both ends of it are lighted. W Louth

^{Before CHRIST about 91} fuel, so will I give the inhabitants of Jerusalem.

7 And I will set my face against them, they shall go out from one fire, and another fire shall devour them, and ye shall know that I am the LORD, when I set my face against them.

^{† Heb. I passed a} 8 And I will make the land desolate, because they have [†] committed a trespass, saith the Lord God.

CHAP. XVI

1 Under the similitude of a wretched infant is shewed the natural state of Jerusalem. 6 God's extraordinary love towards her. 15 Her monstrous enormity. 35 Her grievous judgment. 44 Her sin, matching her mother, and exceeding her sisters, Sodom and Samaria calleth for judgments. 60 Mercy is promised her in the end.

^{† Heb. all it out of fatness} **A** GAIN the word of the LORD came unto me, saying,

2 Son of man, cause Jerusalem to know her abominations,

3 And say, Thus saith the Lord God unto Jerusalem, Thy birth and thy nativity is of the land of Canaan, thy father was an Amorite, and thy mother an Hittite.

4 And as for thy nativity, in the day

^{Before CHRIST} thou wast born thy navel was not cut, neither wast thou washed in water ^{||} to supple thee, thou wast not salted at all, nor swaddled at all.

5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee, but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born.

6 ¶ And when I passed by thee, and saw thee ^{||} polluted in thine own blood, I said unto thee when thou wast in thy blood, Live, yea, I said unto thee when thou wast in thy blood, Live.

7 I have [†] caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments. Thy breasts are fashioned, and thine hair is grown, where is thou wast naked and bare.

8 Now when I passed by thee, and looked upon thee, behold, thy time was the time of love, and I spread my skirt over thee, and covered thy nakedness. yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with water, yea,

4 — in the day thou wast born.] The forlorn condition of the Israelites in Egypt is here described under the similitude of a newborn infant, exposed in its native filthiness, without any friend to pity its condition, or to take the least care of it. *W Louth, Bp Hall*

— not salted at all.] Galen says that by rubbing a small quantity of salt upon a newborn infant, the skin is rendered thicker and more solid. *Abp Newcome*

5 — but thou wast cast out in the open field.] Every one knows the barbarous custom which prevailed among the ancients of exposing their children on account of poverty or some natural defect. This inhuman practice was not permitted among the Hebrews, but Ezekiel alludes to it here, as a thing common and well known amongst other nations. *Cahnet*

6 — when thou wast in thy blood.] Whilst as yet nobody took so much care of thee, as to wash thee from thy native filthiness, ver 4, I took pity on thee, as a traveller that passes by, and sees an infant lie exposed, and I provided all things necessary for thy support. *W Louth*

7 I have caused thee to multiply &c.] For multitude the people are compared to the numberless buds of the herb, for flourishing they are like the bud in the beauty of it, spring, and both include the goodness and richness of the land they dwell in. *Poole*

— and thou art come to excellent ornaments.] As jewels and rich vestments set off a beautiful person, so the successes in enterprises, rich returns in merchandise, and fruitfulness of the country itself, were the lustre of thy beauty, which all thy neighbours courted. thou wast adorned with the choicest blessings of Divine Providence. *Poole*

8 — thy time was the time of love.] When I rejoiced in thee and espoused thee to be My wife. *Poole*

— I spread my skirt over thee.] See Ruth iii 9. I took thee under My protection, as a husband doth the wife. *W Louth*

9 Then washed I thee with water, &c.] The allegory is here continued, and declares what more was done to prepare this virgin for advancement by this marriage-covenant. The prophet

7 — another fire shall devour them.] Some of the inhabitants of Jerusalem were destroyed in their own country, and others in Egypt. *Abp Newcome* How dreadful the effects of the raging element of fire are in devouring and consuming any combustible matter on which it seizes, is a thing so well known, that to communicate any thing and the effects of it thereto, is the strongest expression of extensive mischief, and utter destruction, that can be used. *see Amos 1 4 Jer vii 20 Dr E Pocock*

Chap. XVI ver 2 — cause Jerusalem to know her abominations.] Declue to them that are with thee, and to them that are at Jerusalem, to these declue by letter, to those by word of mouth, what state was theirs in their infancy, what I did for them, namely, for the whole nation of the Jews. *Poole*

— Thy birth and thy nativity is of the land of Canaan. &c.] Jerusalem is here represented under the image of an exposed infant, whom God preserved from destruction, brought up, espoused, and exalted to sovereignty, but she proved faithless and abandoned, and therefore God threatens her with severe vengeance, but graciously promises that hereafter He will fulfil His early covenant with her. The allegory is easily understood, and as Mr Iowth observes, has much force, liveliness, and vehemence of eloquent implication. The images are adapted to a people immersed in sensuality. *Abp Newcome, Bp Louth*

— of the land of Canaan.] As your fathers sojourned in the land of Canaan before they came to have any right or property in it, so you, their posterity, have all along resembled the manners of Canaan, more than those of Abraham, Isaac, and Jacob, your ancestors. *W Louth*

— thy father was an Amorite and thy mother an Hittite.] Those are said to be our parents, in the Scripture dialect, whose manners we resemble. *see ver 45 of this chapter, John viii 44.* There is an expression of the same import in the History of Susanna, ver 56, that seems to be copied from this text, "O thou seed of Chanaan, and not of Juda, beauty hath deceived thee and lust hath perverted thine heart." *W Louth* It is the language of indignation and reproof. *Abp Newcome* See the note on Job xxx 29

Before
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† Heb
bloody

I thoroughly washed away thy † blood from thee, and I anointed thee with oil

10 I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk

11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck

12 And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head

13 Thus wast thou decked with gold and silver, and thy raiment was of fine linen, and silk, and brodered work, thou didst eat fine flour, and honey, and oil, and thou wast exceeding beautiful, and thou didst prosper into a kingdom

14 And thy renown went forth among the heathen for thy beauty, for it was perfect through my comeliness, which I had put upon thee, saith the Lord God

15 ¶ But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by, his it was

16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon, the like things shall not come, neither shall it be so

17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images

† of men, and didst commit whoredom with them, Before
CHRIST
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18 And tookest thy brodered garments, and coveredst them, and thou hast set mine oil and mine incense before them, † Heb
of a man

19 My meat also which I gave thee, fine flour, and oil, and honey, *where with* I fed thee, thou hast even set it before them for a sweet savour, and thus it was, saith the Lord God, † Heb
a snout
r st

20 Moreover thou hast taken thy sons, and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured, *Is this* of thy whoredoms a small matter, † Heb
a det

21 That thou hast slain my children, and delivered them to cause them to pass through the fire for them?

22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted with blood

23 And it came to pass after all thy wickedness, (woe, woe unto thee) saith the Lord God,

24 That thou hast also built unto thee an eminent place, and hast made thee an high place in every street, h O
h th
h u

25 Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms

26 Thou hast also committed fornication

probably alludes to a very ancient custom among the Eastern people of purifying virgins who were soon to be espoused, see 1st II 12 *Pool*. I added every thing that could contribute to thy beauty and ornament. The anointing with oil was an essential part in a festival dress. Ruth iii 3, Isai lxi 3, Matt vi 17 *W Louth*

10 — and shod thee with badgers' skin, &c.] This and the following verses allude to those parts of women's dress, which serve not only for use, but for ornament, and represent the vanities of wealth, luxury, and honour, which were bestowed by God upon the Jewish people. *W Louth*

— badgers' skin,] See note at Exod xxv 5, and respecting the shoes worn, see note at Cant vii 1

12 — a jewel on thy forehead,] The same which is called a nose jewel. Is in 21. See note at Gen xxiv 22

— and a beautiful crown upon thine head,] Crowns or garlands were used in times of public rejoicing, from whence is derived that expression of St Paul, a "crown of rejoicing" 1 Thes ii 19. Virgins were sometimes adorned with crowns, see Bunch vi 9, and such ornaments were commonly put on the heads of persons newly married. *W Louth*

13 — thou didst eat fine flour, and honey, and oil,] Thy country afforded all manner of plenty and delicacies. *W Louth*

14 — And thy renown went forth among the heathen for thy beauty,] Thy name was great and honoured among the most distant nations, for the prosperity of thy country, the riches of thy merchants, the abundance of thy peace, the excellent form of thy

civil government and its laws, and the holiness, purity, and truth of thy religion. *Pool*

15 — and playedst the harlot, &c.] Hast yielded over thyself to the spiritual fornications of all the nations round about thee. *Bp Hall*

16 — And of thy garments thou didst take, &c.] Those ornaments of wit, of strength, of wealth, which I had bestowed upon thee, thou hast turned to the countenancing and furtherance of gross idolatries. *Bp Hall*

— the like things shall not come,] Such things have never before been, and shall never be again, without bringing down My vengeance upon the authors of them. (*Calmet*)

17 — images of men,] Images of deified heroes. *W Louth* See chap xxiii 11, 15. Probably the Prophet might have intended in this passage an allusion to those obscene figures which were carried in the ceremonies of Janus or Adonis. (*Calmet*)

20 — thy sons and thy daughters,] See notes at Lev xviii 21 Deut xviii 10

25 — Thou hast built thy high place at every head of the way, &c.] These and the following expressions allude to the practices of common harlots, who used to frequent the most public places to allure passengers to them, see Prov ix 14, 15. Idolatry being in this chapter and elsewhere compared to fornication. *W Louth* See Is lvii 5, Jer xli 23, 24. See notes at Deut xii 2

— and hast opened thy feet, &c.] Thou hast communicated in idolatry with every nation that has had any intercourse with thee. *Bp Hall*

^{Before}
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194 with the Egyptians thy neighbours, great of flesh, and hast increased thy whoredoms, to provoke me to anger

^{a Or cities} 27 Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way

28 Thou hast played the whore also with the Assyrians, because thou wast unsittable, yet, thou hast played the harlot with them and yet couldst not be satisfied

29 Thou hast moreover multiplied thy fornication in the land of Canaan unto children, and yet thou wast not satisfied herewith

30 How weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an impetuous whorish woman,

^{Or}
¹¹
¹¹
¹¹ 31 In that thou buidest thine eminent place in the head of every way, and makest thine high place in every street, and hast not been as an harlot, in that thou scornest hire,

32 But as a wife that committeth adultery, which taketh strangers instead of her husband

¹¹
¹¹
¹¹ 33 They give gifts to all whores but thou givest thy gifts to all thy lovers, and I curse them, that they may come unto thee on every side for thy whoredom

^{Before}
CHRIST
94 34 And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary

35 Wherefore, O harlot, hear the word of the Lord

36 Thus saith the Lord God Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them,

37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated, I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness

38 And I will judge thee, as women that break wedlock and shed blood are judged, and I will give thee blood in fury and jealousy

39 And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare

40 They shall also bring up a company

31 — *thine eminent place*] See ver 16 34

3 — *but thou givest thy gifts &c*] The Jews are often upbraided for making leagues with idolaters, and counting their favours by presents, and by complying with their idolatries I xxx 6, lxx 5—9 W Louth

34 — *whereas none followeth thee to commit whoredoms*] It is not meant that no particular Gentile ever embraced the Jewish religion, but that no Gentile people took in any of its rites into their national worship Bp Warburton

36 — *by the blood of thy children*] See ver 20, Jer ii 34

37 — *all thy lovers*] Thy allies

— *with all them that thou hast hated*] Compare ver 41 Such were Edom, Moab, and Ammon who always bore a spite to the Jews, and insulted over their calamities chap xvi 8, 12 W Louth

— *and will discover thy nakedness*] I will put thee to shame and confusion before the faces of those which consorted with thee in thine idolatries Bp Hall After the taking of Jerusalem the shame of that unhappy city was fully seen The enemy beat down, broke in pieces, and pulled the idols to which she had delivered herself she then found too late the vanity of her hopes and the absurdity of her worship Cabinet

38 — *as women that break wedlock*] Adultery and idolatry, which is spiritual adultery, were both capital offences by the law, Lev xx 10 Deut xxii 2, 7 Abp Newcome

— *and shed blood*] See ver 21, 36

— *and I will give thee blood in fury and jealousy*] See Is xlix 26 I will drench thee with thine own blood shed in My fury and jealousy Abp Newcome. See Ps lxxix 3

6 — *the Egyptians*] They were remarkable for many gross idolatry and the Jews had learnt to practise them See chap x 7 8 Jer xl 9 Deut xxix 16 17 Job xx 14 Of all idolatrous nations the Egyptians have exercised the greatest adoration in their worship Cabinet

— *have diminished thine ordinary food*] I will abandon you keen adulterers The law commanded that certain things should be given by husband to their wife See Exod xxi 10 God is that He will take away all these things from His faithless people Cabinet

— *and delivered thee unto the will &c*] As a punishment of idolatries which king Ahaz introduced amongst you see ver 7 and 2 Chron xxxiii 18 19 The daughters of the Philistines are here put for the Philistines, as the daughters of Sodom and the Syrians, stand for the people of those places ver 46 48, 7 to carry on the allegory and comparison of them and Jerusalem being all of them described as so many lewd women prostituting their lives to idols see ver 41 is the same metaphor Sodom and Sodom are called sisters to Jerusalem ver 16 W Louth

— *which are ashamed of thy lewd way*] Those have not forsaken the religion of their country as you Jews have done nor have been so fond of foreign idolatries Compare chap v 7 Jer lii W Louth Or it means, that they were ashamed of the excess to which their abominations were carried by the Jews

30 — *How weak is thine heart*] Having neither strength of judgment to discern the truth and purity of religion nor strength of resolution to hold fast to it Pool

— *impetuous — none in*] No way restrained in thy licentiousness Bp Newcome

^{Before} **CHRIST** 591 against thee, and they shall stone thee with stones, and thrust thee through with their swords

^{2 Kings} 41 And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more

42 So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry

43 Because thou hast not remembered the days of thy youth, but hast fretted me in all these things, behold, therefore I also will recompense thy way upon thine head, saith the Lord God: and thou shalt not commit this lewdness above all thine abominations

44 Behold, every one that useth proverbs shall use *thy* proverbs against thee, saying, As is the mother, so is her daughter

45 Thou art thy mother's daughter, that lotheth her husband and her children, and thou art the sister of thy sisters, which lothed their husbands and their children: your mother was an Hittite, and your father an Amorite

46 And thine elder sister is Samaria, she

and her daughters that dwell at thy left hand, and thy younger sister, that dwelleth at thy right hand, as Sodom and her daughters

47 Yet hast thou not walked after their ways, nor done after their abominations; but, as if that were a very little thing, thou wast corrupted more than they in all thy ways

48 As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters

49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her, and in her daughters, neither did she strengthen the hand of the poor and needy

50 And they were haughty, and committed abomination before me: therefore I took them away, as I saw good

51 Neither hath Samaria committed half of thy sins, but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done

52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins, that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and

40 — and they shall stone thee with stones] The ordinary punishment for adultery was stoning. John viii 5. So the walls of the city of Jerusalem were beaten down with stones flung out of battering engines. See Jer xxxiii 4. Calmet W. Lanth.

41 — many women] Many nations. The Syrians, Philistines, and others.

— thou also shalt give no hire any more] Thou shalt not be in more to give the hire of fornication to thy mercenary lover. Ep Hall

42 — to rest] I will reject you, and will think no more of you. Calmet

43 — the days of thy youth] The favours I conferred upon thee, and the covenants I made with thee in thy youth. Bp Hall See ver 2.

44 Behold every one that useth proverbs &c] Thy notorious sin shall be the ordinary by-word of the world who shall say, As the mother, so is the daughter. Judah. Bp Hall

45 Thou art thy mother's daughter, &c] Like her in wickedness and sin, as she so thou hast cast off thy God, and all that appertained unto Him. Bp Hall

— which lotheth] In imitation of which unnatural practice thou rejectest Me thy husband, and offerest thy children to idols. Bp Hall

46 — but thine elder sister is Samaria, &c] Or the ten tribes of Israel. She and those her daughter cities, that lie to the north, and thy younger sister that dwelleth to the south, is Sodom, and the cities appertaining unto her. Bp Hall

By Sodom the Ammonites and Moabites seem here to be meant. These people whose father Lot went out of Sodom and whose country bordered upon the Dead sea or the Lake of Sodom, are called the younger sister of Jerusalem partly because they were less in number than the Samaritans and partly because they were more distant from Jerusalem than Samaria. Grotius Calmet So-

dom was on the right and Samaria was on the left: that is, the first was to the south, the second to the north. The Jews speak of the situation of places upon the supposition that they stand with their faces to the east and then backs to the west: the right hand will then be to the south and the left to the north. The same way of speaking is still used in the ancient British or Welsh language. Bp Hall

47 Yet hast thou not walked after their way &c] Thou hast not continued thyself to do after their example: but, &c. Bp Hall

48 — this was the iniquity of — Sodom, &c] We may learn from this passage of the Prophet, how odious in the sight of God is intemperance, vanity, and want of mercy to the poor. These reproaches may regard the ancient Sodomites less perhaps than the Moabites and the Ammonites of that day who were extremely wicked and corrupted, as appears from Is xvi 6, Jer xlviii 29, 30 and xlix 1. Calmet

— abundance of idleness] In places, where there is least work, the worst sins do most prevail, and idleness therefore is by the Prophet reckoned one of the three great sins of Sodom. A part of the rest. It seldom happens in any way of life, that a sluggard and a profligate do not go together, so that he, who is idle, is not also dissolute. Dr Isaac Barrow

49 — and hast justified thy sisters in all &c] Thou hast made thy sister's wickedness to appear small in comparison of thine. Bp Hall The ingratitude of Jerusalem was greater than that of Samaria. God had placed His name in Jerusalem and they forsook His worship and profaned His temple, by placing idols in it, a degree of idolatry beyond any thing the ten tribes had been guilty of. W. Lanth

52 — bear thine own shame] I expect to undergo the shame and judgment which thy own greater and more abominable sins have deserved. Bp Hall

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bear thy shame, in that thou hast justified thy sisters

53 When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them

55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate

56 For thy sister Sodom was not mentioned by thy mouth in the day of thy pride,

57 Before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria and all that are round about her, the daughters of the Philistines, which despise thee round about

58 Thou hast borne thy lewdness and thine abominations, saith the Lord

59 For thus saith the Lord God, I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant

[When I shall bring again their captivity, &c.] The meaning, When the fulness of the Gentiles shall come into the Church (some of whom may be compared to Sodom for wickedness) then will I do as I remember you who are My ancient people. The conversion of the Gentile is expressed in Jeremiah by the returning of the captivity of Moab, Ammon, and Edom, chap. xliii. 47, 48, 49, and by the Egyptians, Ethiopians, and Syrians acknowledging themselves His servants in the prophecy of Isaiah chap. xlv. 1-13, xlviii. 18. And by the same simile, we are to understand the returning of the captivity of Sodom, here of the Gentiles coming into the Church. *W Lenth*, *4hp Newcome* see below verses 60-63 which seem to explain the sense of this passage

[That thou mayest bear thine own shame, &c.] In the meantime thou shalt bear the shame and punishment due to thy sins, and shalt be some sort of comfort to thy neighbours in being a companion with them in punishment as thou hast been in wickedness. *W Lenth*

56-57 For thy sister Sodom &c. — Before thy wickedness was discovered. The words should be joined together in the same verse or sentence. *W Lenth* Thou never thoughtest of the judgment which I brought upon thy sister Sodom while thou wast transported with thy security and pride before that God, by the inflicted judgments, brought forth thy wickedness to the notice of the world, and before He made thee a reproach to the Syrians and to the Philistines, and to the people adjoining, all which have despitely insulted upon thee. *Bp Hall*

59 — in breaking the covenant. The solemn oath you entered into to be My people, and to serve no other God besides, Deut. xxx. 12-14. *W Lenth*

60 Nevertheless I will remember my covenant &c. The Lord, having denounced a perpetual punishment upon the stubborn impenitent body of the Jewish nation here promises to the remnant, that they shall be remembered and obtain mercy by that cove-

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60 ¶ Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant

61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger, and I will give them unto thee for daughters, but not by thy covenant

62 And I will establish my covenant with thee, and thou shalt know that I am the Lord

63 That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am purified toward thee for all that thou hast done, saith the Lord God

CHAP. XVII

Under the parable of two eagles and a vine, it is shown God's judgment upon Jerusalem for revolting from Babylon to Egypt. 22 God promiseth to plant the cedar of the Gospel

AND the word of the Lord came unto me, saying,

2 Son of man, put forth a riddle, and speak a parable unto the house of Israel,

3 And say, Thus saith the Lord God. A great eagle with great wings, longwinged,

which is announced in the concluding part of the chapter *Pool*

— an everlasting covenant. That of the Gospel. See Jer. xxxii. 10. *W Lenth*

61 — when thou shalt receive thy sisters. See ver. 57. Converted with thee to Christianity. *4hp Newcome* Thou who didst not blush, whilst thou wast false to thine husband, who now with deep shame remember and detest thy sin, when thou shalt admit thy sisters into communion with thee, or own them as members of the Church of Christ. *Pool*

I will give them unto thee for daughters. Jerusalem thus restored shall be a type of that heavenly Jerusalem which is the mother of us all, Gal. iv. 26. And even in the times of the Apostles there was a particular deference paid to the Church of Jerusalem as the mother Church of the Christian world. See Rom. xv. 26, 27. Accordingly he is styled the mother of all Churches, by the second general council in their synodical Epistle a title, which the Church of Rome now assumes without any pretence from Scripture or antiquity. *W Lenth*

— not by thy covenant. But by the covenant under the Gospel. *Bp Hall*, *4hp Newcome*

The Gentile nations, represented in the very remarkable prophecy by Sodom and Samaria, are become the daughters of Jerusalem by that new alliance in which Jesus Christ has been graciously pleased to comprehend strangers together with His children, the Gentiles together with the Jew. *Calmet*

62 And I will establish my covenant with thee. With thee O Israel, first, and then with the Gentiles as thy children, with all the genuine children of Abraham, father of the faithful. *Pool*

Chap. XVII ver. 2 — a riddle. Meaning, a continued allegory, or figurative speech. *W Lenth*

3 — A great eagle with great wings. This means Nebuchadnezzar king of Babylon according to the 1st and following verses. *P 2*

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full of fathers, which had divers colours,
came unto Lebanon, and took the highest
branch of the cedar.

† Heb
He cropped off the top of his young
twigs, and carried it into a land of traffick,
he set it in a city of merchants.

He took also of the seed of the land,
and planted it in a fruitful field; he
placed it by great waters, and set it as a
willow tree.

6 And it grew, and became a spreading
vine of low stature, whose branches turned
toward him, and the roots thereof were
under him: so it became a vine, and
brought forth branches, and shot forth
sprigs.

7 There was also another great eagle
with great wings and many feathers: and,
behold, this vine did bend her roots toward
him, and shot forth her branches toward
him, that he might water it by the furrows
of her plantation.

† Heb
It was planted in a good soil by great
waters, that it might bring forth branches,
and that it might bear fruit, that it might
be a goodly vine.

9 Say thou, Thus saith the Lord God, ^{Before CHRIST about 700}
Shall I prosper? shall he not pull up the
roots thereof, and cut off the fruit thereof,
that it wither? it shall wither in all the
leaves of her spring, even without great
power or many people to pluck it up by
the roots thereof.

10 Yea, behold, being planted, shall it
prosper? shall it not utterly wither, when
the east wind toucheth it? it shall wither
in the furrows where it grew.

11 ¶ Moreover the word of the Lord
came unto me, saying,

12 Say now to the rebellious house,
Know ye not what these things mean? tell
them, Behold, the king of Babylon is come
to Jerusalem, and hath taken the king
thereof, and the princes thereof, and led
them with him to Babylon;

13 And hath taken of the king's seed,
and made a covenant with him, and hath
taken an oath of him: he hath also taken
the mighty of the land.

14 That the kingdom might be base,
that it might not lift itself up, but that by
keeping of his covenant it might stand.

verse In more than one place conquerors are represented under the figure of eagles, which are birds of prey remarkable for their swiftness. Deut xxviii 49, Jer iv 13. *W Lenth* See the note on Jer xlviii 40.

— *feathers which had divers colours*] An allusion to the various nations which composed the Babylonian empire. *Michals* Or to the rites and various forms of government in those nations. *W Lenth*

— *came unto Lebanon, and took the highest branch of the cedar*] Come to Judah where Lebanon is conspicuous and removed: and took Jehoiachin in captivity, ver 12, and 2 Kings xxv 1. *W Lenth*

Regarding the eagle see note at 1 Kings v 6.

It is a fact that is a foundation in nature for joining the eagle and the cedar together. We employed the rest of the day says the Rogue (picking of the pot where the cedars of Lebanon grew) in attentively viewing the beauties of this place in measuring some of the cedars and in cutting off many of their branches with their axes which went away with a number of large cedar leaves which were found in the same place. *Hammer*

— *the top of his young twigs*] All their princely nobility and nobles. *W Lenth*

— *a land of traffick*] Babylon is called a land of traffick, because in fact it was at that time the most celebrated place of all the East for commerce. Its situation possessed infinite advantages with respect to the two rivers the Tigris and Euphrates, and the Persian Gulf, opened a way into the richest and most distant countries. The vast extent of the dominions of Nebuchadnezzar afforded the greatest facilities to the journeys of the merchant, and to the export of merchandise. Finally the affluence of the people and the riches of Babylon attracted thither from all parts of the world a multitude of traders. *Calmet*

Strabo notices that the merchants who travelled by land to Babylon went through the country of the Arabians called Scenites and vessels of great burden came up to the walls of it from the Persian gulph by the Euphrates. *W Lenth*

— *of the seed of the land*] Of the king's seed: that is explained ver 13, that is Zedekiah. *W Lenth* *W Lenth*

— *in a fruitful field*] The land of Judah. *W Lenth*

— *of low stature whose branches were cut off*] Alluding to the tributary state of Zedekiah and to his subjection to the king of Babylon. *W Lenth*

— *another great eagle*] Pharaoh king of Egypt. The prince was also great and powerful but less so than the king of Babylon. *Calmet*

— *this vine did bend her roots toward him*] Zedekiah weary of the yoke of Babylon requested succour from Egypt, thinking under the protection of Egypt to cut off the Babylonian yoke and to establish liberty. For the event see Jer xxxviii 1—7. *Calmet*

— *that he might water it*] That the king of Egypt might protect Zedekiah. *W Lenth*

9 *It was planted in a good soil*] The words are to the same purpose as ver 10 to show that Zedekiah's condition was good under the king of Babylon that he needed not to be broken his oath out of necessity to better it whereby he involved himself and his country in ruin. 2 Kings xxv 1. *W Lenth*

9 *even without great power*] It is an effect which may be produced with ease God being on the side of the Chaldeans. *W Lenth* In fact the conquest of Jerusalem cost but little to the king of Babylon. Zedekiah made but a feeble resistance he fled during the night with a few of his people and was taken in the desert of Jericho. *Calmet*

10 *when the east wind toucheth it*] The Prophet compares the army of Nebuchadnezzar to a rushing wind that blows the fruits of the earth, withers the leaves of the tree and makes every thing look naked and bare. See chap xxv 12. 1 Kings xvi 1. *W Lenth*

13 *And hath taken of the king's seed* &c.] He made Zedekiah swear an oath of fealty to him. 2 Chron xxxvi 13. *W Lenth*

— *the whity of the land*] As hostages for performance of the covenant between him and Zedekiah. *W Lenth*

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15 But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered?

16 As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die.

17 Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons.

18 Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape.

19 Therefore thus saith the Lord God, As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.

21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the Lord have spoken it.

22 ¶ Thus saith the Lord God, I will also take of the highest branch of the high

cedar, and will set it. I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent.

23 In the mountain of the height of Israel will I plant it: and it shall bring forth boughs and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing, in the shadow of the branches thereof shall they dwell.

24 And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it.

CHAP XVIII

1 God reproveth the unjust parable of sour grapes. 5 He sheweth how he dealeth with a just father. 10 not a naked son of a just father. 14 with a just son of a naked father. 19 not a naked man repenting. 24 with a just man revolting. 25 He defendeth his justice and exhorteth to repentance.

THE word of the Lord came unto me again, saying,

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?

3 As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.

4 Behold, all souls are mine, as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

proud and mighty tyrants of the world, and have exalted this meek and despised Saviour of mankind above every name that is named in heaven and earth. *Bp Hall*

These circumstances, mentioned in ver 2, 3, 4, can properly refer to no other than our Saviour Christ, who has collected in His Church and under His empire all the kind of heaven: that is, all those who have been able to save themselves above earthly things, by attaching themselves only to God through the profession and the practice of Christianity. *Bp Hall* *Calmet*. Where is the judgment, that in the chapter might seem to indicate the utter extirpation of the seed of David, the Lord is here pleased to assure its continuance, and the raising of the Messiah from that house according to promise. *Booke*. And thus this prophecy as well as that contained in the last chapter, do express denunciation of woes with a striking passage relating to the kingdom of Christ.

Chap XVIII ver 2 — concerning the land of Israel. With respect to the dissolutions made in it by the word famine and pestilence chap vi 25 and vii 2. *Bp Hall*

— The fathers have eaten sour grapes, and the children's teeth are set on edge. The Chaldee Paraphrase explains the proverb rightly. The fathers have sinned, and the sons are smitten: see the notes on Exod xx 5 Deut v 9 also on Jer xxxi 29 30.

4 — all souls are mine. All persons and their lives I will deal with them without prejudice or partiality. *Bp Vencom* *Bp Low*

15 — that they might give him horses &c.] Covishy for war. Egypt was a country well furnished in horses, of which there was great security in Judea. *Bp Hall*. See notes at Deut xvii 10.

16 — in the midst of Babylon he shall die.] See chap xii 15.

17 — casting up mounts.] See Jer xxxi 24. It appears from Ezekiel chap xxxi 21 that there was a bittles in which Pharaoh was beaten. *Calmet*.

18 — when lo he had given his hand.] See the notes on 2 Kings x 15 1 Chron xxx 24.

20 — spread my net.] See chap xii 15.

21 — scattered.] Some in Egypt, some in Chaldea, and others in different countries where chance, or rather the avenging hand of God, conducted them. *Calmet*.

22 — I will also take of the highest branch of the high cedar, &c.] I will at the last work out the delivery and redemption of My people out of the seed of David, will I raise up the Messiah, and set him on high in My holy Church. *Bp Hall*.

23 — In the mountain of the height of Israel will I plant it.] Even in My glorious evangelical Church will I exalt His power, and he shall preach My Gospel, and enlarge His spiritual dominions all the world over, and all His elect shall shroud themselves under His grace and protection. *Bp Hall*.

The holy mountain is often used by the Prophet to denote the Christian Church. *Bp Hall*.

24 — And all the trees of the field shall know &c.] And all the people of the earth shall know that I have brought down the

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5 ¶ But if a man be just, and do that which is lawful and right,

6 And hath not eaten upon the mountain, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman,

7 And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment,

8 He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man,

9 Hath walked in my statutes, and hath kept my judgments, to deal truly, he is just, he shall surely live, saith the Lord God.

10 ¶ If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things,

11 And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife,

12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

13 Hath given forth upon usury, and hath taken increase shall he then live? he shall not live: he hath done all these abominations, he shall surely die, his blood shall be upon him.

14 ¶ Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,

15 That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment,

17 That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes, he shall not die for the iniquity of his father, he shall surely live.

18 As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity.

19 ¶ Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.

20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned

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6 — *eat upon the mountains &c*] I tasted on the sacrifices there offered to false gods chap vi 13 *Abp Newcome* I interpret of the sacrifice was properly maintaining communion with the idol to whom it was offered. *¶ Lenth*

— *neither hath lifted up his eyes*] In prayer and adoration *¶ Abp Newcome*

— *hath restored to the debtor his pledge*] God commanded the Jew not to detain any pledge they took from a poor man all which was in effect to enjoin them to lend to the poor without either pawn or usury. See *Exod xxii 25, 26*, *Deut xxiv 10, 11*. *¶ Lenth*

— *son of man*] See *Deut xxiii 19, 20*, in which it appears that they were permitted towards strangers. We may therefore conclude that eating increase or interest may be agreeable to justice if duly circumstanced. Every kind and degree of usury was forbidden to the Israelites amongst each other, to promote a spirit of mutual kindness: but this law was peculiar to them. *Abp Newcome* Oppression to the poor may be here meant, because it is joined with violence and want of charity. *¶ Lenth*

9 — *he shall surely live*] His life is meant in the Old Testament all that happiness which is contained in the literal sense of the promises belonging to that covenant: and under these were

comprehended the promise of a better life wherein God will bestow upon His servants the peculiar marks of His favour. *¶ Lenth*

1 — *his blood shall be upon him*] His destruction is owing wholly to himself. See chap xxxiii 4. *¶ Lenth*

19 *Yet say ye, Why? doth not the son &c*] The Jews still appealed to their own experience as the ground of their complaint, mentioned ver. 17. God replies, that now every man shall be a law unto himself. *¶ Lenth* *Abp Newcome*

20 *The soul that sinneth it shall die*] The people, whom Ezekiel addressed presumptuously complained that they were punished for the sins of their forefathers, though in truth they had merited their captivity by persisting in evil. God therefore, very consistently with His former declarations, here announces by the Prophet His purpose to make such distinction between the righteous and the wicked that each man should be sensible of having deserved his sufferings. And he assures the people with especial reference to eternal punishment that the soul that sinned should die: and that the son should not be in the iniquity of his father: that each should be responsible only for his own conduct. *Dr Gray*

21 *But if the wicked will turn &c*] See the note from *Bp. Sundersoon* on chap xxxiii 14

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unto him in his righteousness that he hath done he shall live

23 Have I any pleasure at all that the wicked should die? saith the Lord God and not that he should return from his ways, and live?

24 ¶ But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die

* Chap 70 25 ¶ Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel, Is not my way equal? are not your ways unequal?

26 When a righteous man turneth away from his righteousness, and committeth iniquity and dieth in them, for his iniquity that he hath done shall he die

27 Again, when the wicked man turneth

away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die

29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn ^{Mat 3} || yourselves from all your transgressions, ^{Or} so iniquity shall not be your ruin

31 ¶ Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn || yourselves, and live ye

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Mat 3
Or

Jer 3
chap 11 17
Or

Chap 11
11
1st 19
Or
others

[*Have I any pleasure at all that the wicked should die?*] That those which are now wicked should die everlastingly? Is it not rather My desire that men should repent and that the repentant should live? Is not this the sum of My Gospel which I send into the world? Do not I call and cry and sue to men that they would return from their sins and be saved? *Bp Hall* In conformity to this, St Paul instructs us that God would have all men to be saved, and is not willing that any should perish. 1 Tim ii 4. 2 Pet iii 9. *W Lenth*

24 — [*All his righteousness that he hath done &c*] Such in one man as in a clear light and greater convictions and is without guilt of ingratitude, in doing despite unto the Spirit of grace. It had been better for him not to have known the way of righteousness than after he hath known it to turn from the holy commandment. 2 Pet ii 21. *W Lenth*

25 — [*Yet ye say The way of the Lord is not equal*] Why? Because He punishes the children for the fathers: for this is the subject of the chapter. God had already answered the complaint. *Lev 24 9 &c*. Here He gives another reason to justify His conduct, namely, that those very persons who complain that the way of the Lord is not equal and our fathers have eaten out grapes and onion teeth we set on edge, these Jews themselves are culpable in many ways, and have well deserved to be found guilty. Are not your ways unequal? *Calm*

27 — [*When a righteous man turneth away from his righteousness &c*] It is an opinion that prevailed among the Jews even till this day, that at the day of judgment a considerable number of good actions shall overbalance men's evil ones. See chap xxxiii. 1. So they thought it a hard case for a man who had been righteous the greater part of his life, if he had at last committed iniquity, that his former righteousness should avail him nothing. In opposition to this doctrine God here declares that a righteous man sinning, and not repenting should die in his sins, and that a wicked man upon his repentance should save his soul alive. *W Lenth*

30 — [*every one according to his ways*] You complain of the partiality of My providence: therefore will I be indeed impartial to you and deal with you according to your deserts. You demand justice and you shall have it, but remember that it will descend in punishment. Hence you call Me so strictly to account, I will be strict and exact in My reckoning with you. I will judge you, O house of Israel, every one according to his ways, saith the Lord God. *Dr Ogden*

31 — [*and make you a new heart &c*] The Prophet often exhorts the Jews to an inward purity and holiness, thereby to take them off from relying upon an outward legal righteousness, and an exactness in the observance of the ritual parts of the law. By thus instructing them in a more excellent way of serving God than the ceremonial law did directly prescribe, they prepared their minds for receiving those truths which the Gospel would more fully discover. God promises (chap xxxvi 26) to give them a new heart, and to put within them a new spirit here He exhorts them to make themselves a new heart and a new spirit. Which difference of expression is thus to be reconciled, that although God works in us so will and to do, and is the first Mover in our reformation, yet we must work together with His grace: at least willingly receive it, and not quench or resist its motion. *W Lenth*

The repentance to which God here joins the promise of pardon is that which withdraws a man from sin and lead him as is often repeated in this chapter to repair the evil he has done by restitution, and by all other possible means. In a word, the Lord declares there is no repentance effectual but that which produces by God's grace a new heart and a change of inclinations, followed by actual amendment, reformation, and future holiness of life. *Osterwald*

32 — [*For I have no pleasure in the death of him that dieth*] The Holy Scriptures in general expressly declare that the good and gracious God was from the beginning and is still using the best, fittest and wisest means to render all His creature one or well, is another blessed and happy, and if any of them through their own self-willed obstinacy and perverseness miss of these joys, it will be greatly contrary to His inclination and desire. Thus when Adam was in paradise the good God kindly cautioned him against the danger of disobedience. And when man by transgression fell He immediately comforted him by telling him of the remedy He had prepared for his reconciliation and recovery, even the Seed of the woman, which was to bruise the serpent's head, that seed, in whom all the nations of the earth were to be blessed, and who in the fulness of time, was to give His life a ransom for many, to "taste death for every man." And in consequence of this first promise how gracious yet how compassionate, is the tenour of every declaration, which He made from time to time on this head. Have I any pleasure at all that the wicked should die? saith the Lord God, and not that he should return from his ways, and live? Make you a new heart

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CHAP. XIX.

1 A lamentation for the princes of Israel, under the parable of lions whelps taken in a pit, 10 and for Jerusalem under the parable of a wasted vine.

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MOREOVER take thou up a lamentation for the princes of Israel,

2 And say, What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

3 And she brought up one of her whelps: it became a young lion, and it learned to catch the prey, it devoured men.

4 The nations also heard of him, he was taken in their pit, and they brought him with chains into the land of Egypt.

• 2 Kings

2 33

Jer 2 11

5 Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion.

6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men.

• Or then

• and now

7 And he knew then desolate palaces, and he laid waste their cities, and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 Then the nations set against him on every side from the provinces, and spread

and a new spirit for why will ye die O house of Israel. Why will ye die O sons of Adam? seeing that God would have all men to be saved and is not willing that any should perish, but that all should come to repentance. *Dean Tucker*. See the note on chap xxxiii 11.

[Chap XIX ver 1 — take thou up a lamentation &c.] Sing a funeral dirge for the princes of Israel. Compare chap xvi 17 xxvii 2. *H Tenth*

— *lions*] An allusion to Gen xlix 9. *Crotius*. Judah was among the nations like a lioness among the beasts of the forest. She had strength and sovereignty. *Abp Newcome*. Or perhaps on account of her ferocious and cruel disposition. See chap vii 25. Jer xxii 17. *H Tenth*

— *one of her whelps*] See ver 6. *Jehoiach* is the son of Josiah is meant whom Pharaoh-necho put in bands and took into Egypt. 2 Kings xxiii 33. 4. He followed not the good example of his father Josiah. *H Tenth, Abp Newcome*

4 — *in the pit*] Take a lion who is taken in a pitfall covered with earth and branches, that he may fall into it in passing over. *Cumt*

The Arabs dig a pit where the lions are observed to enter the mountains for cattle and covering it slightly with reeds or small branches of tree they frequently decoy and catch them. The parable is alluded to in this passage. *Dr Shan*

— *her hope was lost*] The object of her hope, *Jehoiach*, as an heir to the throne. *Abp Newcome*

— *another of her whelps*] She set up another of the seed royal even *Jehoiach* the son of Josiah. *Bp Hall*. Pharaoh seems to have made this appointment with the joint consent of the people: the younger brother had been set up without the participation of Pharaoh. *H Tenth*

6 — *he went up and down among the lions &c*] He ruled fiercely and wickedly among his people and followed those courses of oppression and violence which his brother had led him into. See Jer xxii 15—17. xxxviii 1 p Hall

their net over him: he was taken in their pit. Before CHRIST 594

9 And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel. Or in hooks

10 ¶ Thy mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters. Or in thy greatness in thy likeness

11 And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered, the fire consumed them.

13 And now she is planted in the wilderness, in a dry and thirsty ground.

14 And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation.

7 — *he knew their desolate palaces*] He made himself master of the rich and pleasant seats of the great men of the land. *H Tenth*

8 — *set against him*] See 2 Kings xvi 8

9 — *that his voice should no more be heard upon the mountains of Israel*] The words allude to a lion seeking his prey upon the mountains. *H Tenth*

10 — *Thy mother is like a vine in thy blood*] I will a vine in the time of her first peaceable plantation. *Bp Hall*. See the margin

— *planted by the waters*] This circumstance is mentioned of the vine chap xvii 8. *Thp Newcome*. In every fruitful soil. *Pool*. Compare ver 10. and see Ps i 3, Jer 2

11 — *strong rods for the sceptres of them that bare rule*] From her sprung overgrown princes who were themselves very powerful and made their people upon considerable armies their neighbours. A rod or sceptre is an emblem of authority. *H Tenth*

— *among the thick branches*] Of other trees. In several countries they join the vines to trees about which they wind their vines and run very high. *Shales*

12 — *she was plucked up in fury*] God in His anger removed her out of her land. Compare Jer xii 14. *H Tenth*

13 — *And now she is planted in the wilderness, &c*] Her people are carried captive and planted like a vine in a foreign and a barren soil. *Bp Hall Thp Newcome*

14 — *And fire is gone out of a rod of her branches, &c*] Signifying that Zedekiah's breaking his oath of fealty to the king of Babylon hath been the occasion of the utter destruction of the royal family, and the entire ruin of the government. *H Tenth Bp Hall*

— *This is a lamentation and shall be for a lamentation*] *Ezekiel* composed this lamentation five years before the destruction of Jerusalem actually took place. He here predicts, that it should be remembered and that it should be sung by future generations. *Cumt*

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CHAP. XX.

God refuseth to be consulted by the elders of Israel
5 He sheweth the story of their rebellions in Egypt,
10 in the wilderness, 27 and in the land 33 He prom-
iseth to gather them by the gospel 45 Under the
name of a forest he sheweth the destruction of Jeru-
salem

ab 11599

AND it came to pass in the seventh
year, in the fifth month, the tenth day
of the month, that certain of the elders of
Israel came to enquire of the LORD, and
sat before me

2 Then came the word of the LORD
unto me, saying,

3 Son of man, speak unto the elders of
Israel, and say unto them, Thus saith the
Lord God, Are ye come to enquire of me?
As I live, saith the Lord God, I will not
be enquired of by you

4 Wilt thou judge them, son of man,
wilt thou judge them? cause them to know
the abominations of their fathers

5 ¶ And say unto them, Thus saith the
Lord God, In the day when I chose Is-
rael, and I lifted up mine hand unto the
seed of the house of Jacob, and made my-
self known unto them in the land of
Egypt, when I lifted up mine hand unto
them, saying, I am the LORD your God,

6 In the day that I lifted up mine hand
unto them, to bring them forth of the land
of Egypt into a land that I had espied for
them, flowing with milk and honey, which
is the glory of all lands

7 Then said I unto them, Cast ye away
every man the abominations of his eyes,
and defile not yourselves with the idols of
Egypt I am the LORD your God

8 But they rebelled against me, and
would not hearken unto me they did not
every man cast away the abominations of
their eyes, neither did they forsake the
idols of Egypt then I said, I will pour
out my fury upon them, to accomplish my

anger against them in the midst of the land
of Egypt

9 But I wrought for my name's sake,
that it should not be polluted before the
heathen, among whom they were, in whose
sight I made myself known unto them, in
bringing them forth out of the land of
Egypt

10 ¶ Wherefore I caused them to go
forth out of the land of Egypt, and brought
them into the wilderness

11 And I gave them my statutes, and
shewed them my judgments, which if a
man do, he shall even live in them

12 Moreover also I gave them my sab-
baths, to be a sign between me and them,
that they might know that I am the LORD
that sanctify them

13 But the house of Israel rebelled
against me in the wilderness they walked
not in my statutes, and they despised my
judgments, which if a man do, he shall even
live in them, and my sabbaths they greatly
polluted then I said, I would pour out
my fury upon them in the wilderness, to
consume them

14 But I wrought for my name's sake,
that it should not be polluted before the
heathen, in whose sight I brought them
out

15 Yet also I lifted up my hand unto
them in the wilderness, that I would not
bring them into the land which I had
given them, flowing with milk and honey,
which is the glory of all lands,

16 Because they despised my judgments,
and walked not in my statutes, but polluted
my sabbaths for their heart went after
their idols

17 Nevertheless mine eye spared them
from destroying them, neither did I make
an end of them in the wilderness

18 But I said unto their children in the
wilderness, Walk ye not in the statutes of

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about 11

1 xod. 13

1 Heb
med them
to 11

11 x 19
Rom 10 5

Gal 3 12
1 xod 20

8 & 1 13
8 & 3 2

Deut 1 1

1 xod 16

27
Numb 14

29 & 26 65

Chap XX ver 1 — in the seventh year,] Of Jehoiachin's cap-
tivity Compare chap 1 2, viii 1 All the prophecies recorded
from the eighth chapter to this probably belong to the sixth year
of the captivity W Louth

— certain of the elders] See note on chap viii 1
4 Wilt thou judge them] Wilt thou plead with Me for them
any more? Bp Hall See also the margin of our Bible But
the words may be more significantly translated, "Wilt thou not
judge them?" that is, "Wilt thou not reprove or condemn them?"
See ver 30 of this chapter, and chap xxxviii 17 the phrase is
properly rendered by our translators, 2 Sam xxiii 17 and
see 1 Sam ii 27 and the note there W Louth Abp Newcome

5 — lifted up mine hand] That is, swore this being a ges-
ture used in swearing, Gen xiv 22, Exod vi 8, Dan xii 7
Bp Hall

7 — the abominations of his eyes,] His idols See chap xviii
6 Abp Newcome

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9 But I wrought for my name's sake,] This is elsewhere as-
signed as the reason why God did not punish the Israelites ac-
cording to their deserts, namely, because it would turn to God's
dishonour in the heathen world, as if He were not able to make
good those gracious promises He had given them, see chap xxxvi
21, 22, Exod xxxii 12 Numb xiv 1. This was a proper
consideration to check the vain presumption of the Jews, who
imagined that God's gracious dealings were owing to their own
desires, see ver 44 of this chapter, and chap xxxvi 22 W
Louth See the note on Jer xiv 7

11 — live in them] Lev xviii 5 Enjoy a long life and every
temporal blessing, eternal life, though not promised, would also
have been the lot of the true Israelite Abp Newcome See the
note on chap xviii 9

15 — I lifted up my hand] I swear see ver 5 and note
18 But I said unto their children in the wilderness] This refers
to the many pathetic exhortations contained in the Book of

^{Before CHRIST 593.} your fathers, neither observe their judgments, nor defile yourselves with their idols

19 I am the LORD your God, walk in my statutes, and keep my judgments, and do them,

20 And hallow my sabbaths, and they shall be a sign between me and you, that ye may know that I am the LORD your God

21 Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness,

22 Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth

23 I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries,

24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols

25 Wherefore I gave them also statutes that were not good, and judgments whereby they should not live,

Deuteronomy, particularly those in chap xxix, xxx, xxxi, and xxxii, which were uttered after that rebellious generation were all consumed, as God had threatened them, (see Numb xiv 32, 33, xxvi 64 65,) and were designed as warnings to succeeding generations, Deut. xxxi 16—21 *W. Louth*

25 *Wherefore I gave them also statutes that were not good,*] God intended not here His own statutes and judgments, but the idolatrous statutes and judgments, the corrupt principles and practices of the heathen nations, to which He sometimes gave up and abandoned His own people, because they first deserted and abandoned Him. This is the sense given to the passage by the Targum of Jonathan, and in the speech of St. Stephen in the New Testament, Acts vii 42, and the context points to the same interpretation, for that this is its true sense appears chiefly from this that God here describes these statutes and judgments by characters directly opposite to those He gives of His own in the same chapter. For, it appears from ver 11, 18, 21, and other passages, that the distinction of God's own law was that a man should live in them, whereas He expressly says of these, that they were statutes and judgments, whereby "they should not live." Also, at ver 18, we have mention of statutes and of judgments (the same words in the Hebrew as in this verse,) yet not meaning God's statutes and judgments, but the corrupt customs and manners of their idolatrous ancestors, such as God permitted or gave them up to, because they chose them, as is intimated in ver 23. The original word for "give," is frequently used in the permissive sense, and therefore "I gave them" in this verse may amount to no more than "I suffered such things." *Iuringa, Dr Waterland, W Louth, Dr Berriman* See also Ps lxxxii 12, Rom i 24

26 And I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that might make them desolate, to the end that they might know that I am the LORD

27 ¶ Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God, Yet in this your fathers have blasphemed me, in that they have committed a trespass against me

28 For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings

29 Then ¶ I said unto them, What is the high place whereunto ye go? And the name thereof is called Bamah unto this day

30 Wherefore say unto the house of Israel, Thus saith the Lord God, Are ye polluted after the manner of your fathers? and commit ye whoredom as did their abominations?

31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As I

26 — *I polluted them in their own gifts, in that they caused to pass through the fire &c*] This sufficiently intimates what kind of statutes and judgments God was just before speaking of, namely, the rites and practices of the heathen, whereby God polluted them that is, gave them up to their own hearts lusts to defile and pollute themselves. The Israelites had provoked God many ways, and more especially by their frequent idolatry: and therefore God gave them up to the vilest and most deplorable idolatry of all, namely, that of offering up their children as burnt offerings to Moloch. *Iuringa, Dr Waterland*

— *that I might make them desolate, &c*] The consequence of which was that they would be exposed to My anger, and at length would acknowledge My hand in the judgments inflicted on them. *Abp Newcome*

28 — *then they saw every high hill, &c*] They cast their eyes upon those hills and groves whereon the heathen had been wont to offer their idolatrous sacrifices, and there, contrary to My commandments, they made their sinful oblations to provoke Me to wrath. *Bp Hall*

29 — *What is the high place &c*] What mean you that ye go to the high place? Should you not go to the altar of God, and bring your sacrifices to the temple, instead of leaving My temple and the service I prescribed, and in other places unrequired doing supposed duties? *Poole*

— *And the name thereof is called Bamah unto this day*] The words probably refer to some noted high place, which the Jews frequented to perform their idolatrous worship. *W Louth* The very word told them their wickedness, that they acted against the express will of God, and framed themselves to the idolatries of the nations. *Poole*

^{Before CHRIST 593}

(chap 11)

^{† Heb}
they used a
trespass

[¶] I told them
what the
high place
was or, Ba-
mah

Before CHRIST live, saith the Lord God, I will not be enquired of by you

32 And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone

33 ¶ *As I live*, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God

Or denum 37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant

38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord

31 — *I will not be enquired of by you*] I will answer you as little as you regard Me *Psalm*

32 — *that which cometh into your mind shall not be at all, &c*] The Jews had all along a fond desire of worshipping the gods of their neighbours, and could not bear that imputation of singularity to which their peculiar way of worship exposed them. They thought likewise, by worshipping the gods of the heathen to live more undisturbedly among them, but God tells them here, that He will prevent this purpose of theirs from taking effect *W Louth*

33 — *surely with a mighty hand, &c*] I will no longer try to reclaim you by the gentle methods of patience and forbearance, but will govern you, as masters do rebellious servants, by stripes and corrections, and thus cure you of your hankering after heathen customs and idoltries *W Louth*

34 *And I will bring you out from the people, &c*] You would have Me abandon you for ever as the nations whom I suffer to go on quietly in their ways. But I will punish you, and retain you in your allegiance to Me *Calmet*

35 *And I will bring you into the wilderness of the people, &c*] I will bring you into the desert land of your captivity under the heathen and there will I argue this case with you. Lying before you those offences wherewith you have justly provoked Me *Bp Hall* The phrase alludes to the wilderness, through which the Jews passed in their way to Canaan, in order to the trial of the obedient, and the destruction of the rebellious *W Louth*

37 — *under the rod*] Both of correction and guidance *Bp Hall*

— *into the bond of the covenant*] And I will recall you to the memory and recognition of that bond and mutual covenant which has been made between us *Bp Hall*

Or “I will bring you into the discipline of my covenant,” that is, bring you into the chastisement due for breaking My covenant, *Ley. xxvi 25 W Louth, Abp Newcome*

38 — *will purge out*] I will separate the righteous from the

99 As for you, O house of Israel, thus saith the Lord God, Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols

10 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things

11 I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered, and I will be sanctified in you before the heathen

12 And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers

13 And there shall ye remember your ways, and all your doings, wherein ye have been defiled, and ye shall lothe yourselves in your own sight for all your evils that ye have committed

14 And ye shall know that I am the Lord, when I have wrought with you for

wicked *xxvi 37* This may be understood of the captive Israelites in Chaldaea and Babylon. God well knew how to distinguish among the captives, the just from the unjust. He will bring back the former into their country, and will disperse the latter into every part of the world. The passage may have further reference to the Jews who rejected our Saviour: they have been driven from their country, and have not reentered the land of Israel *Calmet*

39 — *Go ye*] A permission, full of indignation and rebuke *W Louth* See the notes on *Numb xxii 20, 2 Kings ii 17, 18*

40 *For in mine holy mountain, &c*] But for you, who are the true spiritual seed of faithful Israel, you shall all serve Me in My holy Church, and I will both expect and graciously accept of those services and devotions which ye shall offer unto Me *Bp Hall*

— *all of them in the land*] All of the house of Israel that are restored shall serve Me, there shall be no separation of tribes *Abp Newcome*

— *your offerings, and the firstfruits of your oblation*] The Prophet here expresses the Christian worship by those religious oblations which were proper to his own time, as the other Prophets frequently describe the state of the Christian Church by representations taken from the Jewish temple and service, *Isa xix 19, lvi 7, lx 7, lxvi 23 W Louth*

43 — *and ye shall lothe yourselves*] See chap vi 9, xvi 67

44 *And ye shall know that I am the Lord, &c*] As in the height of God's vengeance on the sins of this wretched people, the distant prospect always terminated in a mercy, so with a mercy and a promise of better times the whole of this prophetick scene is closed, in order that those, to whom it is addressed, should, however criminal, not be left in an utter state of desperation but be afforded some shadow of repose in the prospect of future peace and tranquillity. The idea of mercy is naturally attached to that of repentance and reformation, and with mercy the prophecy ends *Bp Warburton*

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my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God

45 ¶ Moreover the word of the Lord came unto me, saying,

46 Son of man, set thy face toward the south, and drop *thy word* toward the south and prophesy against the forest of the south field,

47 And say to the forest of the south, Hear the word of the Lord, 'Thus saith the Lord God, Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein

48 And all flesh shall see that I the Lord have kindled it it shall not be quenched

49 Then said I, Ah Lord God! they say of me, Doth he not speak parables?

CHAP XXI

1 Ezekiel prophesieth against Jerusalem with a sign of sighing 8 The sharp and bright sword, 18 against Jerusalem 25 against the kingdom, 28 and against the Ammonites

AND the word of the Lord came unto me, saying,

2 Son of man, set thy face toward Jerusalem, and drop *thy word* toward the holy

places, and prophesy against the land of Israel, Before
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3 And say to the land of Israel, Thus saith the Lord, Behold, I *am* against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north

5 That all flesh may know that I the Lord have drawn forth my sword out of his sheath it shall not return any more

6 Sigh therefore, thou son of man, with the breaking of *thy* loins, and with bitterness sigh before their eyes

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings, because it cometh and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees ^{† Heb shall be} shall be weak as water behold, it cometh, and shall be brought to pass, saith the Lord God

8 ¶ Again the word of the Lord came unto me, saying,

9 Son of man, prophesy, and say, Thus saith the Lord, Say, A sword, a sword is sharpened, and also furbished

10 It is sharpened to make a sore slaughter, it is furbished that it may glitter should we then make mirth? ^{¶ Or it is the sor of my son it d speak every tree} it contemneth the rod of my son, as every tree

45 Moreover the word &c.] The next chapter should have begun here as what is contained in the 2d and following verses of that chapter is an explanation of what is included in the latter part of this Grosus, Houbigant

46 — the forest of the south &c.] Ezekiel was in the northern part of Chaldea, and therefore Judea was to the south of him Abp Secker supposes, that a city is called a forest, rather from its inhabitants than its buildings In this verse there are three Hebrew words for the "south" Abp Newcome

47 — every green tree &c.] The righteous as well as the wicked, see chap xxi 3 Many of these two classes were alike to be led into captivity, though in other respects a great difference was made between them W Louth Abp Newcome

— and all faces from the south to the north] From one end of the land to the other The length of Judah lay north and south Poole

49 — Doth he not speak parables?] They complain of the obscurity of my prophecies Bp Hall God therefore commands him chap xxi to utter plainly what ver 47, 48, he was here instructed to deliver parabolically W Louth, Abp Newcome

The foregoing chapter presents us with a detail of the favours, conferred by God upon the Jews, of their ingratitude for His blessings and insensibility to His warnings, and of the severe judgments which were for this reason to overtake them God has done infinitely more for us than for the Jews He has redeemed us by His only Son our Lord Jesus Christ, He has given us the knowledge of His holy laws, by which we may obtain life, and the warnings, which He gives us to induce us to serve and fear Him, are not less express, nor less frequent, than those addressed

to His ancient people If after all, we fall into infidelity and disobedience we shall be infinitely more criminal than the Jews and our punishment, will be proportionally more severe (Ps 136)

Chap XXI ver 2 Son of man, set thy face] Without all parables I say unto thee plainly, "Set thy face toward Jerusalem Bp Hall

— set thy face, — drop thy word — prophesy] The expressions are correspondent to those at chap xx 46 Abp Newcome

— the holy places,] The temple and the several court which were holy in different degrees Abp Newcome

3 — the righteous and the wicked] A plain reference to the green tree and the dry, chap xx 17 I will sweep every man in the common destruction, the righteous will I remove to their advantage and glory the wicked to their confusion Bp Hall

5 — it shall not return any more] Into its sheath, is the sense is more fully expressed, ver 30 till it has executed My commands W Louth The sword of the king of Babylon is meant the instrument of God's vengeance Calmet

6 Sigh therefore — with the breaking of thy loins] Sigh deeply and so strongly as to break thy girdle from thy loins led by this sighing intimate unto them that great sorrow which is coming unto them Bp Hall See Jer xxiii 9, Dan vii 25

10 — it contemneth the rod of my son, as every tree] It makes no distinction between the sceptre and common wood between the branches of the royal family, whom I honoured with the title of My sons, (Ps lxxxi 26,) and the meanest of the people W Louth

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11 And he hath given it to be furbished, that it may be handled this sword is sharpened, and it is furbished, to give it into the hand of the slayer

12 Cry and howl, son of man for it shall be upon my people, it shall be upon all the princes of Israel || terrors by reason of the sword shall be upon my people

smite therefore upon thy thigh

13 || Because it is a trial, and what if the sword contain even the rod? it shall be no more, saith the Lord God

14 Thou therefore, son of man, prophesy, and smite thine hands together, and let the sword be doubled the third time, the sword of the slain it is the sword of the great men that are slain, which entereth into their privy chambers

15 I have set the point of the sword against all their gates, that then heart may faint, and their ruins be multiplied ah! it is made bright, it is wrapped up for the slaughter

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16 Go thee one way or other, either on the right hand, or on the left, whither-soever thy face is set

17 I will also smite mine hands together, and I will cause my fury to rest I the LORD have said it

18 || The word of the LORD came unto me again, saying,

19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come both twain shall come forth out of one land and choose thou a place, choose it at the head of the way to the city

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced

21 For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination he made his arrows bright, he consulted with images, he looked in the liver

22 At his right hand was the divination

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first make war and committed the decision of this matter to his lots of divination, described ver 21 W Lomth

20 — to Rabbath] Or, Rabbah, chap xxv 5, the chief city of the Ammonites, 2 Sam xii 26, Jer xlii 2

21 For the king of Babylon stood at the parting of the way, — to use divination he made his arrows bright,] This way of divining by arrows is thus described by St Jerome, in his commentary upon this place "They wrote on several arrows the names of the cities they intended to assault, and then putting them all together promiscuously in a quiver, they drew them out thence as lots are drawn, and that city whose name was written on the arrow first drawn, was the city they first made war upon W Lomth

— he made his arrows bright,] Or rather, he mingled his arrows, which sense of the word agrees better with the description of this kind of divination given by St Jerome It is preferred by Dr Pocock, who confirms this exposition from the Arabic use of the word, and also by Houbigant W Lomth, Abp Newcome

Abp Potter notices the practice among the Greeks in which divination was made by arrows shaken together in a quiver The method of divination practised by the idolatrous Arabs, but forbidden by the Koran, is too singular to be unnoticed "Seven divining arrows were kept at the temple of Mecca but generally in divination, the idolatrous Arabs made use of three only on one was written, 'My lord hath commanded me', on another

My lord hath forbidden me and the third was blank If the first was drawn, they looked upon it as an approbation of the enterprise in question, if the second, they made a contrary conclusion, but if the third happened to be drawn they mixed them and drew over again till a decisive answer was given by one of the others' Abp Newcome

— he consulted with images] In Hebrew "teraphim, which signifies all sorts of idols principally of the human form, Hos iii 4, and it is apparent from several passages of Scripture, that they were consulted as oracles Th L Pocock Gen xxxi 19, 1 Sam xv 23, &c

— he looked in the liver] The practice of predicting the future by inspecting the fibres of the liver in an animal recently killed, was very common in antiquity Grotius conjectures, that the Chaldeans communicated this superstitious custom to the Lydians, the Lydians to the Iuscans, and the Iuscans to the people of Italy Calmet

22 At his right hand was the divination for Jerusalem,] His

11 — of the slayer] Of the king of Babylon W Lomth
1 — smite therefore upon thy thigh] An action expressive of grief compare chap vi 11, Jer xxxi 19 — set the note

13 Because it is a trial,] A calamity W Lomth The sense may be 'for the firmness of the sword has been proved and what if it destroy not only the common branches, but even the root of the sceptre? Abp Newcome

— it shall be no more,] The diadem and throne shall be no more, see ver 27, the regal succession shall end in Zedekiah Abp Newcome

14 — smite thine hands together,] A sign of grief chap vi 11, of 148 Numb xxiv 10, of astonishment, chap xxii 18 But many think it here a gesture of encouragement to the victorious Chaldeans Abp Newcome

— and let the sword be doubled the third time, the sword of the slain] The expression may mean no more than if the Prophet had said, "Let the stroke be repeated twice and thrice, that is, oftentimes So that phrase is used, Job xxxiii 20, "All these things worketh God twice and thrice with man, where our translation very fitly expresses the sense 'oftentimes' A form of speech much like those elsewhere used 'For three transgressions, and for four Amos i 3 "Give a portion to seven, and also to eight, Eccles xi 2 W Lomth

"The sword of the slain in this verse should probably be rendered 'the sword of the soldiers, that is, of the Babylonians, and the sword of the great men that are slain should be "the word of the great soldier that is, of the wailike king of Babylon for thus it is expressly called in the 19th verse "the sword of the king of Babylon Dr Kennicott

— into their privy chambers] Whether they went to hide themselves, see 1 Kings xxii 25 W Lomth

1 — wrapped up] In the scabbard but sharpened and ready for slaughter Calmet

16 Go thee — either on the right hand, or on the left,] The words are addressed to the sword, which is directed to go through the land without restraint, to the south or to the north, these two quarters being expressed in the Hebrew language by the right and left see chap xvi 46, and note W Lomth

17 — my fury to rest] See chap v 13, xxix 13

19 — appoint thee two ways] "Describe or point two roads diverging from one God foretells His Prophet, that the king of Babylon, coming with his army into Syria and finding that the Ammonites had entered into a confederacy with Egypt as well as Zedekiah, was in doubt against which of the two people he should

Before
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|| Or
battering
ram
† Heb
rams

|| Or
for the other
much unto
them

for Jerusalem, to appoint **†** captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint **battering** ram against the gates, to cast a mount, and to build a fort.

23 And it shall be unto them as a false divination in their sight, **||** to them that have sworn oaths but he will call to remembrance the iniquity, that they may be taken

24 Therefore thus saith the Lord God, Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, *I say*, that ye are come to remembrance, ye shall be taken with the hand

25 **¶** And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end,

26 Thus saith the Lord God, Remove the diadem, and take off the crown this shall not be the same. exalt him that is low, and abase him that is high.

† Heb
Perverted
perverted
will I make
it

27 **†** I will overturn, overturn, overturn, it. and it shall be no more, until he

come whose right it is; and I will give it **Before**
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28 **¶** And thou, son of man, prophesy and say, Thus saith the Lord God concerning the Ammonites, and concerning their reproach, even say thou, The sword, the sword is drawn for the slaughter it is furnished, to consume because of the glittering

29 Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of them that are slain, of the wicked, whose day is come, when their iniquity shall have an end

30 **||** Shall I cause it to return into his **||** sheath? I will judge thee in the place **||** where thou wast created, in the land of thy nativity

31 And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, and skilful to destroy

Or
burning

32 Thou shalt be for fuel to the fire, thy blood shall be in the midst of the land, thou shalt be no more remembered for I the Lord have spoken it

divinations show that he was to go to the right hand that is, towards Jerusalem *Dathus* Supposed the way towards the east, the southern branch of the two roads, which was towards the right hand led towards Jerusalem, for this city lay to the south of Rabbah You must represent Nebuchadnezzar as coming from Din and marching along the Jordan Here Rabbah was situated at the left hand and Jerusalem at the right *Abp Newcome, Michaelis*

In coming from beyond the Euphrates into Syria and Phenicia, they commonly took their journey through Damascus They passed the Euphrates at Thapsacus, entered into Palestine by the plain of Libanus, under mount Hermon, and crossed the Jordan above the lake Samochonites They did not come directly from Babylon through Arabia Deserta, the shortest rout, on account of the sterility of the country *Calmet*

I thought the manner, which the king of Babylon chose to determine him what course to take, was such, yet God was pleased so to direct it, that he turned first against Jerusalem God governs all things by His providence He ever presides over such events, as we imagine to depend upon mere chance, and, generally speaking, over the actions of men so that men, without knowing it become the instruments of executing what He has resolved to do or permit *Ostervald*

— to appoint captains, to open the mouth in the slaughter,] Whose office it was to encourage the army to fall upon the enemy and destroy them *W Lenth*

23 And it shall be unto them as a false divination] But this process shall be unto the Jews, when some of their friends behold it, and report it at Jerusalem, as a deceitful lot, such as the event would not verify, it shall even appear so to the Jews, who had sworn false oaths to the Chaldeans, (2 Chron. xxxvi. 13,) and ought therefore to have expected the Divine vengeance But he (Nebuchadnezzar) is mindful of their perjury, and gladly turns his arms first against them, to revenge himself on them *Abp Newcome*

25 And thou, profane wicked prince of Israel,] The words are addressed to king Zedekiah, whom the Prophet calls "profane and "wicked, chiefly with respect to his breaking that solemn oath uttered in the name of God, whereby he had engaged him-

self to be tributary to the king of Babylon, chap xxii. 10 *W Lenth*

26 — exalt him that is low, and abase him that is high] As Zedekiah shall be brought down from his kingly dignity so another branch of that family, namely, Christ (see ver 27,) shall be advanced from an obscure origin and low condition, to the supreme degree of sovereignty *W Lenth*

27 I will overturn — it and it shall be no more, until he come whose right it is and I will give it him] This is a threat that the kingdom should never recover its former glory and strength, but consume, till the sceptre should be quite taken away from Judah, and way be made for the Messiah, who is He that was to come, whose was the dominion, and to whom the Father would give it so that the final desolation of the temporal kingdom of the seed of David is here threatened, and the eternal kingdom of the Messiah is promised The triple use of the word "overturn, expresses the certainty of the event. *Poole*

28 And thou son of man, &c] In ver 19, 20 Rabbath, the chief city of the Ammonites, was mentioned, as being in equal danger with Jerusalem God here directs the Prophet to resume the subject of Rabbath, and to declare the ruin of it *Poole*

— the Ammonites, and concerning their reproach] They insulted over their brethren the Jews, for which they are often reprov'd very severely by the Prophets, and threatened with like judgments See chap xxv. 2—6, Zeph ii. 8, 10 *W Lenth*

29 Whiles they see vanity unto thee, whiles they divine a lie &c] While thy wizards feed thee with false predictions to stir thee up against those already miserable and distressed Israelites, against those wicked revolvers from Me, whose judgment is now to be fully accomplished *Bp Hall*

— to bring thee upon the necks of them that are slain] To add thee to the number of those who are slain in Judah, and make thy condition like theirs *W Lenth, Calmet*

30 — in the land of thy nativity] The Ammonites were destroyed in their own country The Jewish nation was sent into captivity. *W Lenth, Abp Newcome*

31 — blow against thee] To smite thee, as it were, in the furnace See chap xxii. 20, 21 *Abp Newcome*

32 — thou shalt be no more remembered] See chap xxv. 10

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CHAP. XXII

1 A catalogue of sins in Jerusalem 13 God will burn them as dross in his furnace 23 The general corruption of prophets, priests, princes, and people

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MOREOVER the word of the LORD came unto me, saying,

2 Now, thou son of man, wilt thou judge, wilt thou judge the † bloody city? yea, thou shalt † shew her all her abominations

3 Then say thou, Thus saith the Lord God, The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself

4 Thou art become guilty in thy blood that thou hast † shed, and hast defiled thyself in thine idols which thou hast made, and thou hast caused thy days to draw near, and art come even unto thy years therefore have I made thee a reproach unto the heathen, and a mocking to all countries

5 Those that be near, and those that be far from thee, shall mock thee, which art † infamous and much vexed

6 Behold, the princes of Israel, every one were in thee to their † power to shed blood

7 In thee have they set light by father and mother in the midst of thee have they dealt by † oppression with the stranger in thee have they vexed the fatherless and the widow

8 Thou hast despised mine holy things, and hast profaned my sabbaths

9 In thee are † men that carry tales to

shed blood and in thee they eat upon the mountains in the midst of thee they commit lewdness.

10 In thee have they discovered their fathers' nakedness in thee have they humbled her that was † set apart for pollution

11 And † one hath committed abomination with his neighbour's wife, and † another hath † lewdly defiled his daughter in law, and mother in thee hath humbled his † sister, his father's daughter

12 In thee have they taken gifts to shed blood, thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God

13 ¶ Behold, therefore I have † smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14 Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and will do it

15 And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee

16 And thou † shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the Lord

17 And the word of the Lord came unto me, saying,

18 Son of man, the house of Israel is to me become dross all they are brass, and tin, and iron, and lead, in the midst of the furnace, they are even the † dross of silver

19 Therefore thus saith the Lord God, Because ye are all become dross, behold,

— and hast forgotten me.] The forgetfulness of God is the source of the greatest disorders, for as St Jerome well observes, The remembrance of God excludes all sin. Men rush into crimes in proportion as they forget God (abnet

13 — have smitten mine hand] With astonishment and indignation See chap xxi 14 Abp Newcome

15 — will consume thy filthiness out of thee] I will purge thee in the furnace of afflictions, and take that method to consume thy dross, and put an end to thy idolatrous practice (compare ver 18, 19, chap xxiii 27 W Lowth

16 And thou shalt take thine inheritance in thyself in the sight of the heathen.] The margin of our Bible reads, "Thou shalt be profaned in thyself, which expresses the sense much better, that is, thou shalt no longer enjoy the privileges of a city called by My name, and set apart for My residence, but shalt be laid open as common ground, to be profaned by † infidels See I xvii 6 W Lowth

18 — dross] The house of Israel is in My sight like silver alloyed with several baser metals I am about to act towards them as a refiner, who purifies and separates the metals in the fire Cabnet

19, 20 — Because ye are all become dross, &c.] Because you are thus depraved, I will deal with you accordingly, I will gather you all up as into one furnace, which shall be Jerusalem, and

2 Chap 20
4 & 3 36
|| Or
† Heb c 14
of blood
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2 Kings
21 16

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† Heb men
of slander

The Jewish nation still subsists The Ammonites are lost in the mass of mankind, and have been long forgotten Abp Newcome

[chap XXII ver 2 — wilt thou judge.] See chap xx 4 — the bloody city? See chap xxiii 97, 15, xxiv 6, 9, 2 Kings xxi 16

3 — that her time may come] See chap vii 7 Her time of punishment and vengeance Abp Newcome

6 Behold, the princes of Israel] These were probably the members of the great Sanhedrim, or the king's counsellors and chief officers of state See Jer xxvi 10, xxxvi 12 W Lowth

— every one were in thee to their power to shed blood.] The Hebrew reads, "with his arm to shed blood" See the margin and the sense may be, "they have employed all the force of their arms to shed blood in the midst of thee (abnet

4) — in thee they eat upon the mountains] In the midst of thee there are those that offer idolatrous sacrifices to their false gods, in their high places Bp Hall

10 In thee have they discovered their fathers' nakedness] That is, taken their mother in law to wife, which St Paul calls, "such fornication as is not so much as named among the Gentiles," 1 Cor v 1 W Lowth

12 — gifts to shed blood.] Innocent blood Abp Secker The judges may be here particularly meant. W Lowth

Before
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1 Ev 18 6
2 Jo 11

4 Lev 19
19

|| Or,
1 Ev 18

20

1 Ev 8

|| Or,
1 Ev 15

2 Chap
1

|| Or,
shalt be profaned

† Heb
drosses

Before
CHRIST
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† Heb
According
to the ga
thering

therefore I will gather you into the midst of Jerusalem

20 † *As* they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it, so will I gather you in mine anger and in my fury, and I will leave you *there*, and melt you

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof, and ye shall know that I the LORD have poured out my fury upon you

23 ¶ And the word of the LORD came unto me, saying,

• 24 Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation

Math 23
14

• 25 *There is* a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey, they have devoured souls, they have taken the treasure and precious things, they have made her many widows in the midst thereof

† Heb
offered via
sacrifice to

26 Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them

there I will send the fire of My judgment upon you *Bp Hall*

24 — *Thou art the land that is not cleansed, nor rained upon in the day of indignation*] Thou art a land notoriously unclean with thy abominable sins, and therefore shalt be seized upon by My judgments without mitigation, when My fire shall flame up to consume thee, there shall not be so much as a shower of rain for the quenching thereof *Bp Hall*

The metaphor of fire, which had been used in the foregoing verses, seems to be pursued here, and the admonition of the Prophets is to be understood under the figure of rain. *Calmet, W Lenth* See chap xx 46

25 — *a conspiracy of her prophets*] That is, of the false prophets. These are often reproved for making a gain of their profession. See Jer vi 13, Micah iii 5, 11 *W Lenth* Probably they agreed together in supporting each other's false prophecies. See chap xiii 11, 12 *Calmet*

— *they have devoured souls*,] They make merchandise of men out or else they take away their lives by false accusation and then seize upon their substance. Compare ver 27, and Matt xxiii 14 *W Lenth* Or the consequence of their false prophecies the destruction of men's lives by the judgments which fall on impenitence is charged on them

26 — *and have hid their eyes from my sabbaths*,] Absenting themselves from the holy rules to be performed in My courts *Abp Newcome*

28 *And her prophets have daubed them &c*] Have soothed them in their sins, and in a base flattery have spoken plausible things to them, no less false than pleasing. *Bp Hall* See chap xiii 6—10, and the note there

27 Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain

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Mic 3 11
Zeph 3 3

28 And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the LORD hath not spoken

29 The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy yea, they have oppressed the stranger wrongfully

|| O
deut

30 And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it but I found none

† Heb
without
right

31 Therefore have I poured out mine indignation upon them, I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God

CHAP XXIII

1 The whoredoms of Aholah and Ahobah 2^o Ahobah is to be plagued by her lovers 3^o The prophet reprooveth the adulteries of them both, 45 and sheweth their judgments

THE word of the LORD came again unto me, saying,

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2 Son of man, there were two women, the daughters of one mother

3 And they committed whoredoms in Egypt, they committed whoredoms in their youth: there were their breasts pressed,

30 — *but I found none*] The Jews had generally given themselves up to idolatry, injustice, uncleanness, and abominations of every kind and had profaned in the most shocking manner the religion and the service of God. The corruption spread among persons in a publick character: the prophet seduced the people: the priests broke the law, and profaned the holy things, the magistrates were addicted to injustice, dishonest gain, fraud, and violence. This deprived them of the Divine protection, and obliged God, as it were, to put His threatenings into execution. These sins, no doubt, God does still abhor and much more in Christians to whom the punishments of the Jews should be a warning and especially to pastors and governors, that they be not the authors of corruption and of publick calamities, and so in the end, of eternal perdition to those, whom God has placed under their care. *Ostervald*

Chap XXIII ver 2 — *there were two women*,] The style of this chapter, like that of chap xvi, is adapted to men among whom at that time, no refinement subsisted. Large allowance must be made for language addressed to an ancient Eastern people in the worst period of their history, all whose ideas were sensual, and whose grand inducement to idolatry seems to have been, the brutal impurities which it encouraged. *Abp Newcome*

— *the daughters of one mother*] Samaria and Jerusalem are described in this chapter as sisters, the offspring of the same land or country. Compare chap xvi 46, Jer iii 7, 8 *W Lenth*

3 And they committed whoredoms in Egypt] Idolatry, see chap xx, 7, 8

— *in their youth*] The time when the Israelites were in Egypt, or were lately departed out of it, is called then "youth" in

Before CHRIST 591 and there they bruised the teats of their virginity

4 And the names of them were Aholah the elder, and Aholibah her sister and they were mine, and they bare sons and daughters Thus were their names, Samaria is Aholah, and Jerusalem Aholibah

5 And Aholah played the harlot when she was mine, and she doted on her lovers, on the Assyrians her neighbours,

6 Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses

7 Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted with all their idols she defiled herself

8 Neither left she her whoredoms brought from Egypt for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted

10 These discovered her nakedness they took her sons and her daughters, and slew her with the sword, and she became famous among women; for they had executed judgment upon her

11 And when her sister Aholibah saw

the Prophets, because that was the time when God first owned them for His people See ver 8, 19, chap xvi 8, 22, Jer ii 2, Hos ii 15 *W Louth*

4 And the names of them were Aholah the elder, &c] Both of these divided people had their names from a tent, or tabernacle (Israel) which is the greater part of the ten tribes, is Aholah, 'her own tabernacle,' which she would needs erect according to her own device, to draw away clients from My temple. Judah is Aholibah 'My tent or tabernacle in her,' because of the place of My worship settled there *Bp Hall*

5 — when she was mine,] When she was under My dominion *Houbigant* While she professed to be Mine *Bp Hall*

— on the Assyrians her neighbours] The king of Assyria was a very powerful prince and therefore his alliance was courted both by the kings of Israel and Judah, 2 Kings xv 29, xvi 7, and ver 12 of this chapter *W Louth*

The Assyrians taught them the worship of Baal, and inspired them with the rage for making sacrifices upon high places *Calmet*

6 — clothed with blue,] The Chaldeans, the Assyrians, and the Persians, chiefly admired the colour of purple and hyacinth. Dresses of these colours were reserved for the prince and the great lords and one of the most distinguished rewards for merit and service was the permission to wear them *Calmet* See Nahum ii 3.

— horsemen riding upon horses] Horses were scarce in Judah which made the Jews, in proportion as they renounced their dependence upon Heaven, apply themselves to the neighbouring countries for troops of horse, in the time of any hostile invasion, Isa xxx 16, xxxi 1 *W Louth*

8 — her whoredoms brought from Egypt] All the precautions taken by Moses, all the zeal of Joshua and his successors, were

thus, † she was more corrupt in her inordinate love than she, and in her whoredoms † more than her sister in her whoredoms

12 She doted upon the Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men

13 Then I saw that she was defiled, that they took both one way,

14 And that she increased her whoredoms for when she saw men painted upon the wall, the images of the Chaldeans painted with vermilion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chalda, the land of their nativity

16 And † as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea

17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was † alienated from them,

18 So she discovered her whoredoms, and discovered her nakedness then my mind was alienated from her, like as my mind was alienated from her sister

19 Yet she multiplied her whoredoms, in calling to remembrance the days of her

insufficient to root out the propensity to idolatry, which the Jews had imbibed in Egypt *Calmet*

10 — and she became famous among women,] And she became a noted and remarkable example of God's judgments among the nations *Bp Hall*

11 And when her sister Aholibah saw this] Saw the judgment inflicted on Samaria, instead of taking warning by it, she advanced to greater degrees of idolatry *Bp Hall W Louth*

14 — men painted upon the wall, the images of the Chaldeans] The defied men worshipped by the Chaldeans must be meant [these the inhabitants of Chalda had represented on the walls of Jerusalem, and the Jews desired to possess the idols, that they might pay them Divine honours *Abp Newcome* Such is Bel, Nebo, and Merodach, mentioned Is xli 1, Jer i 2 *Abp Newcome, W Louth*

15 — exceeding in dyed attire upon their head] Flowing, luxuriant, in the turbans worn by them *Abp Newcome*

16 — and sent messengers] This probably relates to those times when a correspondence was maintained between the cities of Babylon and Jerusalem, after that Nebuchadnezzar had conquered Judah, and made it a tributary kingdom, in the beginning of the fourth year of Jehoiakim, Dan i 1, 2, 2 Kings xxiv 1 *W Louth*

17 — and her mind was alienated] Through satiety she loathed them, but still she desired other paramours, chap xvi 20 *Abp Newcome*

The representation of idolatry under the figure of the inordinate lust of adultery is still kept up *W Louth*

18 So she discovered her whoredoms,] She was open and notorious in them, and in the highest degree shameful *Abp Newcome*

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youth, wherein she had played the harlot in the land of Egypt

20 For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy seats by the Egyptians for the paps of thy youth

22 ¶ Therefore, O Aholibah, thus saith the Lord God, Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side,

23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses

24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, which shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments

25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears, and thy remnant shall fall by the sword: they shall take thy sons and thy daughters, and thy residue shall be devoured by the fire

26 They shall also strip thee out of thy clothes, and take away thy fair jewels

27 Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt

† Heb
instruments
of thy delin-
quency

20 — *their paramours,*] The Egyptians are meant, whose idolatry was very gross *Abp Newcom, Calmet*

The first kings of the Jews put their confidence in Egypt, and broke their faith with the Chaldeans *Calmet*

— *whose flesh is as the flesh of asses,*] See chapter xvi 26

22 — *from whom thy mind is alienated,*] The Chaldeans, against whom the Jews revolted, rebelling against Nebuchadnezzar *Machaiv*

23 — *Pekod, and Shoa, and Koa,*] The inhabitants of the several provinces of the Babylonish monarchy "Pekod" is mentioned as a province, Jer l 21 *Calmet* The subdivisions of the Babylonish empire are little known to us *Abp Newcom*

— *and all the Assyrians,*] The Assyrians were now under the King of Babylon, and served him as auxiliary troops *Machaiv*

24 — *I will set judgment before them,*] I will so dispose events, that they shall erect themselves into judges over you *Abp Newcom*

— *and they shall judge thee &c*] That is, shall make thy punishment suitable to thy guilt *Dr Wells*

25 — *thy nose and thine ears,*] They shall set upon thee the marks of thine adultery, they shall slit thy nose and thine ears for

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not lift up thine eyes unto them, nor remember Egypt any more

28 For thus saith the Lord God, Behold, I will deliver thee into the hand of them whom thou hatest, unto the hand of them from whom thy mind is alienated

29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms

30 I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols

31 Thou hast walked in the way of thy sister, therefore will I give her cup into thine hand

32 Thus saith the Lord God, Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision, it containeth much

33 Thou shalt be filled with drunkenness and sorrow with the cup of astonishment, and desolation, with the cup of thy sister Samaria

34 Thou shalt even drink it and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord God

35 Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms

36 ¶ The Lord said moreover unto me, Son of man, wilt thou judge Aholah and

Chap 20
4 & 22
Or
plead for

a harlot, and those that shall escape the shameful reproaches of their whoredoms shall fall by the sword *Bp Hall* St Jerome informs us that these mutilations were sometimes the punishment of adultery *Calmet*

These cruelties might have been literally practised by the Chaldeans upon the Israelites, but the sense of the passage is that all the glories and ornaments of Jerusalem would be defaced, and that after the inhabitants had been carried away captive, the city would be set on fire and reduced to a heap of ashes *Calmet, W Louth*

28 — *of them whom thou hatest,*] The Chaldeans, formerly thy lovers *W Louth*

29 — *all thy labour,*] The fruit of thy labour

31 — *her cup into thine hand,*] I will make thee taste deep of those grievous judgments, which thy sister Israel hath tasted of *Bp Hall* See Jer xxv 15, Habak ii 16

34 — *and suck it out,*] See Is li 17

— *thou shalt break the sherds thereof,*] Severe affliction is often described as a cup occasioning drunkenness 'O thou drunken, but not with wine' here the image is extended farther The cup, already drunk to the dregs, is represented as broken, and the sherds used in the frenzy of despair as instruments of self-torture *Dr Wells*

Before CHRIST 593. Aholibah? yea, declare unto them their abominations,

37 That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them.

38 Moreover thus they have done unto me they have defiled my sanctuary in the same day, and have profaned my sabbaths

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it, and, lo, thus have they done in the midst of mine house.

40 And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent, and, lo, they came for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments,

41 And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil

42 And a voice of a multitude being at ease was with her and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads

43 Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she saith them?

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot

so went they in unto Aholah and unto Aholibah, the lewd women

45 ¶ And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood, because they are adulteresses, and blood is in their hands

46 For thus saith the Lord God, I will bring up a company upon them, and will give them to be removed and spoiled

47 And the company shall stone them with stones, and dispatch them with their swords, they shall slay their sons and their daughters, and burn up their houses with fire

48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness

49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols and ye shall know that I am the Lord God

CHAP XXIV.

1 Under the parable of a boiling pot, 6 is shewed the irrevocable destruction of Jerusalem 15 By the sign of Izekiel not mourning for the death of his wife, 19 is shewed the calamity of the Jews to be beyond all sorrow

A GAIN in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying,

2 Son of man, Write thee the name of the day, even of this same day the king of Babylon set himself against Jerusalem this same day.

43 — her that was old in adulteries,] The word “Ier” is taken collectively in this and the following verses, so as to include both the sisters. *W Louth*

45 And the righteous men,] Meaning the Prophets who foretold the judgments God would inflict upon Samaria and Jerusalem, such as Hosea, Amos, Jeremiah, &c. The Prophets are said to execute those judgments which they foretold so Izekiel says of himself, that he was sent “to destroy the city” chap xliii 3, that is, to prophesy its destruction. For the same sense we read, Hos vi 5, “I have bewept them by the Prophets. I have slain them by the words of My mouth” See Is vi 10, Jer i 10 *W Louth*

46 — a company] The Babylonians

47 — shall stone them] See chap xlii 38 John viii 3

49 — and ye shall bear the sins of your idols] Ye shall bear the punishment due to your sins of idolatry *W Louth*

Chap XXIV ver 1 — in the ninth year,] Ezekiel, who was then a captive in Mesopotamia, saw in spirit the commencement of the siege of Jerusalem by Nebuchadnezzar, and he wrote down the date of it that very day, that the Jews who were near him and who could not fail of knowing in a short time what had happened to the capital of their country, might also learn, that the Prophet did not utter vain prophecy, and that his predictions were no longer to be discredited *Calmel*

37 — and blood is in their hands,] They have shed innocent blood particularly in sacrificing their children, as the verse after wards expresses *Dr Wells*

40 — ye have sent for men to come from far, &c.] Their court ing the alliances of foreign nations, by complying with their idolatries, is set forth under the representation of the several arts which harlots use to recommend themselves to new lovers, Is lvii 9 *W Louth*

— paintedst thy eyes,] See the note on Jer iv 30

41 — mine incense and mine oil] Which should have been offered to me *Abp Newcom*

42 — at ease,] I casting and making merry

— Sabeans from the wilderness,] The Sabeans. The word is translated “drunkards” in the margin. The word *saba* in the Hebrew signifies to drink to excess, from whence comes the participle *sabaim*, drunkards, which comes very near in sound to the word “Sabeans” in the text. The same word occurs Joel iii, 8, Is xlv 14 in which places it is supposed to denote the inhabitants of Arabia Felix, who were the posterity of Seba, mentioned Gen x 7 *W Louth*

— upon their heads,] That is, upon the hands and heads of these two lewd women, Aholah and Aholibah. See ver 45. Bracelets and crowns were ornaments proper to brides, (see chap xvi 11, 12,) and were likewise presented by lovers to their mistresses *W Louth*

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8 And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God, Set on a pot, set it on, and also pour water into it

9 Gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder, fill it with the choice bones

|| Or
heq

10 Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them sceth the bones of it therein

11 Wherefore thus saith the Lord God, Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece, let no lot fall upon it

12 For her blood is in the midst of her, she set it upon the top of a rock, she poured it not upon the ground, to cover it with dust,

13 That it might cause fury to come up to take vengeance, I have set her blood upon the top of a rock, that it should not be covered

14 Therefore thus saith the Lord God, 15 Woe to the bloody city! I will even make the pile for fire great

16 Heap on wood, kindle the fire, con-

1 — Set on a pot] If this figure should appear to any one undignified let him remember that it bears allusion to the sacred rites of the temple, and therefore nothing low or mean was associated with it in the ideas of the Jews, to whom the prophecy was directed *Bp Lenth* The destruction of Jerusalem is represented by a boiling pot or caldron, Jer i 13, Ezek xi 9 *W Lenth*

2 — the choice bones] The choice joints These represent the great men of Jerusalem *Abp Newcome*

3 — Take the choice of the flock,] This belongs in sense to the former verse *W Lenth*

4 — burn also the bones under it,] The bones of those who have been unjustly slain in the midst of the city, see chap xi 7 *W Lenth* Place the bones at the bottom of the pot under the flesh *Calmet*

5 — Woe to the bloody city] This is the common character of Jerusalem. So she had made herself, partly by the blood of the Prophets, partly by the blood of innocents offered in the sacrifices of her idols, partly in the violence and outrages, which the higher sort committed upon the meaner people *Reading*

6 — whose scum is therein] Scum denotes filthiness Jerusalem is the boiling pot which is not purged from its foul sins the flesh and bones are the Jews which have fled thither for safety *Bp Hall*

7 — Put thou in thy hook and bring out the flesh and bone piecemeal whersoever it lights, without any choice or deliberation, to shew that every one of them shall be fetched out thence without difference *Bp Hall*

8 — let no lot fall upon it] Conquerors used to cast lots what share of the vanquished they would have see 2 Sam vii 2, Jer liii Here there will be no use in lots for all the principal inhabitants have fled thither *W Lenth*

9 — she set it upon the top of a rock] She seemed to glory in her crime by doing it in the most open and audacious manner so as to challenge Gods vengeance *Bp Blayney*

10 — she poured it not upon the ground, to cover it with dust]

sume the flesh, and spice it well, and let the bones be burned Before
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11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed

12 She hath wearied herself with lies, and her great scum went not forth out of her her scum shall be in the fire

13 In thy filthiness is lewdness because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee

14 I the Lord have spoken it it shall come to pass, and I will do it, I will not go back, neither will I spare, neither will I repent, according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God

15 ¶ Also the word of the Lord came unto me, saying,

16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke yet neither shalt thou mourn nor weep, neither shall thy tears run down

17 Forbear to cry, make no mourning for the dead, bind the tire of thine head

1 Heb 40
1 Heb
Be silent

The words allude to the command of the law, Lev xvii 13, that they cover the blood of any beast or other living creature that was slain with dust which precept was intended, not only to prevent their eating of blood, but also to give men a sort of horror at the sight of bloodshed *W Lenth*

8 — I have set her blood upon the top of a rock,] Her punishment shall be as notorious as her sin *W Lenth, Calmet*

9 — I will even make the pile for fire great] I will greatly aggravate her judgments *Bp Hall*

10, 11 Heap on wood, — consume the flesh, &c] See that full and exquisite vengeance be executed upon the wicked city *Bp Hall*

12 — that the brass of it] The burning of the brass denotes that the judgments of God would fall upon the city as well as upon the inhabitants *Abp Newcome*

13 — She hath wearied herself with lies,] She hath multiplied her idolatries idols being elsewhere called lies *W Lenth*

— and her great scum went not forth] All her wickedness is still within her unrepented of, unamended *Bp Hall*

14 — in thy filthiness is lewdness] That rust and scum which is in thee is thine abominable lewdness, or idolatry *Bp Hall*

— because I have purged thee, and thou wast not purged,] I did what was requisite on My part towards thy conversion, but thou refusedst to comply with those frequent calls and exhortations which I gave thee, (see the note on Jer xxxi 18) and therefore My Spirit shall not strive with thee any longer but I will proceed to execute My judgments upon thee *W Lenth*

16 — the desire of thine eyes] Thy wife the object of thy affection *W Lenth*

— with a stroke] Not by an ordinary death, but by an unexpected blow *Calmet*

17 — bind the tire of thine head] Abstain from all mourning use thy ordinary dress upon thine head Whereas in the time of mourning it was customary sometimes to shave the head see Lev xxi 1, Jer vii 29, xxi 6 The priests were particularly forbidden to uncover their heads in the time of mourning *W Lenth*

Before
CHRIST
590† Heb
supper lip
and so (c)
2.

upon thee, and put on thy shoes upon thy feet, and cover not *thy* lips, and eat not the bread of men

18 So I spake unto the people in the morning and at even my wife died, and I did in the morning as I was commanded

19 ¶ And the people said unto me, Wilt thou not tell us what these *things are* to us, that thou doest so?

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the LORD God, Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth, and your sons and your daughters whom ye have left shall fall by the sword

22 And ye shall do as I have done ye shall not cover *your* lips, nor eat the bread of men

23 And your ties shall be upon your heads, and your shoes upon your feet ye shall not mourn nor weep, but ye shall pine away for your iniquities, and mourn one toward another

24 Thus Ezekiel is unto you a sign ac-

cording to all that he hath done shall ye do and when this cometh, ye shall know that I *am* the Lord God

25 Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters,

26 That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb and thou shalt be a sign unto them, and they shall know that I *am* the Lord

Before
CHRIST
590† Heb
the I have
us of their
soul† Heb
put of
it out

CHAP XXV

1 God's vengeance, for their insolvency against the Jews, upon the Ammonites 8 upon Moab and Seir 12 upon Edom, 15 and upon the Philistines

THE word of the LORD came again unto me, saying,

2 Son of man, set thy face ^a against the ^a Ammonites, and prophesy against them, ^a

3 And say unto the Ammonites, Hear the

swearing thy predictions, shall give a new authority to what thou speakest See chap iii 26, xxix 21 W Lowth

— and thou shalt be a sign See ver 24

Ezekiel was a sign to the house of Israel in various instances, and described by sensible representations the miseries which God was about to bring upon that people That his predictions were fully accomplished we learn from the conclusion of the books of Kings and Chronicles, from the 39th and 52d chapters of Jeremiah, and most particularly from the Lamentations of that Prophet who was an eyewitness of the desolations of his country, and the captivity of his people How long did God wait? how often did He call, "Be thou instructed, O Jerusalem lest My soul depart from thee, lest I make thee desolate and not inhabited" But she refused to be instructed, and God's soul did depart from her Let us hear, and fear, and take better impression from such words of exhortation, and cleanse our heart and purify our hearts, from the defilement of our sins Let us speedily embrace the overtures of our peace, whilst the door of mercy stands open turning without delay from our rebellious ways And doing those things which are well pleasing to God that so we may be reconciled to Him, and rejoice in the light of His countenance and finally obtain from Him the salvation of our soul and bodies, through the merits and mediation of Jesus Christ our Lord Reading

Chap XXV ver 2 — against the Ammonites The chronological order of this chapter is after chap xxxiii 21, &c at a time when not only the taking of Jerusalem was known but also the conduct which the surrounding nations pursued in consequence of the event Abp Newcome Josephus and Archbishop Usher place the events of the chapter five years after the destruction of Jerusalem W Lowth

The accomplishment of these prophecies has not been distinctly recorded by the Prophets but Josephus informs us, that five years after the taking of Jerusalem, Nebuchadnezzar carried the war into Coele-syria, and afterwards against the Ammonites and the Moabites, and finally against Egypt, and that having achieved the entire conquest of these countries, he returned to Babylon Calmet

— and put on thy shoes upon thy feet,] Going barefoot was another expression of sorrow 2 Sam xv 30 W Lowth Addison, in his account of the modern mourning of the Jews in Barbary says, 'The relations of the deceased for seven days after the interment, stir not abroad, or if by some extraordinary occasion they are forced to go out of doors it is without shoes, which is a token with them that they have lost a dear friend Harmer

— cover not thy lips,] Covering the lips was another token of mourning, Lev xiii 45 Micah iii 7 W Lowth The author above mentioned, in his account of the Jews of Barbary, thus describes one of their mourning rites "They return from the grave to the house of the deceased, where one as chief mourner receives them, with his jaws tied up with a linen cloth, after the same manner that they bind up the dead and by this the mourner is said to testify, that he was ready to die with his friend And thus unmuffled, the mourner goes for seven days during which time the rest of his friends come twice every twenty-four hours to pry with him Harmer

— and eat not the bread of man] Of mourners Abp Secker said not the bread of consolation wont to be prepared by the humane, and sent to those in deep affliction Harmer See the note on Jer xvi 7

18 — and I did in the morning &c] Of the next day Syriac Version, Abp Secker

21 — I will profane my sanctuary &c] I will deliver My temple into the hands of the heathen and they shall profane and destroy it chap vii 19, 20 That temple wherein you placed your glory, and thought My residence there your greatest protection W Lowth

— whom ye have left] Whom ye left behind you in the city when you were carried captive W Lowth

24 Thus Ezekiel is unto you a sign] See the note on chap xii 6, from Fragments to Calmet

26 That he that escapeth in that day] See chap xxxiii 21, 22 In that day shall thy mouth be opened] Then will I give thee a new commission to speak and that not by signs as at present, but with freedom and plainness, the events so exactly ac-

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word of the Lord God; Thus saith the Lord God, Because thou saidst, Aha, against my sanctuary, when it was profaned, and against the land of Israel, when it was desolate, and against the house of Judah, when they went into captivity,

† Heb
child n

4 Behold, therefore I will deliver thee to the † men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee they shall eat thy fruit, and they shall drink thy milk

5 And I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks and ye shall know that I am the Lord

† Heb
hand
† Heb
foot
† Heb
soul

6 For thus saith the Lord God, Because thou hast clapped *thine* † hands, and stamped with the † feet, and rejoiced in † heart with all thy despite against the land of Israel,

† Or
meal

7 Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for † a spoil to the heathen, and I will cut thee off from the people, and I will cause thee to perish out of the countries I will destroy thee, and thou shalt know that I am the Lord.

† Jer 48 1
&c

8 ¶ Thus saith the Lord God, † Because that Moab and Seir do say, Behold, the

house of Judah is like unto all the heathen, then,

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9 Therefore, behold, I will open the † side of Moab from the cities, from his † cities which are on his frontiers, the glory † of the country, Beth-jeshimoth, Baal-meon, and Kirjathaim,

10 Unto the men of the east † with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations

11 And I will execute judgments upon Moab, and they shall know that I am the Lord

12 ¶ Thus saith the Lord God, Because that Edom hath dealt against the house of Judah † by taking vengeance, and hath greatly offended, and revenged himself upon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand upon Edom, and will cut off man and beast from it, and I will make it desolate from Teman, and † they of Dedan shall fall by the sword

14 And I will lay my vengeance upon Edom by the hand of my people Israel, and they shall do in Edom according to mine anger and according to my fury, and they shall know my vengeance, saith the Lord God

3 — Because thou saidst, Aha,] Because thou didst insult and rejoice in the profanation of My sanctuary Bp Hall Compare Job xxxix 25

4 — to the men of the east] By the men of the East may be meant the Chaldeans, chap xxi 19, 20 Ammon is likewise reckoned amongst those countries, which God foretold by Jeremiah should be delivered into the hands of the king of Babylon, Jer xxv 21 W Louth It is possible however that the Arabians may be here meant, the Ishmaelites, the tented inhabitants of Arabia Deserta God might be said to give the country of Moab and Ammon to them, not that they ever subdued it by their arms, but because, when the inhabitants were carried captive beyond the Euphrates, the neighbouring Arabs, charmed with the beauty and the fertility of these provinces, rushed into the country and occupied their seats

This exposition seems to be confirmed by the latter part of this, and by the following verse, which expresses clearly the genius and the mode of life of the Arabs "They shall eat thy fruit, and they shall drink thy milk, and I will make Rabbah a stable for camels and the Ammonites a couchingplace for flocks" Their food is milk, their riches flocks, and upon camels they transport themselves and their property from place to place Cabnet, Harmer

— their palaces] The word may also mean their pens or inclosures for cattle Harmer Or, their mountains and fortified camp Pool

5 And I will make Rabbah] See chap. xxi. 20 The capital city of the Ammonites

6 — clapped thine hands and stamped with the feet,] Gestures sometimes used to express joy and satisfaction Job xxvii 23, Lam ii 15, Jer xlviii 27 W Louth See the note on Job xxvii 23

8 — Moab and Seir] Seir is the same with Edom see chap xxxv 2

— is like unto all the heathen] We see no difference between Judah and other nations God hath no more power to preserve them, than the god of their neighbours Bp Hall

9 — I will open the side of Moab] I will make a passage for his enemies to invade his frontier W Louth

— Beth-jeshimoth, Baal-meon, and Kirjathaim,] They were the chief frontier towns of Moab (almet

10 Unto the men of the east with the Ammonites] That is, together with the Moabites, I will deliver up the Ammonites unto the men of the East, see ver 4 Moab and Ammon are joined together, Zeph ii 8, 9 Nebuchadnezzar subdued both Alp Newcome

12 — Because that Edom hath dealt against the house of Judah] The Idumeans, being the posterity of Esau, bore an ancient grudge against the Jews, on account of their ancestors losing his right of primogeniture and the subduing of Edom by David afterwards, 2 Sam viii 14 Upon both these accounts they took all opportunities of venting their spite towards the Jewish nation particularly, see 2 Chron xxviii 17 The ill will they showed them in the time of their captivity was very remarkable as appears by those pathetic words of Ps cxxxvii 7, "Remember the children of Edom, O Lord, in the day of Jerusalem, how they said Down with it, down with it, even to the ground W Louth

13 — Teman, — Dedan] Noted cities of Idumea See Jer xlix 7, 8

14 — by the hand of my people Israel] After the restoration of the Jews, Idumea was subdued by them under the conduct of Judas Maccabeus, 1 Maccab v 5, 2 Maccab x 16, 17 And afterwards the high priest Hyrcanus made an entire conquest of the country Deach Pradaeus

Providence would not permit that they should be punished by other hands than those of the Jews, whom they had treated with so much cruelty Cabnet

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|| Or
with perpe-
tual hatred

|| Or,
queen of
the sea
+ Heb
לְמַלְכֵּי הַיָּם

15 ¶ Thus saith the Lord God; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it || for the old hatred,

16 Therefore thus saith the Lord God, Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the || sea coast

17 And I will execute great + vengeance upon them with furious rebukes, and they shall know that I am the Lord, when I shall lay my vengeance upon them

CHAP XXVI

1 Tyrus for insulting against Jerusalem, is threatened
7 The power of Nebuchadnezzar against her 15 The mourning and astonishment of the sea at her fall

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AND it came to pass in the eleventh year, in the first day of the month,

1 — Because the Philistines have dealt by revenge] The Philistines being borderers upon the Jews were their ancient enemies, from the time of the Judges downward, more particularly in the time of Abimelech. Chon xxviii 18 W Lomth Amos accuses them of having sold to the Idumeans the captives which they had taken in Judah Amos i 5—6 Calmet

16 — a d I will cut off the Cherethims] The Cherethims or Cherethites are the same with the Philistines, or a tribe of that people, 1 Sam^x xxx 14 Zeph ii 5 W Lomth

— the remnant] The Philistines had been much weakened in preceding wars by the kings of Egypt and of Chaldea, and therefore they are called the remnant Calmet See Jer xxv and xlvii

Chap XXVI ver 1 — in the eleventh year in the first day of the month] The eleventh year mentioned here is the very year of the taking of Jerusalem It was the eleventh year of the reign of Zedekiah and of the captivity of Jehoiachin The particular month is not mentioned W Lomth

2 — she is broken that was the gates of the people] Jerusalem is meant There was a great confluence of people to Jerusalem from all parts at the solemn feasts of the year, as well of Jews as proselytes John xii 20 This, together with the resort for the purposes of trade, contributed to render her populous and wealthy and on that account an object of envy to the Tyrians W Lomth Calmet Poole

Ezekiel here begins his prophecy against the Tyrians with a declaration, that it was occasioned by their insulting over the Jews upon the taking of Jerusalem by Nebuchadnezzar The Prophets Joel and Amos had before denounced the Divine judgments upon the Tyrians for their wickedness in general, and in particular for their cruelty to the children of Israel, and for buying and selling them like cattle in the markets, Joel iii 5, &c, Amos i 9 And the Psalmist reckons them among the most inveterate and unprincipled enemies of the Jewish name and nation, Ps lxxxiii 6, 7 Bp Newton

— she is turned unto me] Her traffick and her wealth are come into my tores (compare Is lx 5 Bp Hall

— I shall be replenished,] Trading interest will turn to me, they that carried merchandise to Jerusalem, will now bring it to me Poole Besides which, as Tyre was a noted market for all sorts of trade, so when Jerusalem was taken and sacked, the spoil of the city was carried thither for sale and probably several of the inhabitants, being made captives, were sold there for slaves, a traffick the Tyrians dealt in very much, chap xxvii 13 This interpretation may be confirmed by comparing it with Joel iii 4 5 6, where the Prophet upbraids the Tyrians for making mer-

that the word of the Lord came unto me, saying, Before CHRIST 548.

• 2 Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people she is turned unto me I shall be replenished, now she is laid waste

• 3 Therefore thus saith the Lord God, Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up

4 And they shall destroy the walls of Tyrus, and break down her towers I will also scrape her dust from her, and make her like the top of a rock

5 It shall be a place for the spreading of nets in the midst of the sea for I have spoken it, saith the Lord God and it shall become a spoil to the nations.

chandise, both of the persons and substance of the Jews when they came into their hands To the same purpose we read 1 Mac iii 41, that when Lysias came with great forces to subdue the Jews, the merchants of the country took silver and gold and came into the camp, to buy the children of Israel for slaves W Lomth

9 — I am against thee, O Tyrus,] This prophecy respects the same siege of Tyre which is foretold in the 47th chapter of Jeremiah The profane authors extant in the time of St Jerome said nothing of this siege, but the ancient writers of the Phœnician history, which had been read by Josephus, related that Nebuchadnezzar had besieged Tyre in the reign of king Ithobal, and that the siege had lasted thirteen years Berosus and the Phœnician history also stated, that the king of Chaldea had subdued Phœnicia and Syria: and lastly Philostratus had spoken of this siege by Nebuchadnezzar The sole object of this and the two following chapters is the destruction of the city and of the kingdom of Tyre Calmet.

When we consider the extent and effects of the Phœnician commerce the scanty information concerning it, which we receive from ancient writers, must on a first view appear surprising But when we recollect that all the Greek historians, Herodotus excepted, who give any account of the Phœnicians, published their works long after the destruction of Tyre by Alexander the Great, we shall cease to wonder at their not having entered into minute details with respect to a trade, which was then removed to new seats, and carried on in other channels But the power and opulence of Tyre, in the prosperous age of its commerce, must have attracted general attention In this and the two following chapters of Ezekiel, who flourished two hundred and sixty years before the fall of Tyre, there is the most particular account of the nature and variety of its commercial transactions, that is to be found in any ancient writer, and which conveys at the same time a magnificent idea of the extensive power of that state Dr Robertson

— as the sea fœ.] They shall be as loud, as numerous as irresistible as the waves of the sea. This is one of the most beautiful and expressive images which occur in the magnificent prophecy here recorded. Asb Newcome

4 — I will also scrape her dust from her,] Her very soil and earth shall be taken off and removed Bp Hall

5 It shall be a place for the spreading of nets] “Passing by Tyre from curiosity only, I came to be a mournful witness of the truth of that prophecy, that Tyre the queen of nations should be a rock for fishers to dry their nets on two wretched fishermen with miserable nets had just given over their occupation Bruce

“On the north side of Tyre there is an old Turkish ungarrisoned castle, besides which you see nothing here but a mere Babel of broken walls, pillars, vaults, &c there being not so much as one

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6 And her daughters which are in the field shall be slain by the sword, and they shall know that I am the Lord.

7 ¶ For thus saith the Lord God, Behold, I will bring upon Tyrus, Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and with companies, and much people.

8 He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and shall cast a mount against thee, and lift up the buckler against thee.

9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.

11 With the hoofs of his horses shall he tread down all thy streets: he shall slay

thy people by the sword, and thy strong garrisons shall go down to the ground. Before
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12 And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses, and they shall lay thy stones and thy timber and thy dust in the midst of the water.

13 And I will cause the noise of thy songs to cease, and the sound of thy harps shall be no more heard.

14 And I will make thee like the top of a rock: thou shalt be a place of snares upon, thou shalt be built no more: for I the Lord have spoken it, saith the Lord God.

15 ¶ Thus saith the Lord God to Tyrus, Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the princes of the sea shall come down from their thrones, and they will then robes, and put off their bordered garments: they shall clothe themselves with trembling, they shall sit upon

entire house left. Its present inhabitants are only a few wretches huddling themselves in the vaults, and subsisting themselves chiefly upon fishing, who seem to be preserved in this place by Divine Providence, as if by some secret power of God, who has furnished His word concerning Tyre.

The Jesuit Hieronymus Perizonius, who lived many years in Syria, and Fluctus heard him say, that he had seen the ruins of Tyre, and beheld the rocks stretched forth to the sea, and the great stones scattered up and down on the shore, made clean and smooth by the sun, waves, and winds, and useful only for the drying of fishermen's nets, many of which happened at the time to be spread on them, it brought to his memory this prophecy. Bp Newton

6 — her daughters which are in the field] By the daughters of Tyre are meant the lesser towns which were under her jurisdiction as the mother city or seat of the kingdom. W Lenth

7 — Behold, I will bring upon Tyrus Nebuchadrezzar &c.] The Prophet in this place expressly declares, that the city should be taken and destroyed by Nebuchadrezzar king of Babylon. Shalmaneser king of Assyria had besieged Tyre, but without success: the Tyrians had with a few ships beaten his large fleet: but yet Nebuchadrezzar should prevail. Ezekiel not only foretold the siege, but mentioned it afterwards as a past transaction. See chap. xxix. 18. Bp Newton

It hath been questioned among learned men, which of the Tyres was the subject of these prophecies, whether Old Tyre, that was seated on the continent, or New Tyre, that was built in an island almost over against it. The true and best answer I conceive to be, that the prophecies appertain to both, some explanation being applicable only to the former, and others only to the latter. Compare chap. xxvii. 3, with ver. 4, 12, 13, 14, 15, 16, and Ezek. xxix. 10, with ver. 12, and xxxviii. 5. From these passages it appears that the insular Tyre, as well as the Tyre upon the continent, is included in these prophecies: they are both comprehended under the same name, and both spoken of as one and the same city, part built on the continent, and part on an island adjoining. It is commonly said indeed, that when Old Tyre was closely besieged, and was near falling into the hand of the Chaldeans, then the Tyrians fled from

thence, and built New Tyre in the island: but the learned Vitranga hath proved at large that New Tyre was founded several ages before, and was the station for ships, and considered as part of Old Tyre, and Pliny, speaking of the compass of the city, reckons both the old and the new together. Bp Newton

8 — and lift up the buckler] In forming the testudo. Mirachas. In the practice of this manoeuvre the men approached towards the wall with their bucklers lifted above their heads, and so closely pressed together as to form a shield impenetrable to the darts of the besiegers. Calmet

9 — and with his axes] Any instrument used in demolishing buildings. W Lenth, App Newcome

10, 11, 12 — their dust shall cover thee &c.] A lively description of the tumult and desolation that attends a conquering army making themselves masters of a great city, compare Nahum ii. 3, 4, 9, iii. 2, 3. W Lenth

12 — thy stones and thy timber and thy dust in the midst of the water] The sea shall overflow thy ruins, see ver. 19. W Lenth

14 — be built no more] This is true of Old Tyre, it has been built no more. New Tyre, taken by Alexander was built upon an island Nebuchadrezzar quite destroyed Old Tyre, and the ruins were made use of by Alexander to effect the destruction of New Tyre.

The prophecy was fulfilled upon New Tyre, whose inhabitants were quite destroyed by Alexander when he took the city, and afterwards the city itself became desolate. W Lenth

15 — Shall not the isles shake] Shall not all the sea coasts round about be affrighted and amazed at thy destruction? Bp Hall See the note from Vitranga, on Isa. xi. 11

16, 17 — Then all the princes of the sea &c.] All the princes and rich merchants of Sidon, Carthage, and other maritime cities that maintained a trade with Tyre, and got great wealth by that means; they whose "merchants are princes," as Isaiah speaks of the merchants of Tyre, chap. xlii. 8, they shall express a deep sense and concern for her misfortunes, compare chap. xxvii. 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40. W Lenth

— shall clothe themselves with trembling;] See the like bold expressions, chap. vii. 27, Ps. xxxv. 26, cix. 29, cxxxii. 18

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Rev 19 9

Heb
f the seas

the ground, and shall tremble at every moment, and be astonished at thee

17 And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of sea-faring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause then terror to be on all that haunt it

18 Now shall the isles tremble in the day of thy fall, yea, the isles that are in the sea shall be troubled at thy departure

19 For thus saith the Lord God; When I shall make thee a desolate city, like the cities that are not inhabited, when I shall bring up the deep upon thee, and great waters shall cover thee,

20 When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited, and I shall set glory in the land of the living,

21 I will make thee a terror, and thou shalt be no more though thou be sought for, yet shalt thou never be found again, saith the Lord God

Heb
17 175

17 — strong in the sea.] Tyre is called "the strength of the sea," Is xxiii 4, being strong both by its situation, and the strength of its naval forces, upon which account it was formidable to all who had any trading upon the sea. *W Lowth*

18 Now shall the isles tremble.] Ver 15 St. Jerome translates; "Now shall the ships tremble," that is, all seafaring men, see chap xxvii 20, 30, Is xxiii 14 *W Lowth*

— at thy departure.] Into captivity *W Lowth*, Chaldean paraphrase At thy forsaking of the city and flying in ships *Louisant* See *Bp Lowth* on Is. xxiii 1

The Tyrians having planted colonies at Persia and upon the coasts of Chittim, it was natural for them, when pressed with angers and difficulties at home, to fly to their friends and countrymen abroad for refuge and protection That they really did so St. Jerome asserts upon the authority of Assyrian histories, now lost and perished *Bp Newton*

19 — when I shall bring up the deep upon thee, &c.] This may mean literally, that the sea should come up and cover the ruins of the city, see ver 12 *W Lowth* Or, that the Babylonians should break in like a deluge upon the city, and swallow it up *Hall* Jeremiah compares the army of the king of Egypt to flood, see Jer xvi 7

20 — with them that descend into the pit, &c.] Into the place of departed souls, as our Saviour speaks concerning Capernaum, Luke x 15; compare Is xiv 11, 15, Ezek. xxxii. 18, 24, and brought to utter desolation like cities, which have been long ago buried in oblivion *W Lowth*

— set glory in the land of the living.] When I shall restore their cities, conquered by the king of Babylon, to that flourishing condition they formerly enjoyed, among the inhabitants of this world *W Lowth*

21 — a terror,] A terrible example of My vengeance to all nations and countries *W Lowth*

— though thou be sought for, yet shalt thou never be found again.] Compare ver 14, and note The expression denotes utter destruction, Ps xxxviii 30 *W Lowth*

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1 The rich supply of Tyrus 26 The great and un-
coverable fall thereof

THE word of the LORD came again unto me, saying,

2 Now, thou son of man, take up a lamentation for Tyrus.

3 And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord God, O Tyrus, thou hast said, I am of perfect beauty

4 Thy borders are in the midst of the seas, thy builders have perfected thy beauty.

5 They have made all thy ship boards of fir trees of Senir. they have taken cedars from Lebanon to make masts for thee.

6 Of the oaks of Bashan have they made thine oars, the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim.

7 Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the

CHAP. XXVII. — take up a lamentation.] This alludes to the custom of the ancients, when the mourning women recounted every thing that was valuable or praiseworthy belonging to the deceased, and then lamented his loss, Jer ix 17, 18 In like manner those that traded with Tyre should mourn over her and lament the loss of her riches and greatness compare chap xxvi 16, 17; and see ver 32 of this chapter *W Lowth*

3 — at the entry of the sea.] A seaport commodiously situated for the commerce of the Mediterranean. *Calmet*

— which art a merchant of the people.] Tyre is called by Isaiah "a mart of nations," chap xxiii 3 Ezekiel, as it were commenting upon those words of Isaiah, recounts in this chapter the various nations, whose commodities were brought to Tyre, and were bought and sold by the Tyrians *Bp Newton*

4 [Thy borders are in the midst of the seas,] See chap xxvi 5, 19

— thy builders.] Shipbuilders chiefly, in which the strength and glory of Tyre consisted, see ver 5

5 — thy ship boards.] The decks of thy ships *W Lowth*
— of Senir.] A part of the ridge of mount Hermon, in the eastern half tribe of Manasseh, Deut iii 9 1 Chron v 20 *Abp Newcome*

6 — the company of the Ashurites have made thy benches of ivory.] The Assyrians have made the seats of ivory for the rowers in a very costly manner *W Lowth* Probably they were the seats in the sterns of the royal gallees that were thus ornamented. *Abp Newcome*

— Chittim.] The isles of Chittim are the islands and countries lying upon the coast of the Mediterranean sea, Jer ii 10 See note at Num. xxv. 24.

7 Fine linen with brodered work from Egypt.] Michaelis calls this chapter the most ancient monument of mercantile history *Abp Newcome*

— to be thy sail.] This shews to what an excess of prodigality the Tyrians were come, to use such costly manufactures for sails

^{Before} ^{CHRIST} ⁵⁸⁸ isles of Elishah was that which covered thee

8 The inhabitants of Zidon and Arvad were thy mariners thy wise men, O Tyus, that were in thee, were thy pilots.

|| Or
stoppers of
chinks
† Heb
strengtheners
175

9 The ancients of Gebal and the wise men thereof were in thee thy [†] callers, all the ships of the sea with their mariners were in thee to occupy thy merchandise

10 They of Persia and of Lud and of Phut were in thine army, thy men of war they hanged the shield and helmet in thee, they set forth thy comeliness

11 The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers they hanged their shields upon thy walls round about; they have made thy beauty perfect

to their ships Suetonius, in his Life of Caligula, reckons this among several instances of that emperor's extravagance, that he furnished his pleasure boats with costly sails, and other expensive ornaments Bishop Newton compares this luxury in the Tyrian shipping with the elegance and magnificence of Cleopatra's galley, when she sailed down the river Cydnus to meet Antony *W Louth, Abp Newcome* Maillet says of Egypt, "there is still a considerable quantity of cloth made here, but it is far short of the perfection of that which was formerly brought from Egypt." Hasselquist is of a different opinion, "By what we can see of the linen wrapped round the mummies, the famous linen of the Egyptians was no better than what is made at present in this country, it is however softer and of a looser texture, for which reason it lasts longer, and does not wear out so soon as ours" Now as the persons embalmed were of great distinction, it is probable that the linen, in which the mummies were wrapped, was the finest at that time in Egypt, but if it was so coarse, why is it represented in this passage of Ezekiel as such a piece of magnificence for the ships of Tyre to have their sails of the linen of Egypt? Certainly, because though coarse in our eyes, it was thought to be very valuable when used even for clothing, and if matting was then commonly used for sails, as appears from Niebuhr to be the case at present on the Red sea, sails of linen must have been extremely magnificent. *Harmer*

— blue and purple from the isles of Phishah] Blue and purple are elsewhere reckoned among those colours which set off the richest attire, see Exod. xxv 4, Jer. x. 9 They were brought from the islands of the Egean sea, particularly Coos, famed for purple among heathen authors Elishah denotes the countries upon the coast of Greece, a part of Peloponnesus retains the name of Elis *W Louth*, Bochart explains "Elishah" of Peloponnesus, and Michaelis remarks the resemblance of the name to Hellenes, who are said by Herodotus to have settled in the Peloponnesus *Abp Newcome*

— much covered thee] Perhaps the awning placed over the ship *Harmer* St. Jerome suggests, that it might have been the dress of the pilots and the rowers *Calnet*

8 — Arvad] The island Aradus at the mouth of the river Eleutherus on the coast of Phenicia, opposite to Tyre. The Arvadites are mentioned, Gen x 18 It is also called Arpad or Arphad, 2 Kings xviii 34, Is x 9 Jer xlix 23 *W Louth* The Tyrians were so opulent that they employed the inhabitants of other cities in the servile office of rowers and mariners. *Calnet*

9 — of Gebal] Probably Biblos on the coast of Phenicia

10 — Lud] Probably an Egyptian colony *Abp. Newcome*

— Phut] The African shepherds *Bochart* These people,

12 Tarshish was thy merchant by reason of the multitude of all kind of riches, with silver, iron, tin, and lead, they traded in thy fairs.

13 Javan, Tubal, and Meshech, they were thy merchants. they traded the persons of men and vessels of brass in thy market

14 They of the house of Togarmah traded in thy fairs with horses and horsemen and mules.

15 The men of Dedan were thy merchants, many isles were the merchandise of thine hand. they brought thee for a present horns of ivory and ebony

16 Syria was thy merchant by reason of the multitude of the wares of thy making they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate.

^{Before} ^{CHRIST} ⁵⁸⁸

|| Or
merchandise

† Heb
thy works

† Heb
chryso-
prase

though Africans, are joined with the Persians, chap xxxviii 5 *W Louth*

— they hanged the shield and helmet in thee] In their garbisons which they kept in time of peace *W Louth*, Sundry speaks of one of the gates of the seraglio at Constantinople being hung with shields and scimitars *Parkhurst*

11 The men of Arvad] See ver 8

— the Gammadims] These were, as many think, a people in Phenicia *W Louth*

12 Tarshish] See note at 1 Kings x 24

13 Javan,] Greece, Dan viii 21 It was so called from Javan the son of Japhet, Gen x 2 from whom the Greeks are called Iones in their own tongue *Michaelis* All Greece, except Peloponnesus, was anciently called Ionia *W Louth*

— Tubal, and Meshech,] Sons of Japhet Gen x 2 The people called Tibareni and Moschi are here meant, who are generally mentioned together, and were situated towards mount Caucasus and the Euxine sea *Bochart, Michaelis*

— they traded the persons of men] Sellers of men for slaves are branded by St Paul as highly criminal, 1 Tim i 10 They sadly abounded with them *Bochart* observes, that Pontus, to which the Tibareni extended themselves, was remarkable for slaves, and that the Grecian slaves were the most valuable of any *Abp Newcome*

— vessels of brass] Mines of copper are worked in Caucasus to this day, and a village called Kubescha, on that mountain is celebrated for the elegance of its brassy vessels *Michaelis*

14 — Togarmah] By 'Togarmah' Bochart understands Cappadocia The Septuagint reads "Thorgama," Gen x 3, which comes near in sound to Trogma or Trocma, a part of Cappadocia *W Louth*

15 — Dedan] A city in the Persian gulph, now called Dadan *Bochart, Michaelis* To this place the inhabitants of the Eastern isles or capots brought their wares *Abp Newcome*

The Dedan here spoken of was derived from that Dedan mentioned Gen x 7, the son of Raamah or Regma *W Louth*

— many isles were the merchandise of thine hand] They exported thy manufactures, "the wares of thy making," as they are called in the following verse, and by way of return brought thee in ivory and other rarities from India *W Louth*

16. Syria was thy merchant] Although it be certain that some of the wares mentioned in this verse were not the natural product of Syria, yet they might all have formed articles of the Syrian trade The ingenious author of the Ruins of Palmyra supposes that it was the East India trade which so enriched that city, and he imagines that this was at least as ancient as the time of Solo-

Before
CHRIST
589|| Or
rosin|| Or
Muscad† Heb
clothes of
freedom† Heb
they were
the mer-
chants of
thy hand|| Or
excellent
thing
rich
findings

17 Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and || balm.

18 Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

19 Dan also and Javan || going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

20 Dedan was thy merchant in precious clothes for chariots.

21 Arabia, and all the princes of Kedar, † they occupied with thee in lambs, and rams, and goats: in these were they thy merchants.

22 The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants.

24 These were thy merchants in || all sorts of things, in blue † clothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise

mon, Tyre therefore might have had these commodities conveyed to it in the time of Ezekiel, through Palmyra, and Syria might have been its merchant for them. E

17 — *wheat of Minnith.*] These were the commodities which the Jews imported to Tyre, chiefly the necessary provisions for food the Tyrians having none of their own growth. The Jews supplied them therewith from their own or the neighbouring countries, see 1 Kings v 9, 11, Ezra iii 7, Acts xii 20. Minnith was a place belonging to the Ammonites, see Judges xi 33 W Lomth.

— *and Pannag.*] This word is not elsewhere to be found, some suppose it to be not the name of a place, but of some rich ointment or gum. W Lomth.

18 — *wine of Helbon.*] Helbon is supposed the same part of Syria which is called Chalybonitis by Ptolemy; now Aleppo. Strabo and Hesychius mention Chalybonian wine as the produce of Syria. Athenæus says "It was so excellent, that the Persian king drank no other," and Posidonius says, "that it grew in Damascus of Syria." W Lomth.

— *and white wool.*] The wool was dyed purple at Tyre. W Lomth.

19 *Dan — and Javan.*] By "Dan" St. Jerome understands the town afterwards called Cæsarea Philippi, in the tribe of Dan. The Javan here mentioned is thought by Bochart to mean the southern part of Arabia. W Lomth.

— *bright iron.*] Steel or wrought iron. Abp Newcome.

— *cassia, and calamus.*] These articles being aromatick gums, confirm Bochart's interpretation in the note above, they are known not to grow in Greece but in Arabia. W Lomth.

20 *Dedan.*] This is probably to be understood of the posterity of that Dedan, who was Abraham's grandson, see chap xxv. 13. W Lomth.

— *in precious clothes.*] In the margin, "Clothes of freedom" literally, "clothes of stripping off for riding," it seems to mean such clothes as were used in riding, and occasionally stripped off

25 The ships of Tarshish did sing of thee in thy market, and thou wast replenished, and made very glorious in the midst of the seas.

26 ¶ Thy rowers have brought thee into great waters: the east wind hath broken thee in the † midst of the seas.

27 Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, || and in all thy company which is in the midst of thee, shall fall into the † midst of the seas in the day of thy ruin.

28 The || suburbs shall shake at the sound of the cry of thy pilots.

29 And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land.

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes.

31 And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing.

32 And in their wailing they shall take

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589† Heb
heart
Rev 19 9
&c|| Or
even with
all† Heb
all
|| Or
wail

the horse or other beast: that is, a kind of horsecloths, on which the ancients used to ride, before the invention of saddles with stirrups, which were not known till long after. in one word, housings. W Lomth.

23 — *Rahab.*] Rahab was son of Cush, and father of Sheba. According to Bochart, Rahab is a city of Arabia on the Persian gulph.

23 *Haran.*] See Genesis xi 31.

— *Canneh, and Eden.*] Supposed by some to be ports in Arabia Felix. W Lomth.

— *and Chilmad.*] Carmania; according to the Septuagint and Chaldee. Abp Newcome.

24 — *bound with cords, and made of cedar.*] Carefully packed up in chests of cedar, to give these clothes a fine scent, and to preserve them from decay. W Lomth.

25 *The ships of Tarshish did sing of thee.*] Ships of Tarshish signify sometimes in Scripture any trading or merchant ships, see Is ii 16. W Lomth, Chalmers. The Prophet, having reckoned up the principal countries which traded with Tyre, now adds, in comprehensive terms, that all merchant adventurers sung or spake great things of her riches, or as the word may be rendered, "they ruled or governed in thy markets." W Lomth.

26 — *into great waters.*] Under these beautiful and expressive figures Tyre is represented as brought into danger by her station, and destroyed by Nebuchadnezzar: see the like comparison Is xlii 23. Abp Newcome, W Lomth. The Prophet is here speaking of Tyre under the image of a ship. Bp Warburton.

29 — *upon the land.*] The shore of the adjoining island, from which they viewed the conflagration of their city. Abp Newcome.

30 — *against thee.*] Over thee, as persons mourn over the dead or the unfortunate, Septuagint and Vulgate. W Lomth.

— *and shall cast up dust &c.*] See 1 Sam iv 12, Job ii 12.

31 — *utterly bald.*] Another expression of publick sorrow, Jer xlviii 6, Micah i 16.

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up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea?

39 When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 In the time when thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall.

35 All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance

36 The merchants among the people shall hiss at thee, thou shalt be † a terror, and † never shalt be any more

† Heb
terrors
† Heb
halt not be
for ever

CHAP XXVIII

1 God's judgment upon the prince of Tyrus for his sacrilegious pride. 11 A lamentation of his great glory corrupted by sin. 20 The judgment of Sidon 24 The restoration of Tyre.

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THE word of the Lord came again unto me, saying,

2 Son of man, say unto the prince of Tyrus, Thus saith the Lord God, Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the † midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God:

† Heb
heart
Isa 31

3 Behold, thou art wiser than Daniel,

34 In the time when thou shalt be broken] In the time when thou shalt be destroyed by the Babylonian forces, which like a raging sea shall come in upon thee, thy trade, and all the commerce that thou hadst with other nations, shall utterly fail. Bp Hall.

36 — shall hiss at thee,] By way of insult and derision, see 1 Kings 19, 8; as men are apt to despise those in adversity, whom they courted and respected in prosperity. The Chaldee Paraphrase renders it 'they shall be astonished' and this sense agrees better with the lamentations of the seafaring men, mentioned in the foregoing verses W Louth.

Chap XXVIII ver 2 — the prince of Tyrus.] His name was Ithobal as appears from the Ptolemaean annals extracted from Josephus Cabnet Abp Newcome

— though thou set thine heart as the heart of God.] Though thou hast in thy proud thoughts equalled thyself with God. Bp Hall

Izekiel here censures the pride of the king of Tyre, as below condemned the people for their insolence. For these and their other vices more especially for their insults and injuries against the Jews, chap xxv 2, the Prophets prophesied against them, see Jer xxiii 9 Bp Newton

3. Behold, thou art wiser than Daniel.] In thy own conceit. Bp Hall The fame of Daniel's wisdom was quickly spread over Chaldeas upon his being advanced to several posts of honour and

there is no secret that they can hide from thee.

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4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 † By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches

† Heb
By the
greatness
thy wisdom

6 Therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God,

7 Behold, therefore I will bring strangers upon thee, the terrible of the nations and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.

9 Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that || slayeth thee.

|| Or
wounded

10 Thou shalt die the deaths of the uncircumcised by the hand of strangers for I have spoken it, saith the Lord God.

11 Moreover the word of the Lord came unto me, saying,

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty

13 Thou hast been in Eden the garden

of dignity by Nebuchadnezzar, see Dan 4 48 The Phoenicians, of whom the Tyrians were a colony, valued themselves for their wisdom and ingenuity, as being the inventors of navigation, of letters, and sciences, compare Zech 11 2 W Louth

8 — of them that are slain in the midst of the seas] And thou that hast fondly imagined thyself a god, shalt die the death of thine ordinary vassals, notwithstanding thy strong forts and bulwarks of the sea. Bp Hall.

9 Wilt thou yet say before him that slayeth thee, I am God? A keen taunt or sarcasm. What will become of thy divinity then? Wilt thou then dream of immortality and almighty power, when thine enemy is killing thee? Appear then to thyself and others to be a mortal, weak, conquered man, who dieth a sacrifice to the conqueror's pride and cruelty Poole

10. — of the uncircumcised] Circumcision being the rite which distinguished God's people from the heathen, "uncircumcised" is equivalent in sense to "wicked or profane" W Louth So the Greeks gave other nations the contemptuous name of "Barbarians," see 1 Sam. xvi 26. Abp. Newcome

12. — Thou sealest up the sum, &c.] In thine own opinion thou art the perfect pattern of wisdom and all other excellencies. The expression is taken from vessels and other repositories, which when full were sealed in order to preserve their contents. See Deut. xxxiii 28, Job xiv 17. W Louth.

13. — Thou hast been in Eden the garden of God,] Thou aboundest in all delicacies, as if thou hadst lived in paradise Bp Hall

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Or,
ruby
Or
chrysolite
Or
chryso
stone

of God. Every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness. I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by stream-

This expression, as well as the whole context, alludes to the complete happiness which Adam enjoyed in paradise before his apostasy and fearful fall. *W Louth*

— every precious stone was thy covering.] In the canopy of thy throne, or, thy garments have been adorned with them. *Abp. Newcome*

— the workmanship of thy tabrets — was prepared in thee.] The Prophet here notices the enjoyments of the Tyrians, their musick and songs, on instruments of the most exquisite workmanship with allusion probably either to those solemnities, with which the birth of princes is celebrated, or to those which accompany the coronation of a king, and his investiture with the royal dignity. *Pool*

14 Thou art the anointed cherub that covereth.] The particle of similitude "like" is understood; the two cherubim of beaten gold were part of the ark, and therefore anointed. *Exod xxv 18, 21 xxx 26*, the two cherubim covered the mercy seat with their wings. In this lamentation, with beauty, magnificence, splendour and perfection are attributed to the king of Tyre, he likewise bore an exalted and sacred office on these accounts he is compared to one of the angelick orders. *Abp. Newcome*

— thou wast upon the holy mountain of God; &c.] The image of the cherub is pursued, such was thy eminent distinction, that thou wast, as it were, placed in the temple of God in his holy mountain. Thou wast, as it were, conversant among the twelve precious stones on the breastplate of the high priest, which shone like fire. *W Louth, Abp. Newcome* Whenever God, who dwelt between the cherubim, was approached, the high priest with his breastplate, *Exod xxviii 35*, *1 Sam xxviii 6*. *Abp. Newcome* Thinking himself more than mortal, is expressed by being as Adam was in paradise, and as the cherubim were in a place not to be approached. *Abp. Newcome* Tertullian paraphrases the latter part of the verse thus "Thou hadst thy throne among glittering stars," as the angels are sometimes called, see *Joh xxviii 7*, *Is xiv 13*. *W. Louth*

quity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee in ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

20 ¶ Again the word of the Lord came unto me, saying,

21 Son of man, set thy face against Zidon, and prophesy against it,

22 And say, Thus saith the Lord God, Behold, I am against thee, O Zidon, and I will be glorified in the midst of thee and they shall know that I am the Lord, when I shall have executed judgments in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets; and she shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the Lord.

24 ¶ And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord God.

25 Thus saith the Lord God; When I

16 By the multitude of thy merchandise.] By the confluence of much people upon the occasions of the merchandise, and the oppressive bargaining that are used therein, thou art full of fraud, and violence, and therefore grown exceedingly sinful, therefore will I cast thee out from those vainly pretended rights which thou assume in the temple of God. I will destroy thee, O thou false cherub, from the ark whose covering thou wouldst resemble, and strike thee down from those clouds where thou affectest to walk among the fiery meteors. *Bp. Hall*

17 by reason of thy brightness.] That height of glory to which thou hadst advanced, thou hast perverted thy judgment, and made thee about thy wisdom to craft and deceit. *W Louth*

— I will lay thee before kings.] I will make thee a spectacle and a warning or object of contempt to other princes. *W Louth, Pool*

18 Thou hast defiled thy sanctuaries.] By the multitude of thine iniquities, thou hast defiled those places of majesty and devotion which thou wouldst have to be thought sacred. *Bp. Hall, Calmet* Or, the word translated "sanctuaries" may mean palaces, stately buildings. *W Louth*

21. — against Zidon.] Zidon was the mother city of Tyre, and possessed for a long time the empire of Phœnicia, and of the sea. Afterwards Tyre became more powerful than the mother country, and obtained the sovereignty, both of Zidon and the other cities of Phœnicia. We learn from Josephus, that Zidon rebelled against Tyre, and submitted herself to Shalmaneser. They were however generally partakers of the same fate in prosperity and adversity, and the destruction of Zidon followed close upon that of Tyre. *Calmet, W. Louth*

24. And there shall be no more a pricking brier unto the house of Israel, &c.] I will put an end to the sorrows of My Church, these heathens shall no more gail and grieve them, neither shall the nations round about insult upon their miseries, and trample upon them. *Bp. Hall*

25. — When I shall have gathered &c.] These expressions refer

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† Heb
terrors

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shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

|| Or
with confidence

26 And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them, and they shall know that I am the Lord their God.

|| Or
good

CHAP. XXIX

1 The judgment of Pharaoh for his treachery to Israel
8 The desolation of Egypt 18 The restoration thereof
after forty years. 27 Egypt the reward of Nebuchadnezzar 31 Israel shall be restored.

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IN the tenth year, in the tenth month, in the twelfth day of the month, the word of the Lord came unto me, saying,

2 Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt.

* Psal 74
15 14
Isa 47 1
& 51 9

3 Speak, and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said,

to the times of the Gospel, and are to be understood in a spiritual sense Junius. Or, if we follow the literal sense of the words, it is a plain prophecy, either of the comparative safety and happiness which the Jews enjoyed after the seventy years' captivity, (Pool,) or, of the general restoration of the Jews, and their future return into their own land; as will appear by comparing the words with the parallel texts of this Prophet, namely, chap xi 17, xx 38, 41, xxxiv 19, xxxvi 24, xxxvii 12, 14, 21, 25, xxxix 27 Compare Is. lxxv 9, 10, Jer. xxx 18, xxxii 41, in which prediction most of the other Prophets agree with him W. Lowth

Chap. XXIX. ver 1 *In the tenth year, in the tenth month, &c.*] This and the three following chapters are joined together, because they treat of the same subject, though they consist of prophecies uttered at very different periods of time. The period assigned at the head of this chapter is during the siege of Jerusalem, and, agreeably to ver 6, 7, may be immediately after Pharaoh's retreat, foretold by Jeremiah, chap xxxvii, 7 Abp Newcome.

2 — *against Pharaoh*] Pharaoh being a common name to all the kings of Egypt, this prince was called Pharaoh-hophra by Jeremiah chap xlv 9 and Apries by Herodotus W. Lowth.

3 — *the great dragon*] The crocodile is alluded to. Bochart remarks, that the word Pharaoh signifies a crocodile in the Arabic tongue. Among the ancients it was a symbol of Egypt, and appears so in Roman coins W. Lowth, Michaelis.

— *that lieth in the midst of his rivers.*] Memphis is thought to have been the residence of the ancient kings of Egypt. There were large lakes to the north and west of Memphis, which made the strength of the place surprising, and Dr Pococke saw some near Altiakeny, which he supposes were these very lakes. Nothing then could be more natural than these words of Ezekiel Hamor. The expression however is to be understood figuratively and, as Pharaoh is intended by the "great dragon," so the power, riches, and forces of his kingdom are denoted by "his rivers." as it follows, "My river is mine own, that is, all the strength and glory of Egypt are mine" Pool.

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My river is mine own, and I have made it for myself.

4 But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers thou shalt fall upon the open fields, thou shalt not be brought together, nor gathered, I have given thee for meat to the beasts of the field and to the fowls of the heaven.

† Heb
face of the
field

6 And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel.

b 2 Kings
16 21
Isa 36 6

7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulder and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

8 ¶ Therefore thus saith the Lord God, Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate.

— *I have made it for myself.*] This vaunting language agrees with what Herodotus relates of Pharaoh-hophra, (see Jer xlv, 30,) or Apries. This is said to have been the persuasion of Apries, that no God was able to deprive him of his kingdom Grolius, Abp Newcome.

4. *But I will put hooks in thy jaws, &c.*] But I will put the hooks of the king of Babylon into thy jaws, and will drag thee out of those watery forts of thine to the dry land, and for thy princes and people, which are as the lesser sort of fishes, they also, as sticking to thy scales, shall be plucked out with thee Abp Hall. This prophecy may also relate to the unsuccessful expedition of Apries against the Cyrenians W. Lowth. To the mutiny of his own people, and to his defeat by Amasis Abp Newcome.

5. — *thrown into the wilderness.*] This seems to be a plainer allusion to the heavy loss which Apries and his Egyptian army sustained amongst the deserts of Lybia and Cyrene. Apries did not perish there, he was wounded afterwards in his palace Abp Newcome, W. Lowth. — *fallen upon the shore Calmet.*

6 — *a staff of reed.*] A deceitful and untrusty stay to the house of Israel. Canes or reeds abounded on the banks of the Nile Abp Newcome, W. Lowth.

7 *When they took hold of thee by thy hand, thou didst break, and rend all their shoulder.*] Or their arm. The sharp fragment pierced the arm that leaned on it. The king, who was Zedekiah's confederate, came with a great army to raise the siege of Jerusalem, but durst not venture a battle with the Chaldeans, and in a little time returned into his own country, deserting Zedekiah, whom he had engaged to rebel against Nebuchadnezzar, whereby they became the occasion of his own and his people's ruin, chap xvii 15, Jer xxxvii. 5, 7. W. Lowth.

— *and madest all their loins to be at a stand.*] Or, "and didst strain all their joints." Abp Newcome.

8. — *a sword.*] This may be understood of Nebuchadnezzar, who, taking advantage of Amasis' revolt, overran that country, and made a prey of the whole kingdom W. Lowth.

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late and waste, and they shall know that I am the Lord: because he hath said, The river is mine, and I have made it.

† Heb
wastes of
waste.
† Heb.
couch

10 Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia.

11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years. I will scatter the Egyptians among the nations, and will disperse them through the countries.

Isa 13:23
Jer 16:26

13 ¶ Yet thus saith the Lord God, At the end of forty years will I gather the Egyptians from the people whither they were scattered:

14 And I will bring again the captivity of Egypt, and will cause them to return

10 — *from the tower of Syene even unto the border of Ethiopia*] From the south border of Egypt unto the north, shall the land be desolate. *Bp Hall* Others prefer the translation, "from Migdol to Syene even unto the border of Ethiopia." Compare chap. xxx. 5, 9. Migdol, or Magdolus, was a town near the Red Sea as appears from Exod. xiv. 2, Num. xxxiii. 7. It lay therefore towards the north, at the entrance of Egypt from Palestine. And Syene was to the south of Egypt, under the tropick of Cancer, and bordering upon African Ethiopia. *Dean Prideaux, W. Lenth. Abp. Newcome*

11 — *neither shall it be inhabited forty years*] After the total defeat of Apries by the Cyrenians, in which so many Egyptians fell, that the whole nation was enraged against their king a civil war with Amasis followed, after that a conquest and desolation of Egypt by Nebuchadnezzar, and another conquest of it by Cyrus. We learn from this passage, during what period of years Egypt was laid waste, and in a manner deserted. *Abp. Newcome, W. Lenth. Amasis reigned forty-four years according to Herodotus. The forty years of desolation must have ended in the time of Cyrus, who probably permitted the Egyptian captives to return. Calmet*

12 — *I will scatter the Egyptians among the nations*] Some of them shall fit for refuge into foreign countries, and some shall be carried captive by the Babylonians. Compare Jer. xli. 19. *W. Lenth.*

We cannot prove from heathen authors that this desolation of the country continued exactly forty years, though it is likely enough that this, as well as the other conquered countries, did not shake off the Babylonian yoke till the time of Cyrus: but we are assured by Berosus, that Nebuchadnezzar took several captives in Egypt, and carried them to Babylon, and from Megasthenes we learn, that he transplanted and settled others in Pontus. So true it is that they were "scattered among the nations, and dispersed through the countries," and might, upon the dissolution of the Babylonian empire, return to their native country. *Bp Newton.*

14 — *into the land of Pathros*] That part of Egypt which is called Thebais, as Bochart proves by several arguments. *W. Lenth.*

It shall be the basest of the kingdoms] And, as it follows in the next chapter, "there shall be no more a prince of the land of Egypt," ver. 18. It is now a great deal above two thousand years since this prophecy was first delivered, and what likelihood or appearance was there, that the Egyptians should for so many ages

into the land of Pathros, into the land of their habitation, and they shall be there a base kingdom.

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Or
11th
† Heb
low

15 It shall be the basest of the kingdoms: neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord God.

17 ¶ And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the Lord came unto me, saying,

18 Son of man, Nebuchadrezzar king of Babylon caused thee to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it.

how under a foreign yoke, and never in all that time be able to recover their liberties, and have a prince of their own to reign over them? *Bp Newton.* In Egypt the human mind had made some of its earliest and most auspicious efforts. It was long the general opinion, that there the laws of society had been discovered, and the fountains of science opened. Unquestionably that ingenious people were very early distinguished by an ardent spirit of enterprise, and a peculiar readiness of invention. The stupendous monuments of art, which he scattered over the banks of the Nile, attest the vastness of their designs, and the extent of their power. The earliest professors of literature, and the first founders of civil polity, in Europe, and in the more western provinces of Asia, travelled into Egypt, and there acquired a knowledge of the fundamental principles of science and government. Egypt was possessed likewise of natural advantages, which could seldom fail. Its situation was singularly calculated to defend it against the attacks of foreign invaders: whilst its uncommon fruitfulness promised to secure the country, which it enriched, from poverty, baseness, and subjection. Yet after a long course of grandeur and in contradiction to its natural advantages, Ezekiel pronounced that "the kingdom should be the basest of kingdoms," and that "there should be no more a prince of the land of Egypt." *Richards.* As is the prophecy, so is the event. For not long afterwards Egypt was conquered by the Babylonians, and after the Babylonians, by the Persians, and after the Persians, it became subject to the Macedonians, and after the Macedonians, to the Romans, and after the Romans, to the Saracens, and then to the Mamelucks; and is now a province of the Ottoman empire. *Bp Newton.*

16 — *which bringeth their iniquity to remembrance*] Causing God to punish the iniquity of His people. *Abp. Newcome.* God never forgets, but when He visits, punishes, and judges a nation for their sin, then their sin is said to come up into remembrance. *Psalm.*

17 — *in the seven and twentieth year*] See the note on ver. 1. — *to serve a great service*] The siege lasted thirteen years. The heads of the soldiers were made bald by the helmet, by disease, and by labour: and their shoulders galled by carrying earth to raise mounts and fortifications against it. *W. Lenth. Bp Hall.*

— *yet had he no wages, nor his army*] This was literally true: for when the Tyrians saw that the works for carrying on the siege were perfected, and the foundations of the walls were

Before
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era.† Heb
spoil her
spoil and
prey her
prey|| Or
for his life

19 Therefore thus saith the Lord God, Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey, and it shall be the wages for his army.

20 I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord God.

21 ¶ In that day will I cause the horn of the house of Israel to bud forth, and I will give the opening of the mouth in the midst of them, and they shall know that I am the Lord.

CHAP XXX

1 The desolation of Egypt and her helpers 20 The arm of Babylon shall be stretched to break the arm of Egypt

THE word of the Lord came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord God, Howl ye, Woe worth the day!

3 For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen.

4 And the word shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

shaken by the battering of the sea, whatsoever precious things in gold, silver, clothes, and various kinds of furniture, the nobility had, they put them on board their ships, and carried them to the islands: so that the city being taken, Nebuchadrezzar found nothing worthy of his labour. *Bp Newton*

20 — *because they wrought for me.*] The destruction of cities and countries is a work of God's providence, for the effecting of which He makes use of kings and princes as His instruments. Upon this account He calls Nebuchadrezzar His servant, Jer xxv 9 because "he wrought for Him," as it is here expressed, that he executed His judgments upon Tyre, and the other cities and countries which God delivered into his hand. *W Lenth*

21 — *the horn of the house of Israel to bud forth.*] The enlargement of Ichaiakim may be referred to. See 2 Kings xxv 27 Or, Zerubbabel, who was born at Babylon, of the house of David. Daniel was also advanced to authority, Dan ii 48, 49. These marks of favour bestowed upon the Jews were preludes to their general restoration. Whatever event is foretold, Ezekiel lived to be animated by it in his prophetic office, as appears from the following clause. *Abp Newcome, Calmet*

— *the opening of the mouth.*] When thy prophecies are made good by the event, they shall add a new authority to what thou speakest. *W Lenth*

Chap XXX ver 2 — *Howl ye.*] The Egyptians are addressed. *W Lenth*

— *Woe worth the day!*] "To worth," or "worth," is a Saxon verb signifying to be. It is now only retained in "woe worth," that is, not be a denunciation, or exclamation of sorrow. *Dr Johnson* "Unhappy be!" or "Woe be to!" *Tynwhitt*

3 — *the day is near.*] The day when the Lord will take

5 Ethiopia, and † Libya, and Lydia, and all the mingled people, and Chub, and the † men of the land that is in league, shall fall with them by the sword.

6 Thus saith the Lord, They also that uphold Egypt shall fall; and the pride of her power shall come down from the tower of Syene shall they fall in it by the sword, saith the Lord God.

7 And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted.

8 And they shall know that I am the Lord, when I have set a fire in Egypt, and when all her helpers shall be destroyed.

9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt for, lo, it cometh.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, the terrible of the nations, shall be brought to destroy the land, and they shall draw their swords against Egypt, and fill the land with the slain.

12 And I will make the rivers dry, and sell the land into the hand of the wicked, and I will make the land waste, and † all

Before
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era.† Heb
men
† Heb
children† Heb
brother† Heb
drown
† Heb
the full
there

vengeance of the heathen, who have oppressed His people. *B Lenth*

5 *Ethiopia, and Libya, and Lydia.*] The names in the Hebrew are Cush, Phut, and Lud, who are mentioned together as the Egyptian allies, Jer xli 9. Cush probably signifies Ethiopia here, (see chap xxiv 10,) as being joined with Phut and Lud, who were people of Africa. See the note on chap xxvii 10. *W Lenth*

— *all the mingled people.*] See the note on Jer xli 9.

— *and Chub.*] In Mareotis, an Egyptian province according to Ptolemy. They are called Cubi. *W Lenth, Grotius*

— *and the men of the land that is in league.*] The Septuagint translates it, "the men of my league or covenant," that is, the Jews, who took refuge in Egypt after the murder of Gedaliah. *Abp Newcome, W Lenth*

6 — *They also that uphold Egypt.*] Either the princes, counsellors, and warriors in Egypt, or the foreigners that favoured and helped her. *Pool*

8 — *a fire in Egypt.*] God's judgments are often compared to fire. *W Lenth*

9 — *in ships.*] Up the Nile to Ethiopia, it being a more secure way of conveying intelligence in a time of general commotion. *Abp Newcome*. St Jerome informs us, that vessels navigated the Nile as far as the cataracts at Syene, on the borders of Ethiopia. *Calmet*

— *in the day of Egypt.*] The Egyptians and Ethiopians being confederates, the news of the conquest of Egypt shall sensibly affect them. *W Lenth*

11 — *the terrible of the nations.*] See chap xxviii 7.

12 — *I will make the rivers dry.*] The fertility and prosperity of

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that is therein, by the hand of strangers
I the LORD have spoken it.

* Zech 13

13 Thus saith the Lord God, I will
also "destroy the idols, and I will cause
their images to cease out of Noph; and
there shall be no more a prince of the land
of Egypt and I will put a fear in the land
of Egypt

|| Or
Tani

14 And I will make Pathros desolate,
and will set fire in || Zoan, and will execute
judgments in No,

|| Or
Lusim

15 And I will pour my fury upon || Sin,
the strength of Egypt, and I will cut off
the multitude of No

16 And I will set fire in Egypt Sin
shall have great pain, and No shall be rent
asunder, and Noph shall have distresses
daily

|| Or
Heliaphis
|| Or
Lusim

17 The young men of || Aven and of
|| Pi hseth shall fall by the sword and these
cities shall go into captivity

|| Or
r trand

18 At Teliaphches also the day shall
be || darkened, when I shall break there the
yokes of Egypt and the pomp of her
strength shall cease in her as for her, a
cloud shall cover her, and her daughters
shall go into captivity

19 Thus will I execute judgments in
Egypt and they shall know that I am the
LORD

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20 ¶ And it came to pass in the eleventh
year, in the first month, in the seventh day
of the month, that the word of the LORD
came unto me, saying,

21 Son of man, I have broken the arm
of Pharaoh king of Egypt, and, lo, it shall
not be bound up to be healed, to put a
roller to bind it, to make it strong to hold
the sword

Egypt depended entirely upon the overflowing of the Nile *Abp Newcome*

13 — out of Noph] Noph or Memphis, was one of the principal cities of Egypt a seat of their kings, where their sepulchres stood On this account it is frequently mentioned in Scripture See Is xix 18 Jer ii 16 xlv 1 In Hosea it is called "Moph, (chap ix 6,) which comes near in sound to Memphis. *W Lenth* Cairo is called to this day "Menoph *Abp Newcome*

— no more a prince] A natural prince of the Egyptian race to rule over it It shall be subject to foreigners *Abp Secker* See the note on chap xxix 15

14 — Pathros] See chap xxix 14, and note

— in Zoan,] Or Ianius, one of the ancient cities of Egypt, *Numb xiii 22 Ps lxxviii 12, 14 W Lenth, Dr Willis*

— No] Diospolis, or Thebes *Bochart* It was the capital of Upper Egypt *Calmet*

18 — Teliaphches] I elsewhere written Iahpanhes; it is supposed to be the same place which was afterwards called Daphné Pelusiace *Bp Hall, W Lenth* See the notes on Is lxx 4, Jer ii 16

— the yokes] The yokes imposed by the Egyptians *W Lenth*

Vol II

22 Therefore thus saith the Lord God; Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken, and I will cause the sword to fall out of his hand.

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23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand but I will break Pharaoh's arms, and he shall groan before him with the groanings of a heavily wounded man

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down, and they shall know that I am the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt

26 And I will scatter the Egyptians among the nations, and disperse them among the countries, and they shall know that I am the LORD

CHAP. XXXI.

1 A relation unto Pharaoh, & of the glory of Assyria, 10 and the fall thereof for pride. 18 The tale destruction of Egypt

AND it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the LORD came unto me, saying,

2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude, Whom art thou like in thy greatness?

3 ¶ Behold, the Assyrian was a cedar in Lebanon † with fair branches, and with a

† Heb.
fair of
branches

22 — and will break his arms the strong and that which was broken &c.] The king of Babylon had before dispossessed the king of Egypt of all his new conquests, from the river of Egypt to the river Euphrates, 2 Kings xxiv 7 So that this part of his strength was already taken away, never to be recovered and now God threatens to destroy the remainder of his power the kingdom of Egypt itself *W Lenth*

24 And I will strengthen the arms of the king of Babylon.] The same promise God afterwards made to Cyrus, Is xlv 1 *W Lenth*

Chap. XXXI ver 2 — Whom art thou like? Thou pridest thyself as if there never was any prince or king that could compare with thee *W Lenth*

3 Behold, the Assyrian.] The Assyrian empire, which was destroyed by Nabopolassar king of Babylon

The fitness and beauty of this fine image may be learnt from the account of the cedars of Lebanon, given by different authors See note at 1 Kings v 6

The prophetick and poetical writers among the Jews make use of the cedar of Lebanon in a figurative sense to express something proud, of high stature and magnificence, as in this place *Thuc*

b 1

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|| Or
nourished
|| Or
brought him
up
|| Or
conducts

shadowing shroud, and of an high stature, and his top was among the thick boughs.

4 The waters || made him great, the deep || set him up on high with her rivers running round about his plants, and sent out her || little rivers unto all the trees of the field

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, || when he shot forth

|| Or
when I sent
them forth
Dan 4
12

6 All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations

7 Thus was he fair in his greatness, in the length of his branches for his root was by great waters

* Gen. 2

8 The cedars in the garden of God could not hide him the fir trees were not like his boughs, and the chesnut trees were not like his branches, nor any tree in the garden of God was like unto him in his beauty

9 I have made him fair by the multitude of his branches so that all the trees of Eden, that were in the garden of God, envied him

10 ¶ Therefore thus saith the Lord God, Because thou hast lifted up thyself in

beautiful tree, remarkable for its loftiness, and in the most flourishing condition, but afterwards cut down and deserted, gives us a lively painting of the glory and the catastrophe of the Assyrian monarch. The manner, in which the Prophet has embellished his description, is full of propriety and elegance and the colouring is such as fills the mind with the greatest delight *Bp Lowth*

1 The waters made him great,] As trees flourish by a river side (compare chap xvii 5,) so the traffick of the several branches of the river Tigris, upon which Nineveh was situated, made that city and kingdom rich and populous, and she imparted her wealth and stores among the neighbouring provinces. See Nahum ii 6. *Bp Lowth*

— little rivers.] Small artificial channels, through which water was distributed in Eastern gardens. According to St Jerome the rivers represent the tributary kings of Assyria, and the little river of princes and governors, to whom the royal authority was communicated. *Calmat*

6 All the fowls of heaven made their nests in his boughs,] Representing the several nations which applied to the Assyrians for protection and safety. chap xvii 23, Dan iv 12. *Bp Lowth*

8 The cedars in the garden of God could not hide him, &c.] See Ps lxxx 10. Such four cedars as might be supposed to grow in paradise. *Bp Lowth* Implying that the greatest princes in the most flourishing kingdoms of the world could not stand in comparison with the Assyrian monarch but all of them were forced to yield to him as more powerful and glorious than themselves. *Bp Hall*

9 — all the trees of Eden — envied him.] “All the kings of the East envied him his greatness, as the Chaldee Paraphrase expresseth the sense.” *Bp Lowth*

11 — the mighty one of the heathen.] Or “of the nations,”

height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height, Before
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11 I have therefore delivered him into the hand of the mighty one of the heathen, † he shall surely deal with him. I have driven him out for his wickedness. † Heb
in doing he
shall do
to him

12 And strangers, the terrible of the nations, have cut him off, and have left him upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land, and all the people of the earth are gone down from his shadow, and have left him

13 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches

14 To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees || stand up in their height, all that drink water for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit. || Or
standing upon
themselves
for their
height

15 Thus saith the Lord God, In the day when he went down to the grave I caused a mourning. I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed and

as the same word is rendered in the next verse Nabopolassar king of Babylon, who with Cyaxares destroyed the kingdom of Assyria. see ver 3, and note *Bp Lowth*

12 — have cut him off and have left him.] Without life or strength, like a tree that is cut down, dried up, and withered. *Bp Lowth*

13 Upon his ruin &c.] As the birds sit upon the boughs of a tree cut down, and the beasts browse upon its branches so his dominions shall be a prey to the conquerors, or his armies that are slain shall become meat to the birds and beasts. *Bp Lowth*

14 To the end &c.] To the end that none of the proud princes of the earth should hereafter dare to exalt themselves in the overweening confidence of their own strength and glory. *Bp Hall*

— all that drink water.] A figurative expression for trees which derive so much nourishment from water. *Abp Newcome*

— for they are all delivered unto death,] Whatever distinction there is between them and the inferior sort, death shall make them all equal, Ps lxxxii 7. This is more particularly intimated to Egypt, and to those other countries against which God had denounced His judgments the same fate is here allotted to them which the Assyrian monarch had undergone. *Bp Lowth*

15 — In the day when he went down to the grave.] This and the following verse form a noble and elegant description of that consternation which seized the king of Assyria & allies at the suddenness of his downfall the same metaphor being still pursued. *Bp Lowth*

— I covered the deep for him,] I caused the deep to mourn, or, I caused it to cover itself in token of grief. *Grotius* The deep that nourished this fair tree (ver 4) is described as mourning at its downfall. *Bp Lowth*

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† Heb
to be black

I caused Lebanon † to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth

17 They also went down into hell with him unto *them that be slain with the sword, and they that were his arm, that dwelt under his shadow in the midst of the heaven*

18 ¶ To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth thou shalt be in the midst of the uncircumcised with *them that be slain by the sword* This is Pharaoh and all his multitude, saith the Lord God

CHAP XXXII.

1 A lamentation for the fearful fall of Egypt 11 The sword of Babylon shall destroy it 17 It shall be brought down to hell, among all the uncircumcised nations

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AND it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the Lord came unto me, saying,

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, I thou art like a young lion of the nations,

16 — *when I cast him down to hell (or the grave) with them that descend into the pit*] See chap xxxii 18, 21, Is xiv 15

— *all the trees of Eden, — shall be comforted*] The deceased princes, his allies and tributaries, described here as so many stately trees and cedars, shall feel some mitigation of their calamity in considering, that this king, so mighty, and so powerful, is brought like themselves to the nether parts of the earth, or, that he is become their equal in the pit, in the grave, in the place of darkness, from which all distinctions of quality and condition are entirely banished. *Calmet, W Louth*

17 — *his arm*] His auxiliaries the nations that composed his strength, and lived under his protection. *W Louth*

18 *To whom art thou thus like &c*] Oh Pharaoh! thou that art thus like to the Assyrian amongst all the kings of the earth in glory and magnificence, thou shalt also be like him in thy ruin, thou with the other princes of the world shalt be brought down into the grave, and shalt be destroyed in the midst of thy fellow heathen. *Hp Hall* The latter part of ver 2 is here resumed, and the application is directly made to Egypt. *Abp Newcome*

Chap XXXII ver 2 — *take up a lamentation*] To the preceding funeral panegyric over Assyria, the fate of which was past, Izekiel prophetically subjoins a similar panegyric over Egypt though its fate was still future, making plainly here a happy variation in the figure. In the former case past events are brought down and represented as now present before our eyes, whereas on the contrary by this prophetick figure, future events are anticipated, and represented as already past. *Abp Newcome*

and thou art as a || whale in the seas and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers

3 Thus saith the Lord God, I will therefore spread out my net over thee with a company of many people, and they shall bring thee up in my net

4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height

6 I will also water with thy blood || the land wherein thou swimmest, even to the mountains, and the rivers shall be full of thee

7 And when I shall || put thee out, I will cover the heaven, and make the stars thereof dark, I will cover the sun with a cloud, and the moon shall not give her light

8 All the bright lights of heaven will I make † dark over thee, and set darkness upon thy land, saith the Lord God

9 I will also † vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known

10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my

— *thou art as a whale*] By the original word we may fitly understand a crocodile, as hath been observed upon chap xxix 3, and the description that follows of this creature agrees very well to a crocodile, but cannot be applied to a whale. *W Louth*

— *and thou camest forth with thy rivers, &c*] I thou didst raise mighty armies, and lead them out against thy neighbours, see chap xxix 3, and the note there. By the waters in the next clause are intended the neighbouring people, kings and kingdoms, whose peace and enjoyments were disturbed by the invasion of the Egyptian monarch. *Poole*

5 *And I will lay thy flesh upon the mountains, &c*] Implying that the vast bulk of thine armies when they are slain, shall fill both mountains and valleys. See chap xxi 1. *B Louth*

— *with thy height*] With thy projection, or thy carcass. *Capellus*

7, 8 — *I will cover the heaven, and make the stars thereof dark &c*] Compare this sublime passage with chap xxxi 15

The downfall and destruction of kingdoms is denoted by the strong figurative language of these verses. Kings and rulers are expressed by the sun, moon and stars compare Is xiii 10, xxxiv 4, Joel ii 31. God's judgments upon particular countries being earnest of a general judgment, they are described in such terms as if the whole frame of nature were dissolved. *Abp Newcome, W Louth* See the notes on Is xiii 10

9 — *when I shall bring thy destruction among the nations*] The nations shall be affrighted and amazed when I shall bring unto them both the rumour and the expectation of thy destruction. *Bp Hall*

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about 587

sword before them, and they shall tremble at every moment, every man for his own life, in the day of thy fall.

11 ¶ For thus saith the Lord God, The sword of the king of Babylon shall come upon thee

12 By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed

13 I will destroy also all the beasts thereof from beside the great waters, neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them

14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God

15 When I shall make the land of Egypt desolate, and the country shall be [†]desolate of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the Lord *
[†] Heb desolate of that the fulness thereof

16 This is the lamentation wherewith they shall lament her the daughters of the nations shall lament her they shall lament for her, even for Egypt, and for all her multitude, saith the Lord God

13 — from beside the great waters,] The cattle that used to feed upon the fertile meadows beside the hill shall be destroyed or driven away *Abp Newcome*

— trouble them] The country shall be so deserted, that the waters of the river shall not be fouled by man or beast *Abp Newcome*

— any more] During the forty years of desolation, chap xxxix 11

14 Then will I make their waters deep, and cause their rivers to run like oil &c] The Prophet in the second verse compared the disturbances the Egyptians gave their neighbours to the troubling and fouling of waters in allusion to which metaphor he saith here, that when Egypt is made desolate, and the number of men and beasts diminished by their wars and confusions, then their neighbours will enjoy such quietness as a river does, that smoothly glides along, and never hath its streams fouled or disturbed *W Louth*

16 — the daughters of the nations] That is, the people of the neighbouring countries so the “daughter of Zion” and “of Babylon” signifies the inhabitants of those cities The expression alludes to the mourning women, whose profession it was to lament at funerals *W Louth*

17 — in the fifteenth day of the month,] Probably of the twelfth month see ver 1 *Calmet, W Louth*

18 Son of man, nail on the multitude &c] This prophetic ode is a masterpiece in that species of writing, which is appropriated to the exciting of terror *Bp Lowth*

— and cast them down, &c] The Prophets are said to do what they foretell see chap xliii 9, Jer i 10 *Abp Newcome*

— into the pit] An allusion may be observed here of that sublime chapter the 14th of Isaiah But our Prophet has so conducted it in his own manner, that fertility of genius, copiousness of diction, and variety of expression, are not less to be admired in the one than in the other *Dathus Bp Lowth* remarks, that Ezekiel has here described the same scene with all the same cir-

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17 ¶ It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the Lord came unto me, saying,

18 Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

19 Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised

20 They shall fall in the midst of them that are slain by the sword || she is delivered to the sword draw her and all her multitudes. ^{|| Or the sword is laid}

21 The strong among the mighty shall speak to him out of the midst of hell with them that help him they are gone down, they lie uncircumcised, slain by the sword

22 Asshur is there and all her company his graves are about him all of them slain, fallen by the sword

23 Whose graves are set in the sides of the pit, and her company is round about her grave all of them slain, fallen by the sword, which caused || terror in the land of the living ^{|| Or destruction}

24 There is Elam and all her multitude

circumstances as Isaiah, affording in it a singular example of the sublime and terrible, for which the former Prophet is so peculiarly distinguished *Abp Newcome*

19 — go down, and be thou laid with the uncircumcised] Strong and goodly as thou art, go down into the dust, and be laid together with thy godless and lewd companions of the profane heathen *Bp Hall* See chap xxviii 10, and the notes there

20 — draw her] Drag her carcass to the sepulchre The words are addressed to the Babylonians *Abp Newcome, W Louth*

21 The strong among the mighty shall speak to him out of the midst of hell with them that help him] “Hell” signifies here the state of the dead, where the deceased tyrants with their subjects are represented as coming to meet the king of Egypt with his auxiliaries (see chap xxx 8) upon their arrival at the same place (compare chap xxxi 16, 17, Isa. xiv 9, &c *W Louth Bp Hall*)

— they are gone down, &c] These warriors, famous in their time for their exploits, have undergone the same fate with other men of blood, and are gone down to the grave by violent deaths *W Louth*

22 Asshur is there and all her company] The Assyrians, both king and people, whose destruction is represented in the foregoing chapter *W Louth*

23 Whose graves are set in the sides of the pit, &c] See chap xxvi 20, Isa xiv 15 The graves of his companies and accomplices are set in the sides of the burialplace round about the grave of Asshur, which lies in the midst of his attendants all of them slain, &c *Bp Hall*

— in the sides of the pit,] Upon the hill of offence near Jerusalem, the sepulchres exhibit a series of subterranean chambers, hewn with marvellous art, each containing one or many repositories for the dead, like cisterns carved in the rock upon the sides of those chambers *Dr F. D Clarke*

24 There is Elam] Conquered by Nebuchadnezzar, Jer xlix 34 *W Louth*

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round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living, yet have they borne their shame with them that go down to the pit

25 They have set her a bed in the midst of the slain with all her multitude her graves are round about him all of them uncircumcised, slain by the sword though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit he is put in the midst of *them that be slain*

26 There is Meshech, Tubal, and all her multitude her graves are round about him all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living

27 And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell † with their weapons of war and they have laid their swords under their heads, but their iniquities shall be upon their bones, though *they were* the terror of the mighty in the land of the living

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are slain* with the sword

29 There is Edom, her kings, and all her princes, which with their might are † laid by *them that were* slain by the sword they shall lie with the uncircumcised, and with *them that go down to the pit*.

30 There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain, with their ter-

ror they are ashamed of their might, and they lie uncircumcised with *them that be* slain by the sword, and bear their shame with *them that go down to the pit*.

31 Pharaoh shall see them, and shall be comforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord God

32 For I have caused my terror in the land of the living and he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword, *even* Pharaoh and all his multitude, saith the Lord God

CHAP XXXIII.

1 According to the duty of a watchman, in warning the people, † *Ezekiel is admonished of his duty* 10 God sheweth the justice of his ways towards the penitent, and towards revellers 17 He maintaineth his justice 21 Upon the news of the taking of Jerusalem he prophesieth the desolation of the land. 30 God's judgment upon the mockers of the prophets.

AGAIN the word of the Lord came, unto me, saying,

2 Son of man, speak to the children of thy people, and say unto them, † When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people,

4 Then † whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come, and take him away, his blood shall be upon his own head

5 He heard the sound of the trumpet, and took not warning, his blood shall be upon him But he that taketh warning shall deliver his soul

† Heb
when I
bring a
sword
upon
the
land

† Heb
he that
heareth
the
sound

† Heb A
land when
I bring a
sword upon
her

† Heb
he that
heareth
the
sound

25 — *a bed*] The cell which receives the sarcophagus is called 'the bed' *Bp Lowth*.

26 — *Meshech, Tubal,*] See chap xxvii 13, and note * The Scythians may be comprehended, who anciently governed Asia This is no other than the well known expulsion of the Scythians from Media by Cyaxares, as Jackson hath also rightly observed *Abp Newcome*

27 *And they shall not lie with the mighty &c*] They shall not lie among those heathen heroes who died a natural death, and are laid in their graves with pomp and magnificence, see Is. xiv 18 19 *W Lowth, Abp Newcome*

— *and they have laid their swords under their heads,*] It has been the custom of all ages to adorn the sepulchres of heroes with their swords and other trophies of war *W Lowth*

“In Mingrelia they all sleep with their swords under their heads, and their other arms by their sides, and they bury them in the same manner, their arms being placed in the same position This is the account of Sir John Chardin and the extract becomes more interesting and important, when it is considered, that, according to Bochart and other learned men, Meshech and Tubal mean Mingrelia and the country thereabout *Hermer*

29 — *Edom, her kings, and all her princes,*] Of whose destruction Ezekiel prophesied, chap xxv 12 *W Lowth*

30 — *the princes of the north,*] By the princes of the north may be understood the Tyrians and their allies (chap xxvi 16) joined here with the Zidonians their neighbours (*Calmet, W Lowth*) Others understand the Syrian kings who reigned at Damascus *Abp Newcome*

31 — *and shall be comforted*] As it affords some relief to calamitous persons to see others in the same condition with themselves, chap xxxi 16 *W Lowth*

[chap XXXIII ver 1 *Again the word of the Lord &c*] It is plain that Ezekiel uttered what is contained in this chapter to ver 20, before Jerusalem was taken by the Babylonians but how long before is uncertain *Abp Newcome*

2. — *a man of their coasts*] From among them *W Lowth* Out of their borders the proper place to station watchmen *Abp Newcome*

3 — *when he seeth the sword*] When he spieth the enemy *W Lowth*

4 — *But he that taketh warning*] • Shall save his soul from the danger that threatens it in like manner he that takes warning by the Prophet's admonition, shall preserve himself from the judgment threatened against sinners *W. Lowth*

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6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned, if the sword come, and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand.

* Chap 1
1

7 ¶ So thou, O son of man, I have set thee a watchman unto the house of Israel, therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, O wicked man, thou shalt surely die, if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it, if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul.

10 Therefore, O thou son of man, speak unto the house of Israel, I thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?

* Sam 14
14
chap 16 32

11 Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked

* 8 9 — I have set thee a watchman &c.] See chap iii, 17, 15, 19.

10 — If our transgressions — be upon us, and we pine away &c.] If according to thy prophecies God has determined to reckon with us for our sins, and to bring judgment upon us, to what purpose shall our conversion be? and how shall we live, though we do amend? *Bp Hall* They are the words of persons despairing of God's mercy, and from thence taking occasion to go on in their sins. See a like instance Jer ii 25. *W Lowth*

11 — As I live, saith the Lord God, I have no pleasure in the death of the wicked &c.] We have here one of the most express declarations to be found in the whole Scripture, of the infinite mercy of God. God swears by Himself, that He would not by any means the death of the wicked, that He desires nothing but their conversion and life, and receives them graciously as soon as they return to Him. The consideration of God's great mercy should fill sinners with confidence, and engage them to repent, and thereby prevent their ruin. *Ostervald*

These are most comfortable words for now we may be sure, that when we will leave our sins and wickedness, and turn unto Him with all our hearts earnestly, then He will turn Himself unto us, and will shew Himself a loving Father. And to the intent we should believe this, He sweareth an oath we ought to believe. God without an oath, yet He sweareth, to make us more sure. *Bp Latimer*

God declares Himself to bear an universal good will to mankind, that He doth earnestly desire the welfare of all men, and is displeased with the ruin of any man. Thus He affirms, and for the confirmation of our faith, and our consolation therein, He swears it. As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. See also Is vi 1. Hos xiii 9, Is lxi 2, Rom x 21, Jer vii 31, Prov i 4 29, Is lxi 12, lxi 4, i 18, Jer vi 10, Zech vii 11. Which passages, and many others of the like importance that occur, do imply the large extent of God's merciful intentions, and the competency of the means, which God

affords from his way and live. turn ye, turn ye from your evil ways, for why will ye die, O house of Israel?

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* Chap 18

31

* Chap 18

14

12 Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression, for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness, neither shall the righteous be able to live for his righteousness in the day that he sinneth.

13 When I shall say to the righteous, that he shall surely live, if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered, but for his iniquity that he hath committed, he shall die for it.

14 Again, when I say unto the wicked, Thou shalt surely die, if he turn from his sin, and do that which is lawful and right,

+ 110
judgment
and justice

15 If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity, he shall surely live, he shall not die.

16 None of his sins that he hath committed shall be mentioned unto him: he

affords for the salvation of men, that He wants no affection or inclination to save them, that He neglects no means proper for effecting it, that He draws them into the way leading thither by serious and earnest invitation, directs them by medicinal light and instruction, excites them by powerful arguments and persuasions, and, as St. Ambrose speaketh, that "God hath shewed to all, that, what was in Him, He did will to deliver or save all men." Whence He may truly and properly be called the Benefactor and Saviour even of those, who by their wilful malice or neglect do not obtain salvation. *Dr Isaac Barrow*

12, 13 — The righteousness of the righteous &c.] See chap xviii 26, 27, and note.

13 — if he trust to his own righteousness,] If he rely upon the good works that he hath done, and think the worth of them will overbalance his evil deeds. This seems to be the persuasion of the latter Jews, who lay this down for a certain rule in their Mishna, that all Israel hath a share in the world to come. The Mahometans think the same respecting themselves. *Richard W Lowth*

14 — when I say unto the wicked, Thou shalt surely die &c.] In the whole course of Scripture God's threatenings, and so His promises too, have ever a condition annexed to them in God's purpose, which though it be not ever, indeed but seldom, expressed, yet is it ever included, and so to be understood. All God's promises, how absolutely soever expressed, are made on condition of obedience, and all His threatenings how absolutely soever expressed, on condition of repentance. This is plain from the passage before us, where Almighty God clearly teaches us, that we ought so to conceive of all His threatenings, be they never so peremptorily set down, (as what more peremptory than this, "Thou shalt surely die?") as that He may reserve to Himself a power of revocation, in case the parties threatened repent. *Bp Sanderson*

15 — give again that he had robbed,] The law was express to this purpose, Lev. xix 16, where the offender is required to add a fifth part to the principal, and give it to him to whom it appertaineth. *W Lowth*

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hath done that which is lawful and right, he shall surely live

17 ¶ Yet the children of thy people say, The way of the Lord is not equal but as for them, their way is not equal

18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby

* Chap 18
2)

20 ¶ Yet ye say, 'The way of the Lord is not equal O ye house of Israel, I will judge you every one after his ways

21 ¶ And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, 'The city is smitten

* 2 Kings
25 4

22 Now the hand of the Lord was upon me in the evening, afore he that was escaped came, and had opened my mouth, until he came to me in the morning, and my mouth was opened, and I was no more dumb

* Chap 4
7

23 Then the word of the Lord came unto me, saying,

24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land but we are many, the land is given us for inheritance

25 Wherefore say unto them, Thus saith the Lord God, Ye eat with the blood, and lift up your eyes toward your idols, and shed blood and shall ye possess the land?

22 — the hand of the Lord was upon me] I felt an impulse of the prophetic Spirit chap 1 4 W Lenth

24 — they that inhabit those wastes of the land of Israel] They that are left behind in the land that is now wasted with fire and sword, ver 27, and chap xxxvi 4 W Lenth

— Abraham was one, &c.] If Abraham, being but one, had this land given to him for an inheritance, how much more may we his seed, to whom it is deduced, being many, challenge an interest in it? Bp Hall

The title of "one" is elsewhere given to Abraham, as being the original and head of the Jewish nation, Is li 2, Mal ii 15, Heb xi 12 W Lenth

25 — Ye eat with the blood] Ye are not the sons of faithful Abraham, your works are contrary to his ye eat the blood together with the flesh which I have forbidden, ye are guilty both of idolatry and murder, and shall ye challenge to possess the land in the right of Abraham? Bp Hall

26 Ye stand upon your sword,] Ye rely upon the confidence of your own sword Bp Hall

27 — shall fall by the sword, &c.] The three judgments here mentioned, together with famine, are often threatened as the last and finishing stroke of God's vengeance upon the Jewish nation, see chap v 12, 17, vi 12, xiv 21, Jer xv 3 W Lenth

— in the caves] The caves here mentioned were a sort of strong holds, formed by nature in the rocks, or cut out under the tops of mountains They were so large that men might secure

26 Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife and shall ye possess the land?

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27 Say thou thus unto them, Thus saith the Lord God, As I live, surely they that are in the wastes shall fall by the sword, and I am that in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence

† Heb
to devour
him

28 For I will lay the land to most desolate, and the "pomp of her strength shall cease, and the mountains of Israel shall be desolate, that none shall pass through

† Heb
desolation
and desola-
tion
† Chap 4
4 1
1 & 10
5 7

29 Then shall they know that I am the Lord, when I have laid the land most desolate because of all their abominations which they have committed.

30 ¶ Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the house, and speak one to another, every one to his brother, saying, Come, I play you, and hear what is the word that cometh forth from the Lord

31 And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them for with their mouth they shew much love, but their heart goeth after their covetousness

† Heb
acc adm to
the coming
of his pl
† Or
my people
sit before
thee

32 And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument for they hear thy words, but they do them not

† Heb
they make
lives or
jest
† Heb
a song of
loves

themselves, their families, and their goods in them such was the cave of "Adullam," mentioned 1 Sam xxii 1 2 Sam xxiii 13 W Lenth

30 — talking against thee] Rather, 'of thee' this is in some editions the marginal and probably the right translation Abp Secker

— by the walls and in the doors] Both in their public places of concourse and in their private meeting W Lenth

31 — as the people cometh,] As disciples flock to their teachers so the Chaldee Paraphrase explains it W Lenth

— and they sit] See note on chap vii 1

— with their mouth they shew much love,] According to the marginal reading the sense is, that they turned the Prophet's words into jest, but by comparing this with the following verse we may rather understand the phrase in this sense that they were delighted with the Prophet's harmonious voice, or attractive eloquence, but would not make the proper use of what he said for correcting their evil manners W Lenth

— but their heart goeth after their covetousness] Their worldly desires of whatever sort Abp Secker

32 And, lo, thou art unto them as a very lovely song] They were struck with his eloquence without regarding his exhortations and admonitions

It is no unusual thing for people to listen to discourses from the ministers of God only to enjoy the satisfaction which a well-composed discourse naturally affords Their ears are gratified,

^{Before} ^{CHRIST} ⁵⁸⁷ 33 And when this cometh to pass, (lo, it well come,) then shall they know that a prophet hath been among them

CHAP. XXXIV

1 *A reproof of the shepherds* 7 *God's judgment against them* 31 *His providence for his flock* 20 *The kingdom of Christ*

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed but ye feed not the flock.

4 The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them

5 And they were scattered, because there is no shepherd and they became meat to all the beasts of the field, when they were scattered

then sentiments are enlivened agreeable emotions of various kinds are excited. So the hearer is pleased, the speaker is commended and followed, but with no thought of practising one word that he hath said. This is the turn of mind so admirably described many ages ago by the Prophet Ezekiel in this passage. But religious instruction could never be appointed to give such empty, insignificant delight as this nor doth it in the least attain its proper end, unless it influences men to forget the preacher, and think of themselves unless it raises in them, not a superficial complacency, or a idle admiration, but an awful and a durable solicitude about their eternal welfare. *Abp Secker*

3 And when this cometh to pass,] This matter, this event, the destruction of Jerusalem. *Abp Newcome*

— (lo it will come,)] Or rather "lo it is come chap vii 26 10, the verb being in the present tense. When you see my prophecies concerning the destruction of Jerusalem actually brought to pass as it appears they are at this time, see ver 21, then you will be convinced of the truth of my mission, and of your own inexcusable crime in despising my predictions, see chap xxiv 27. *W Lenth*

Chap XXXIV ver 1 — came unto me,] It is probable that the prophecy immediately followed the preceding. At or before the news that Jerusalem was conquered, the Prophet was to speak of the crime, and carelessness of the governors, and to promise the return of the people. *Michaelis* The negligence of the governors being pointed out as a cause of the incredulity of the people the transition here is natural and the connexion close between this prophecy and the foregoing one, as also between the beginning of the prophecy and its conclusion. For considering that in part the people suffered for the faults of their shepherds, mercy now urged the Prophet to declare from God, that He would judge between them save the flock and set up one Shepherd over them who should feed him even His servant David. *Abp Newcome*

2 — shepherds,] The king his counsellors, and the heads of

6 My sheep wandered through all the mountains, and upon every high hill yea, my flock was scattered upon all the face of the earth, and none did search or seek after them

7 ¶ Therefore, ye shepherds, hear the word of the LORD,

8 As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock,

9 Therefore, O ye shepherds, hear the word of the LORD,

10 Thus saith the Lord God, Behold, I am against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock, neither shall the shepherds feed themselves any more, for I will deliver my flock from their mouth, that they may not be meat for them

11 ¶ For thus saith the Lord God, Behold, I, even I, will both search my sheep, and seek them out

12 † As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, † *Heb According to the seeking*

the people. *Michaelis* The word "shepherd" comprehends governors both civil and ecclesiastical, compare Is lvi 11, Jer ii 27 xxiii 1. *W Lenth*

— that do feed themselves,] That regard their own profit and advantages, not the good of the people committed to their charge. *W Lenth*

3 Ye eat the fat] On the milk, milk and fat being expressed by the same word in Hebrew. *W Lenth*

— ye kill them that are fed] The wealthy and substantial, to enrich yourselves. *W Lenth*

4 The diseased have ye not strengthened,] Those particular offices which belong to your charge, as comforting the weak, healing the sick, binding up the broken-hearted, reclaiming and reducing those that have erred, ye have not accordingly done, but rather have tyrannously and cruelly exercised an imperious authority over them. *Hp Hall*

The same allegory holds, ver 5—10. Jesus Christ made the same reproach to the Scribes and Pharisees, Matt xxiii 1, see also 1 Pet v 2, 3. *Calmet*

5 — no shepherd] None an effect; none deserving the name. *Abp Newcome*

— meat to all the beasts of the field,] That is, to their enemies, who as so many beasts of prey have spoiled and devoured them, compare Jer xii 9, Is lvi 9. *W Lenth*

10 — I will require my flock at their hand,] I will require a severe account from their kings and princes, their priests and prophets, of the damage My people have sustained through their ill management, and I will deprive them of that honour and pre-eminence, which they have so abused, as I have already displaced Zedekiah, and the princes, priests, and others, that were in authority under him. *W Lenth* All this actually came to pass at the taking of Jerusalem, and at the captivity which followed of their kings, and of their priests, and of the people. *Calmet*

11 — and seek them out] The Hebrew word signifies to seek early, to seek in the morning. *Abp Newcome*

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and will deliver them out of all places where they have been scattered in the cloudy and dark day

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country

14 I will feed them in a good pasture, and upon the high mountains of Israel shall they fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel

15 I will feed my flock, and I will cause them to lie down, saith the Lord God

16 I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy the fat and the strong, I will feed them with judgment

17 And as for you, O my flock, thus saith the Lord God, Behold, I judge between *†* cattle and cattle, between the rams and the *†* he goats.

18 *Seemeth it* a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And as for my flock, they eat that which ye have trodden with your feet, and

they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord God unto them, Behold, I, *even* I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad,

22 Therefore will I save my flock, and they shall no more be a prey, and I will judge between cattle and cattle

23 And I will set up one *†* shepherd over them, and he shall feed them, *even* my servant David, he shall feed them, and he shall be their shepherd

24 And I the Lord will be their God, and my servant David a prince among them, I the Lord have spoken it

25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods

26 And I will make them and the places round about my hill a blessing, and I will cause the shower to come down in his season, there shall be showers of blessing

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and

+ Heb
v. 11 cattle
of lambs
and kids
+ Heb
eat he
it

12 — *in the cloudy and dark day*] Clouds mark seasons of misery, persecution, and trouble, see Joel ii 2, Zeph i 15. Wolves profit by mists and darkness to plunder and devour the flock. *Calmet*

13 *And I will bring them out from the people,*] I will fetch them from those several lands, whereto they were driven by their miserable captivity, and will bring them back into their own country, and will feed them carefully and plentifully in My Church. So also the three following verses. *Bp Hall*

16 *I will seek that which was lost,*] The Messiah, whom I will set over them see ver 23, shall faithfully discharge all the offices of a shepherd towards them, which their former pastors have neglected, ver 1. *W Lenth*

— *but I will destroy the fat and the strong*] Meaning, I will destroy those cruel shepherds who abuse their authority and domineer over the weak. *Calmet, W Lenth*

17 — *between cattle and cattle,*] Behold, I judge between one man and another, between the lambs and kids, between the rams and goats: as I do now put a difference between those of My own flock and the world, so hereafter I will exquisitely sever them, the one to My right hand, the other to My left. *Bp Hall*

18 *Seemeth it a small thing unto you to have eaten up the good pasture, &c.*] Is it not very great cruelty and most barbarous inhumanity, that you, who have much more than others, partly by the bounty of the Lord of the sheep, and partly by your injustice and rapine, should eat the sweet and better parts of the pasture, and waste and spoil what you cannot eat? Thus the people are starved by your wantonness and oppression, or compelled to live on unwholesome and noxious food. *Psalm*

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23 — *one shepherd over them, — even my servant David*] Jesus Christ the true Shepherd, to whom the title of David is given by the Prophets, and attributed by Himself in the Gospel, and who has fulfilled all the duties, after having faithfully described all the characters of the office. The Scriptures call this Shepherd David, because He was born of David after the flesh and possessed in reality, and eminently, all those qualities which the Scriptures give to David, under the figure of the Messiah. *Calmet Bp Hall*

— *he shall feed them and he shall be their shepherd*] This prophecy was remarkably fulfilled, when Christ by the preaching of the Gospel "gathered in one the children of God that were scattered abroad" John xi 52. 1 Peter i 10, among whom were many "of the lost sheep of the house of Israel." But it will receive a further completion at the general conversion of the Jews, when the time will come, that they shall say, "Blessed is He that cometh in the name of the Lord" Matt xxiii 39 and this signal event will usher in, or complete the fulfils of the Gentiles, see Rom xi 12, 15, 25 32. *W Lenth*

24 — *and my servant David a prince among them*] The Messiah; the true heir and successor of David. *Bp Hall*

25 — *the evil beasts to cease*] And I will keep them from those spiritual dangers that may be hurtful to them: see ver 8 of this chapter. *Calmet* The words may be meant of freedom from persecution by infidels and strangers. *W Lenth*

26 *And I will make them &c. — a blessing,*] I will therefore give remarkable instances of My favour, and the happiness which accompanies it, see Gen xii 2, Is xix 24. God's hill is the same with His "holy mountain" chap xx 40. *W Lenth*

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delivered them out of the hand of those that served themselves of them

28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them, but they shall dwell safely, and none shall make them afraid.

4 Jer 11 1
Jer
Or
f. r. r. n
† Heb
tak away

29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more

30 Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord God

John 10
11

31 And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God

CHAP. XXXV

The judgment of mount Seir for their hatred of Israel

587

MOREOVER the word of the LORD came unto me, saying,

2 Son of man, set thy face against mount Seir, and prophesy against it,

3 And say unto it, Thus saith the Lord God, Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate

† Heb
desolate
and desolate
† Heb
Or
ha. ed
ed
† Heb
your seat
of which
† Heb
hurl

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the LORD

5 Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword

9 And I will raise up for them a plant of renown,] I will make them glorious plant being first rooted in that promised Messiah and being incorporated in Him and they shall no more be consumed with a spiritual famine nor be trampled upon by the enemy of My Church Bp Hall

The Messiah is often described under the name of "the Branch, and the Rod," or shoot growing out of the stem of Jesse, see Is. iv. 2. xl. 1. Jer. xxiii. 5. Zech. iii. 8, vi. 12. W. Louth

31 And ye my flock &c.] these words at the conclusion of the chapter explain the metaphor, which runs through the whole, that what was said of a flock and its shepherds, is to be understood of men and their governors, and especially of God's people, whom He take care of, as a shepherd does of his flock, chap. xvi. 35. B. Hall

Chap. XXXV. v. 2. — mount Seir,] Idumea, see Deut. ii. 5, where God says that He has given mount Seir unto Esau for a possession. The Prophet goes on to shew, that the same reason which will operate in favour of the Jews, will not operate in favour of the heathen, especially not in favour of the Edomites, for they have shed much blood, and therefore deserved to receive none, and because they had perpetual hatred, were to be made a perpetual desolation. Abp. Newcome

5 — a perpetual hatred.] see chap. xxv. 12. The enmity of the Edomites and the Jew had begun as it were in the womb of

in the time of their calamity, in the time that their iniquity had an end

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6 Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee with thou hast not hated blood, even blood shall pursue thee

7 Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth

† Heb
desolate
and de
it n

8 And I will fill his mountains with his slain men in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword

9 I will make thee perpetual desolations, and thy cities shall not return and ye shall know that I am the LORD

10 Because thou hast said, These two nations and these two countries shall be mine, and we will possess it, whereas the LORD was there

† Ps. 12
Or
thru the
LORD was
there

11 Therefore, as I live, saith the Lord God, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them, and I will make myself known among them, when I have judged thee

12 And thou shalt know that I am the LORD, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.

† Heb
to devour

13 Thus with your mouth ye have boasted against me, and have multiplied your words against me I have heard them

† Heb
magnified

14 Thus saith the Lord God, When the whole earth rejoiceth, I will make thee desolate

their common mother This was afterwards aggravated by other griefs, and though Jacob's prudent calmness softened it for a time yet their descendants did not fail to perpetuate their quarrel which was always certain to be revived, whenever an occasion offered The last strong proof of this enmity was given by the Edomites at the siege of Jerusalem, when they afflicted the Jew already oppressed by the Chaldeans Cabnet

6 — blood shall pursue thee.] Thy bloodguiltiness shall pursue thee, thou shalt be punished for it Michaelis

9 I will make thee perpetual desolations, &c.] See chap. xxv. 1. Jer. xlix. 17, 18

10. Because thou hast said, &c.] These two nations, Israel and Judah, and their countries wasted by the Assyrian and Babylonian, shall be mine, and we will possess it, whereas however this land is abused, it is the Lord's peculiar, and therefore out of thy reach, and free from any challenge of thine Bp Hall, Abp. Newcome

11 — I will make myself known among them, when I have judged thee.] I will make My people see that I have not quite cast them off, by My avenging their quarrel upon thee W. Louth

14. — When the whole earth rejoiceth,] After the return from the captivity, when all thy neighbours, conquered by the king of Babylon, shall be restored in peace and prosperity, thou shalt be reduced to distress and desolation. Cabnet

The Edomites never recovered their country after their expul-

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15 As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee thou shalt be desolate, O mount Seir, and all Idumea, even all of it and they shall know that I am the LORD

CHAP XXXVI

1 The land of Israel is comforted, both by destruction of the heathen, who spitefully used it, 8 and by the blessings of God promised unto it 16 Israel was rejected for their sin, 21 and shall be restored without their desert 22 The blessings of Christ's kingdom

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Chap 6 2 **A**LSO, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD

2 Thus saith the Lord God, Because the enemy hath said against you, Aha, even the ancient high places are our's in possession

3 Therefore prophesy and say, Thus saith the Lord God; † Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and † ye are taken up in the lips of talkers, and are an infamy of the people

4 Therefore, ye mountains of Israel, hear the word of the Lord God, Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about,

5 Therefore thus saith the Lord God, Surely in the fire of my jealousy have I spoken against the residue of the heathen,

and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey

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6 Prophecy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God, Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen

7 Therefore thus saith the Lord God, I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame

8 ¶ But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel, for they are at hand to come.

9 For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown

10 And I will multiply men upon you, all the house of Israel, even all of it and the cities shall be inhabited, and the wastes shall be builded

11 And I will multiply upon you man and beast, and they shall increase and bring fruit and I will settle you after your old estates, and will do better unto you than at your beginnings and ye shall know that I am the Lord.

12 Yea, I will cause men to walk upon you, even my people Israel, and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men

13 Thus saith the Lord God, Because

mon from it by the Nabatheans, who drove them out of their ancient habitations in the time of the Babylonish captivity, they then settled themselves in the southern part of Judea, where they were afterwards conquered by Hyrcanus, and obliged to embrace the Jewish religion, and so became incorporated with that nation Dean Prideaux

Chap XXXVI ver 1 — prophesy unto the mountains of Israel,] This prophecy is the sequel of that contained in the last chapter (chapt)

2 — when the ancient high places are our's in possession] The Idumeans have made their boasts (chap xxxv 10,) that they should become masters of the mountainous parts of Judea, where the ancient fortresses were placed which commanded all the rest of the country, see Deut xxii 13 W Lenth

3 — the residue] The nations which remained unconquered by the Babylonians Abp Newcome

— and ye are taken up in the lips of talkers,] Your name is scornfully taken up in the lips of your busy and insulting enemies, and ye are made a byword and reproach of the people Bp Hall

— in the fire of my jealousy] In that fervent zeal and concern that I have for My own honour, which is blasphemed among the heathen, see chap xxxv 12, 13 W Lenth

6 — ye have borne the shame of the heathen] The reproach and insult, see chap xxxiv 29

7 — I have lifted up mine hand,] I have solemnly sworn see chap xx. 5 W Lenth

8 — for they are at hand to come] They My people Israel are near the time of their coming from Babylon into their own land Abp Newcome

The most sensible interpreters seem to agree that there are several expressions in this chapter particularly in the latter part of it, which cannot be literally understood of any event excepting of the reign of the Messiah, of the freedom that He has procured for His Church, of another promised land and of a chosen people, different from that of the Jews, but at the same time that there may be recognised in it certain forms of speech, which have had their literal accomplishment, since the return of the Jews from the captivity. Calmel

10 — and the cities shall be builded] Compare ver 33 This may likewise in some measure have been fulfilled at their return from Babylon, Is lviii 12, lvi 4 H. Lenth

12 — bereave them of men] By the sword, pestilence, and famine, which were God's judgments upon His people for their idolatry. Abp Newcome

^{Before} **CHRIST** 587 they say unto you, Thou ~~land~~ ^{land} devourerest up men, and hast bereaved thy nations,

11 Therefore thou shalt devour men no more, neither || bereave thy nations any more, saith the Lord God

15 Neither will I cause *men* to hear in thee the shame of the heathen any more, neither shalt thou be a reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God

16 ¶ Moreover the word of the Lord came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.

18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols *whereat* they had polluted it

19 And I scattered them among the heathen, and they were dispersed through the countries according to their way and according to their doings I judged them

^{b 14} ^{atom} 20 And when they entered unto the heathen, whither they went, they ^b profaned my holy name, when they said to them, These *are* the people of the Lord, and are gone forth out of his land.

21 ¶ But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went

22 Therefore say unto the house of Israel,

Thus saith the Lord God, I do not *this* for your sakes, O house of Israel, but for mine ^{Before} **CHRIST** ⁵⁸⁷ holy name's sake, which ye have profaned among the heathen, whither ye went

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them, and the heathen shall know that I *am* the Lord, saith the Lord God, when I shall be sanctified ~~in~~ you before || them || ^{Or} eyes

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land

25 ¶ Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols, will I cleanse you

26 A new heart also will I give you, ^{Jer 9} and a new spirit will I put within you ^{chap 11} and I will take away the stony heart out of your flesh, and I will give you an heart of flesh

27 And I will put my ^a spirit within you, ^{chap 11} and cause you to walk in my statutes, and ye shall keep *my* judgments, and do *them*

28 And ye shall dwell in the land that I gave to your fathers, and ye shall be *my* people, and I will be your God

29 I will also save you from all your uncleanness, and I will call for the corn, and will increase it, and lay no famine upon you,

30 And I will multiply the fruit of the

13 — *they say unto you, Thou land devourerest up*] The neighbouring nation observed the heavy sufferings of Israel and Judah and accused the land of exterminating its inhabitants. *Abp Newcome* Compare Numb xiii 32

17 — *their way was before me as the uncleanness &c*] Their continual practice was as foul and odious to Me, as can be expressed by any legal uncleanness. *Bp Hall*

18 — *for the blood*] They had shed the blood of their sons and of their daughters whom they offered to their idols, see chap xvi 36 They had also shed innocent blood in their cities, chap c 24 ix 9 *Calmet*

20 — *they profaned my holy name*] They caused My holy name to be scorned and evil spoken of in that it was said of these so wicked and lawless persons. To these are the select people of the Lord, and those that were inhabitants of His holy land. *Bp Hall*

21 — *But I had pity for mine holy name,*] I wrought for My name sake that it should not be polluted among the heathen, see chap xx 9 compare Deut ix 5 Ps cvi 8

— *and the heathen shall know that I am the Lord,*] The return of the Jew from the Babylonish captivity was taken notice of by the heathens as a signal instance of God's providence towards them. I xxxvii 2 and then general conversion will be a much more remarkable proof of My fulfilling the promises made to their fathers so that the heathens themselves will be forced to take notice of it chap xxxviii 28 *H Lomth*

— *when I shall be sanctified in you before their eyes*] When I

shall glorify Myself by working your deliverance, and your apparent reformation before their eyes. *Bp Hall*

23 — *Then will I sprinkle clean water upon you and ye shall be clean*] Allusion is here made to the purifications which were effected in the Jewish Church, by sprinkling pure water upon persons under legal pollution, these were types of baptism, and of that penitence which cleanses us from our sins, through the blood of Jesus Christ, and by the invisible aspersion of His Holy Spirit and grace. It is only therefore in the general establishment of the Church of God, that the real and perfect accomplishment of this prophecy can come to pass. St Paul may probably allude to this text when he exhorts the Hebrew converts "to draw near to God, having their hearts sprinkled from an evil conscience and their bodies washed with pure water" *Calmet, H Lomth*

26 — *the stony heart out of your flesh,*] I will take away your perverse and rebellious disposition. I will give you a tenderness of heart, and an aptness to be wrought upon by the motions of My Spirit. *Bp Hall* Certain it is, that the Jews gave much less occasion for reproach after their return from captivity, more particularly upon the subject of idolatry, and of those other disorders with which they had been reproached by the Prophets, than before that event took place, but their conduct even then was far from being such as to resemble that picture of perfection, of purity, of docility, and of justice, which is described here, and in other places of the Prophets. It is Christianity alone which removes the heart of stone, and supplies the heart of flesh. *Calmet*

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tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen

31 Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations

32 Not for your sakes do I this, saith the Lord God, be it known unto you be ashamed and confounded for your own ways, O house of Israel

33 Thus saith the Lord God, In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by

35 And they shall say, This land that was desolate is become like the garden of Eden, and the waste and desolate and ruined cities are become fenced, and are inhabited

36 Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate I the Lord have spoken it, and I will do it

37 Thus saith the Lord God, I will yet for this be enquired of by the house of Israel, to do it for them, I will increase them with men like a flock.

38 As the holy flock, as the flock of Jerusalem in her solemn feasts, so shall the waste cities be filled with flocks of men and they shall know that I am the Lord

31 — and shall lothe yourselves in your own sight] When the Prophets foretell the general conversion of the Jews, they usually mention their detestation of their former idolatries as a necessary preparation towards it See Is i 27, xvii 7, 8, Jer iii 22 &c W Lowth.

37 — I will yet for this be enquired of by the house of Israel,] God in His anger tells the Jews, that He will not be enquired of by them, chap xiv 3, xx 3, 31 intimating, that during their continuance in idolatry and other wickedness, they ought not to address themselves to Him, nor expect any favourable answer to their requests But now, upon their repentance and reconciliation He tells them, that He will be enquired of by them, that is, He will dispose their hearts to apply themselves to Him by prayer, and will answer the petitions they make to Him, for fulfilling these His promises, Ps x 17, Jer xxix 13 W Lowth. By these words God hath given us to understand, that, whatsoever blessing He hath promised, we must pray unto Him for it, otherwise we shall not have it. Bp Beveridge

38 As the holy flock,] As Jerusalem in her holy feasts is filled with whole flocks and herds of those cattle that are brought up thither for sacrifice, so shall all the waste cities of Israel be filled with the flocks of man Bp Hall The epithet of "holy and most holy" is often applied to sacrifices in the Levitical law, as

CHAP XXXVII

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1 By the resurrection of dry bones 11 the dead hope of Israel is revived 13 By the uniting of two sticks 18 is showed the incorporation of Israel into Judah 20 The promises of Christ's kingdom

THE hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones,

2 And caused me to pass by them round about, and behold, there were very many in the open valley, and, lo, they were very dry

3 And he said unto me, Son of man, can these bones live? and I answered, O Lord God, thou knowest

4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD

5 Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live, and ye shall know that I am the LORD

7 So I prophesied as I was commanded, and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above but there was no breath in them

9 Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God,

being wholly dedicated to God, and set apart for His worship See Lev vi 2, 29 W Lowth

Chap. XXXVII ver 1 — and carried me out in the spirit of the Lord,] Or, by the Spirit of the Lord Compare Chap iii 14 viii 3, xi 24 This was performed either by a local translation of the Prophet, or else by way of vision, or lively representation W Lowth

3 — O Lord God, thou knowest] The Prophet replies, that the restoration of the bones to life was more than human reason could conceive, but acknowledges that nothing was impossible with God Bp Hall

4. — O ye dry bones, hear the word of the Lord] A prophetic and lively representation of that voice of the Son of God, which all that are in their graves shall hear at the last day, and shall come forth out of them, John v 28, 29 W Lowth See the notes on Is xxvi 19

7 So I prophesied as I was commanded] So I spake to the bones as I was commanded Bp Hall

— bone to — bone] Each bone to its corresponding bone in the human body Abp Newcome

8 — no breath] No life, no vital principle W Lowth

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Come from the four winds, O breath, and breathe upon these slain, that they may live

10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, in exceeding great army

11 ¶ Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts

12 Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel

13 And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves,

14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord

15 ¶ The word of the Lord came again unto me, saying,

16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah,

9 — *Come from the four winds, O breath,*] The words figuratively represent the restoration of the Jewish nation from the several countries, whither they were dispersed, over the whole world, expressed by their being scattered towards all winds, chap. x. 10. and 14. *W Lowth*

11 — *these bones are the whole house of Israel*] The state of death and dryness of dispersion and abandonment, in which you see them, marks the captivity to which they are reduced. I will draw them from that state. *Calmet*

1 — *your graves*] Alluding to their being buried, as it were, in the land of their captivity. The Jews seemed as absolutely deprived of their own country, as persons committed to the grave are cut off from the land of the living. The foregoing similitude shows in a beautiful manner that God, who could raise the dead, had power to restore them. *Abp Newcome*

The Jews in the state of their dispersion and captivity, are called the dead skeletons in Balaam, chap. iii. 4. And their restoration is described as a resurrection by Isaiah, chap. xxvi. 19. at which time 'their bones' are said to 'flourish' or to be restored to their former strength and vigour, in the same Prophet, chap. lxx. 11. In like manner St Paul expresses their conversion by 'life from the dead,' Rom. xi. 15. *W Lowth*

10 — *take thee one stick and write upon it,*] That is, one rod. The expression alludes to Num. xvii. 2. where Moses is commanded to take twelve rods, one for each tribe, and to write the name of the tribe upon the rod. *W Lowth*

— *For Judah, and for the children of Israel his companions*] When he came to the head of his companions, withdrew from the children to the house of David, the tribes of Benjamin, Judah, and Levi still adhered to the government of Rehoboam. Besides these three tribes many Israelites from the other tribes joined themselves to the same party, as appears from 2 Chron. xi. 12—16, xx. 9. xxx. 11. 18. Hence the expression, 'for Judah, and for the children of Israel his companions.' *Calmet*

— *For Joseph, the stick of Ephraim, and for all &c*] Upon

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and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions

17 And join them one to another into one stick, and they shall become one in thine hand

18 ¶ And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

19 Say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand

20 ¶ And the sticks whereon thou writest shall be in thine hand before their eyes

21 And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land

22 And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all, and they shall be no more two nations, ^{a John 10. 16}

Reuben's forfeiting his birthright, that privilege was conferred upon the sons of Joseph, of whom Ephraim had the precedence. 1 Chron. v. 1, Gen. xlviii. 20, which caused him to be reckoned the head of the ten tribes. Samaria, the seat of that kingdom, was likewise situated in the tribe of Ephraim, and Jeroboam their first king was an Ephraimite. Upon these accounts the name of Ephraim signifies in the Prophets the whole kingdom of Israel as distinct from that of Judah. *W Lowth* The union of the two sticks may be supposed to signify in a more extended sense the assembling, not only of the Jews of all the tribes, but also of the people of all nations in the Church of Christ. *Calmet*

19 — *which is in the hand of Ephraim,*] Which is wielded as a sceptre in the hand of Ephraim, and of the other nine tribes of Israel the companions of their chief tribe Ephraim. *Abp Newcome*

— *they shall be one in mine hand*] I will make them one nation and appoint one King to rule over them, the Messiah, see ver. 22. *W Lowth*

This prophecy was fulfilled very imperfectly in the persons of the Jews after the captivity: both because neither the tribe of Judah, nor the other tribes, returned entire, and because they were not governed by kings of the family of David. *Calmet*

22 — *And I will make them one nation &c.*] And I will bring My Church all the world over into one and one King, even the Messiah, whom I shall send shall be King to them all, and they shall no more be so divided in profession, as if they were different kingdoms ruled by divers sovereigns, but in the main substance of religion shall be one. *Bp Hall*

— *and one king shall be king to them all*] The Messiah is described as King of the Jews in most of the prophecies of the Old Testament, beginning with that of Genesis, chap. xlix. 10. concerning Simeon. From David's time He is commonly spoken of as the Person in whom the promises relating to the perpetuity of David's kingdom were to be accomplished. This was a truth unanimously owned by the Jews, see John 1. 40, to which our

Before CHRIST about 587, neither shall they be divided into two kingdoms any more at all

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And David my servant shall be king over them, and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.

26 Moreover I will make a covenant of peace with them, it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with

them: yea, I will be their God, and they shall be my people.

28 And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

CHAP XXXVIII

1 The army, 8 and malice of Gog: 11 God's judgment against him

AND the word of the Lord came unto me, saying,

2 Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord God, Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal.

4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords.

5 Persia, Ethiopia, and Libya with

that the whole prophecy received its completion in the Jewish Church in the times succeeding the Babylonish captivity: that by Gog is designed Antiochus Epiphanes, and that the deliverances predicted to the Church are those which occurred in the times of the Maccabees. On the other hand, it is believed that the prophecy is to be referred to some period of the Christian Church, either past, or yet to come, that by Gog are either represented generally the enemies of the Christian Church, who have been discomfited by the superintending providence of God, or some particular enemies, who were to arise at some future period, either of the conversion of the Jews to Christianity, or of some supposition, of their restoration to their own land, or of others maintaining, of a second advent of the Messiah to reign personally on earth. Amidst this great variety of opinions on a subject of so great difficulty and obscurity, it is best to maintain a cautious reserve in forming a decision, and to wait for that clearer light which Providence may hereafter vouchsafe to us in the full development of the whole scheme of Scriptural prophecy. *Pott's Syn. Crit.*

The other Prophets speak of some future enemy of the Jews and the Church under a similar description. But in what manner this magnificent prophecy is to receive its completion, time only can explain. *Dr Gray*

the chief prince of Meshech and Tubal] The king or head of those northern nations which lie upon the Euxine sea, and border upon mount Caucasus. See note on chap. xxvii 13. *H. Lenth*

4 — and put hooks into thy jaws] See chap. xxix 1. It is an allusion to the manner of taking the crocodile. See *Bp Lowth's* note on Is. xxxvii 29. I will disappoint all thy designs. *H. Lenth*

— and I will bring thee forth] The sense would be plainer if the words were thus translated "after I have brought thee forth, &c., in which sense the copulative here translated 'and' is sometimes used. *W. Lenth*

5 Persia, Ethiopia, and Libya] Their allies, Ethiopia and Libya are called Cush and Phut in the Hebrew, and are joined together as allies, chap. xxx 5. Persians are joined in like manner with Africans chap. xxvii 10. *W. Lenth*

Saviour bore testimony before Pontius Pilate when the question being put to him, "Art thou a king?" He made answer, "Thou sayest, (the truth,) 'that I am a King.' St Paul, alluding to these words, calls them 'a good confession,' 1 Tim. vi 13. The same truth Pontius Pilate himself asserted in that inscription, which by the direction of Providence he ordered to be written upon the cross, see John xix 19, so that the chief priests impiously renounced their own avowed principles, when they told Pilate that they had no king but Cæsar. *W. Lenth*

25 — *neither shall they defile themselves with their idols, nor with their detestable things*] Or 'abominations' as the word is elsewhere translated, and commonly applied to idols. see chap. xv 7, 2 Kings xxiii 13. *W. Lenth*

— *out of all their dwellingplaces, wherein &c.*] See chap. xxvi 20, 21, 28.

26 — *and will set my sanctuary in the midst of them &c.*] I will set My Church in the midst of them, which shall continue to the end of the world, and I will dwell in their hearts as in My temple for ever. *Bp Hall*

If we understand 'for evermore' in a limited sense and the condition of obedience implied, the rebuilding of the temple may be in the first instance foretold. At the final restoration of the Jews God will place His tabernacle and sanctuary among them in a larger sense. *Abp Newcome*

28 And the heathen shall know] The conversion of the Jewish nation, and their being restored to their former state of favour and acceptance with God; will be a work of Providence taken notice of by the heathens themselves, who shall join themselves to the Jews, as the Church of God and temple of truth. see chap. xxvi 23. *W. Lenth*

Chap. XXXVIII, ver 2 — *set thy face against Gog, the land of Magog*] One of the land of Magog. Magog is reckoned among the sons of Japhet. see Gen. x 2. and Ezekiel here uses Magog as the country of which Gog was prince. *W. Lenth, Abp Newcome*

It has been the subject of much discussion amongst the learned, what is the meaning of this remarkable prophecy, who is designed under the name of Gog, and to what period of history the fulfilment of it belongs. On the one hand it has been thought,

Before CHRIST about 87 them, all of them with shield and helmet

6 Gomer, and all his bands, the house of Togamah of the north quarters, and all his bands and many people with thee

7 Be thou prepared, and prepared for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them

8 ¶ After many days thou shalt be visited in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste but it is brought forth out of the nations, and they shall dwell safely all of them

9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee

10 Thus saith the Lord God, It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought

11 And thou shalt say, I will go up to the land of unwalled villages, I will go to them that use it rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

12 ¶ To take a spoil, and to take a prey, to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations,

which have gotten cattle and goods, that dwell in the midst of the land

13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 ¶ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God, In that day when my people of Israel dwelleth safely, shalt thou not know it?

15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army

16 And thou shalt come up against my people of Israel, as a cloud to cover the land, it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog before their eyes

17 Thus saith the Lord God, Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face

— all of them with shield and helmet] The Libyans or people of Phut are described in Jer xvi 9 as "handling the shield" and Xenophon relates of them that they were remarkable for their great and huge shields. H. Lenth

6 Gomer] The most ancient Celts, who were perhaps originally situated on the confines of Europe and Asia. Cimmerians, a very old and celebrated people who inhabited the peninsula of Cum. Tertiary. Michaelis. Gomer is joined with Ma. Gen x 2. H. Lenth

— of the north quarters] Cappadocia. See note on chap xxvii 11. H. Lenth. In the Scripture language, the quarters of the north are in the provinces to the north of Mesopotamia, even Chaldei, Mesopotamia, Syria, and Babylon. Calmet

— and be thou a guard unto them] Do thou be their chief, and let them rely upon thy prowess and conduct. H. Lenth

— Thou shalt come into the land that is brought back from the sword] The land is often put for those who inhabit it. compare Jer lvi 1. The land therefore that is brought back from the sword, is those who should survive after the hardships they had endured in their several dispersions, and the judgment that should be on the disobedient in their return home. H. Lenth

— Thou shalt say, I will go up to the land of unwalled villages] I will go up to a land that is easily invaded and overrun, as that which consists of unwalled villages not able to bear out an assault. I will go to a secure people that dwell as they think safely in the confidence of the strength and number of their inhabitants. H. Lenth

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† Heb not I

† Heb by the kings

13 Sheba, and Dedan, and the merchants of Tarshish] These were great traders. See notes on chap xxvii 22, 23, 24. These merchants as soon as they heard of this intended invasion came into Gog's camp as to a market, to buy both persons and goods which should come into the conqueror's power. H. Lenth

— with all the young lions thereof] Meaning probably, then chief merchants, who are described as so many princes, Is xxiii 8. And are called lions, because of the injustice and oppression they commonly practised in their commerce. H. Lenth

15 — out of the north parts] See ver 6, and note

17 — Art thou he?] Art thou not he? A sense which the particle of interrogation often imports. See the note on chap xv 1. H. Lenth

— of whom I have spoken in old time by my servants &c] The enemy here said to be foretold of old by the Prophets, is probably described under the names of such nations as were the chief enemies to the Jews in the particular times of each Prophet. To particular prophecies of this nature we may add those prophecies which speak of some great and general destruction of God's enemies before the day of judgment, or consummation of all things, such are Ps. cxv 5, 6, Is xxvi 20, 21, xxxiv 1, Jer xxx 7, 10, Joel iii 9, 14, Obad ver 15. H. Lenth

18 — my fury shall come up in my face] An expression taken from human passions, which cause the blood to fly up into the face. So Isaiah (chap xxx 27) describes Almighty God as "burning with anger." His lips being "full of indignation, and His tongue as a devouring fire." H. Lenth

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19 For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall quake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

21 And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

23 Thus will I magnify myself, and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am the Lord.

CHAP. XXXIX.

1 God judgment upon Gog. 8 Israel's victory. 11 Gog's burial in Hamath-gat. 17 The feast of the Jews. 23 Israel, having been plagued for their sins, shall be gathered again with eternal favour

THEREFORE, thou son of man, prophesy against Gog, and say, Thus saith the Lord God, Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal.

2 And I will turn thee back, and I will leave

but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel.

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.

5 Thou shalt fall upon the open field, for I have spoken it, saith the Lord God.

6 And I will kindle a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the Lord.

7 So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel.

8 Behold, it is come, and it is done, saith the Lord God, thus is the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years.

10 So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.

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Hib
the sides of
the north

Hib
Hib
Hib
the ju
Hib
confu

Or,
javelins
Or,
make a fire
of them

3 And I will smite thy bow out of thy left hand, &c.] I will make void and frustrate all the attempts and endeavours that thou shalt make against My people, and disappoint all thy warlike preparations. *Be. Hall*

6 And I will kindle a fire on Magog.] Fire is among the fiercest of God's judgments: see chap. xix. 8, and note. Magog is the land of Gog. *W. Louth.*

— and among them that dwell carelessly in the isles.] In the maritime regions, bordering perhaps on the Mediterranean see chap. xxxviii. 18. *Abp. Newcome* All countries lying upon the seacoast are called islands in the Hebrew language. *W. Louth.*

7. — and I will not let them pollute my holy name any more.] The words of the Hebrew run thus, I will not pollute My holy name any more; that is, I will not suffer it to be polluted by sending to desert My people see chap. xiv. 9, and note. *W. Louth, Abp. Newcome*

9. — seven years.] Meaning perhaps generally, "many years" The Hebrews frequently so use the number "seven."

10. So that they shall take no wood out of the field,] The quantity of these weapons will afford sufficient fuel for that time. It must be remembered, that much fuel is not required in the warm climates of the East. *Calmet*

Or
strike thee
with six
plagues: or
do with thee
back with
an hawk of
six teeth as
chap. ix. 4

19 — a great shaking.] All the circumstances of an earthquake are described in this and the following verse: compare Zech. xiv. 5. *Houbigant*

The Prophets often describe God's judgments upon particular countries or persons, as if it were a dissolution of the whole world. See Is. xiii. 10. *W. Louth*

21 And I will call for a sword against him.] I will appoint a word to destroy him. So God is said to call for a dearth upon the land of Canaan, Ps. cv. 16. *W. Louth*

22 And I will plead against him.] Or, I will plead with him. See chap. ix. 35. God pleads with men by His judgments, which are a manifest token of the vengeance due to their sins. See Is. lxvi. 16, Jer. xxv. 31. Pestilence is joined with blood here, as it is chap. v. 17; xiv. 19; xxxiii. 25. *W. Louth*

— and I will rain upon him, and upon his bands, &c.] Compare Rev. xix. 8. 9. It signifies that the extraordinary circumstances mentioned ver. 19 — 23, are to be accomplished on the future enemies of the Jews, who are represented in His figure. *Abp. Newcome*

Comp. XXXIX. ver. 17. — after I have caused thee to come up, &c.] See the explanation, chap. xxxviii. 4. *W. Louth*

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|| Or
mouths

|| That is
the multi-
tude of Gog

† Heb
men of coun-
terpane

† Heb
build

|| That is
the multi-
tude

† Heb
to the fowl
of every
wing

|| Or
light

11 ¶ And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the || noses of the passengers: and there shall they bury Gog and all his multitude and they shall call it The valley of || Hamon-gog.

12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall bury them, and it shall be to them a renown the day that I shall be glorified, saith the Lord God.

14 And they shall give out † men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it after the end of seven months shall they search.

15 And the passengers that pass through the land, when any seeth a man's bone, then shall he † set up a sign by it, till the buriers have buried it in the valley of Hamon-gog

16 And also the name of the city shall be || Hamonah. Thus shall they cleanse the land

17 ¶ And, thou son of man, thus saith the Lord God, Speak † unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come, gather yourselves on every side to my || sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the mighty,

and drink the blood of the princes of the earth, of rams, of lambs, and of † goats, of bullocks, all of them fatlings of Bashan

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them

22 So the house of Israel shall know that I am the Lord their God from that day and forward

23 ¶ And the heathen shall know that the house of Israel went into captivity for their iniquity because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies so fell they all by the sword.

24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them

25 Therefore thus saith the Lord God, Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name.

26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.

27 When I have brought them again from the people, and gathered them out of

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† Heb
great goats

11 — the valley of the passengers on the east of the sea] The sea of Gennesareth, as the Chaldee Paraphrast explains it. In the Hebrew language, all lakes are called seas. The same is called the Last sea, chap xlvii 18, to distinguish it from the Mediterranean, called "the Great sea westward," Josh xxii 4. The valley near this lake is called "the valley of the passengers," because it was a great road, by which the merchants and traders from Syria and other Eastern countries went into Egypt. W Lenth

— and it shall stop the noses of the passengers] So as all the passengers shall stop their noses by reason of the noisome stench of the dead bodies. Bp Hall

— of Hamon-gog] The multitude of Gog. See the margin. 14 — after the end of seven months] After seven months have been employed by all the people in burying the dead, ver 12, carcasses shall still remain unburied. Abp Newcome

16 And also the name of the city shall be Hamonah] See the margin. A city perhaps afterwards to be built near this valley, to perpetuate the memory of the transaction. W Lenth, Bp Hall

17 — to every fowl] This bold imagery is founded upon the custom of invitations to feasts after sacrifice, see Gen. xxxi 54, 1 Sam xvi 3, Zeph i 7, comp Is. xxiiv 6, which Ezekiel seems

to have imitated, and Rev. xix. 17, 18, where we find Ezekiel's animated address to the birds of prey, and even some of his expressions, the Prophet has indulged the bent of his genius in a sublime amplification. Abp Newcome

The slaughter of God's enemies is called a sacrifice, because it is offered up as an atonement to the Divine justice. W Lenth

18 — of rams, of lambs, and of goats,] Kings, princes and tyrants, are expressed by rams, goats, and bullocks. Abp Newcome

— fatlings of Bashan] See Dem. xxiii 14. The country of Bashan beyond Jordan was celebrated for fat cattle. W Lenth

20, — at my table] The table of God is the field covered with dead bodies, the place of the slaughter of Man, to which the birds and beasts of prey are invited, ver 17. Michaelis

22 So the house of Israel shall know &c.] By acts of mercy towards them, and of judgment towards their enemies. W Lenth

23, 24 — I will set my glory for their iniquity, &c.] Not because I wanted power to punish them, or will punish them kindness. Calmi

25 — Now will I bring again the captivity of Jacob.] See Gen. xxxiv 12, xxxv 22, xxxvi 11

26 — their shame.] The shame and reproach due to their sins. W Lenth

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Chap 36

Hab.
by my caus-
ing of them
&c

1 Joel 2 28
Acts 17

their enemies' lands, and I am sanctified in them in the sight of many nations;

28 Then shall they know that I am the LORD their God, † which caused them to be led into captivity among the heathen. but I have gathered them unto their own land, and have left none of them any more there

29 Neither will I hide my face any more from them for I have poured out my spirit upon the house of Israel, saith the Lord God

CHAP XL

1 The time, manner, and end of the vision. 6 The description of the east gate, 20 of the north gate, 24 of the south gate, 32 of the east gate, 35 and of the north gate 39 Eight tables 44 The chambers. 48 The porch of the house

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IN the five and twentieth year of our captivity, in the beginning of the year, in

29 — for I have poured out my spirit &c.] I have plentifully stored My Church with graces of sanctification *Bp Hall* See Is. lix 20, 21, a place applied by St Paul to this very purpose, Rom xi 26, 27 *W Louth*

Chap XL The following obscure vision of Ezekiel is generally supposed to contain the description of a temple, corresponding in its structure and dimensions with that of Solomon The Prophet, by presenting to the captives this delineation of what had been "the desire of their eyes," reminded them of the loss which they had suffered from their unrighteousness, and furnished them with a model, upon which the temple might rise again from its ruins, as it did, with less magnificence indeed, in the time of Zerubbabel Under the particulars detailed by Ezekiel, however, we often discover the economy of a spiritual temple, which should again be filled with "the glory of the Lord coming from the east," see Chap xlii 2, 4. *Dr Gray*

This concluding vision of a new city and temple was shown to Ezekiel at the close of his ministry for the consolation of his brethren who were then commemorating by the waters of Babylon with sighs and tears the fate of their former city and temple with all its glory, which had that day been extinguished just fourteen years The restoration of the temple and its service, here circumstantially insisted on, was well calculated to raise their drooping spirits, and renew their trust and confidence in the God of their fathers, and that the ruler in their present situation, as they would then naturally refer all those benefits to themselves in their own persons, and expect that they were to be the immediate consequence of a redemption from the captivity they then laboured under But the Spirit of God, as in other prophecies on the same occasion, looked to a period beyond that event; which then became evident when the Jews were restored to their land, and the second temple was completed For neither the extent and magnificence of the building, nor the privileges and ministry of that temple, did by any means correspond to this representation, and, in the glory of the Divine presence, it was entirely deficient whereas the Prophet here tells us "The Spirit took me, and brought me into the inner court, and behold, the glory of the Lord filled the house." He adds further, "And I heard Him speaking unto me out of the house, and He said unto me, The place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel for ever, Chap xlii 1, 2, which last circumstance of perpetual duration could not belong to any temple under the Jewish economy, but is the peculiar attribute of that nobler dispensation to which it led Such an interpretation of this mystical vision is agreeable to the usage of the Prophets, who speak of the future dispensation under the

the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the Lord was upon me, and brought me thither.

2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain; by which was as the frame of a city on the south

3 And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed, and he stood in the gate.

4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for in the intent that I might shew them unto thee art thou brought hither declare all that thou seest to the house of Israel.

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Or
upon which

image of a temple or city, see Is ii 2, and Zech vi 12 13 At the conclusion of this very vision we are told, that the name of the city should be, "The Lord is there," Chap. xlviii 35 a name of the same import with that given by Jeremiah to the city of Christ, "The Lord our righteousness," Jer xxxiii 16 The whole vision, whatever difficulties there may be in the explication of particular parts, must be considered as a mystical representation of the Messiah's government On this general application that there should still be partial difficulties, is exactly what ought to be expected neither will those difficulties entirely vanish till the whole scheme is completed, for the true and accurate interpretation of all prophecy is only to be had from the accomplishment *Bp Dugot*

Ver. 1 — in the beginning of the year in the tenth day of the month] That is, the first month, called here the beginning of the year which in the ecclesiastical computation was the month Nisan *W Louth* See the notes on Exod xii 2, xiii 4

— the fourteenth year] See Chap i 1, 2, the eleventh year of Zedekiah, in which Jerusalem was taken, was also the eleventh year of Jehonachin's captivity, from which the Prophet dates and therefore the twenty-fifth year of Jehonachin's captivity was the fourteenth year after the taking of Jerusalem *Abp Newcome* *W Louth*

2 — and set me upon a very high mountain.] The expression points out mount Moriah, upon which the temple was built *W Louth, Calmet* This mountain was not however very high, and Michaelis remarks, that the expression probably signifies nothing more than that Jerusalem, and the true worship of God, should be very much exalted, and made known to all the world *Abp Newcome* In this respect the expression represents the Christian Church; see Is ii 1, 2 *W Louth*

— by which was as the frame of a city on the south] Upon which; see the margin If we suppose the Prophet brought by the Spirit from Chaldea into the land of Israel, both the temple and the city would be to the south It appears from Chap. xlviii 15, &c, that he had a view of the holy city which was to be restored as well as of the temple *W Louth, Calmet*

3 — of brass,] Bright and sparkling *Abp Newcome* See Dan x. 6

— with a line of flax, — and a measuring reed,] The former was to measure the outward and more spacious courts, and the latter to take the dimensions of the walls and buildings *Rp Hall*

4 — behold with thine eyes, — declare all that thou seest to the house of Israel.] Compare Chap. xlii 10, xlv 5 The temple now represented was designed, partly to assure the people, that their temple should be restored, and partly to serve them as a

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5 And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth, so he measured the breadth of the building, one reed, and the height, one reed.

† Heb
wh. the face
was the way
toward the
east

6 ¶ Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad, and the other threshold of the gate, which was one reed broad.

7 And every little chamber was one reed long, and one reed broad, and between the little chambers were five cubits, and the threshold of the gate by the porch of the gate within was one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits, and the posts thereof, two cubits, and the porch of the gate was inward.

10 And the little chambers of the gate eastward were three on this side, and three on that side, they three were of one measure and the posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate, ten cubits, and the length of the gate, thirteen cubits.

† Heb
h. out or
c. out

12 The space also before the little chambers was one cubit on this side, and the space was one cubit on that side and the little chambers were six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of one little chamber to the roof of an-

other the breadth was five and twenty cubits, door against door.

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14 He made also posts of threescore cubits, even unto the post of the court round about the gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits.

16 And there were narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches and windows were round about inward: and upon each post were palm trees.

† Heb
closed

Or
galleries
porches
Or
within

17 Then brought he me into the outward court, and, lo, there were chambers, and a pavement made for the court round about thirty chambers were upon the pavement.

18 And the pavement by the side of the gates over against the length of the gates was the lower pavement.

19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward.

Or
from with
out

20 ¶ And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.

† Heb
wh. the face
was

21 And the little chambers thereof were three on this side and three on that side, and the posts thereof and the arches thereof were after the measure of the first gate the length thereof was fifty cubits, and the breadth five and twenty cubits.

Or
galleries
or porch

22 And their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the

model by which they should rebuild it at their return from captivity. The Jewish writers confirm this opinion when they tell us that the children of the captivity when they returned from Babylon, followed the platform of that temple which Ezekiel described as far as their circumstances would allow. Dr Lightfoot, H. Louth.

And behold a wall on the outside of the house round about,] A wall went round the whole plan surface of the holy mountain like a parapet. Calmet.

— by the cubit and an hand breadth.] Each cubit containing a cubit and a hand breadth, called the "great cubit", chap xli 8, and supposed equal to half a yard. The cubit used in Chaldea, where the Prophet lived, was five hand breadths. Bp Cumberland.

— of the building.] Of the outer wall it was three yards high and three yards broad. This wall served as a security against the precipices of the mount on which the temple stood. Abp Newcome. And it separated the holy ground from that which was profane. H. Louth.

6 Then came he &.] After having passed the court of the Gentiles he came to the eastern gate of the court of Israel. Abp Newcome.

11 — and the length of the gate.] By this some understand the height of the gate. Ho. Louth, Abp Newcome.

14 He made also posts of threescore cubits,] The angel described the height of the columns or pillars which were to support the rooms or stories over the arch of the gate, and these were in height sixty cubits, the whole building being divided into three stories like those described, chap xlii 8. Calmet.

16 And there were narrow windows,] These windows were narrow without, but broad within to disperse the light. The margin of our Bible thus explains it, and refers to 1 Kings vi 4. H. Louth, Abp Newcome.

— and likewise to the arches,] The word here rendered "arch," sometimes signifies a porch or entrance. W. Louth, see the margin.

— and upon each post were palm trees,] Probably pictures representing palm trees, the barks forming the shafts, and the branches the capitals. Calmet.

17 Then brought he me into the outward court,] The court of Israel or of the people, the outer of the two courts, mentioned 2 Kings xxi 8. Herod added a third, called "the court of the Gentiles." Abp Newcome, W. Louth.

18 — the lower pavement,] This was called the lower pavement, with respect to the several ascents which were still to go on the nearer you came to the temple. Dr. Lightfoot.

19 — the inner gate,] The western gate of the porch or entry. H. Louth.

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east, and they went up unto it by seven steps, and the arches thereof were before them.

23 And the gate of the inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

24 ¶ After that he brought me toward the south, and behold a gate toward the south and he measured the posts thereof and the arches thereof according to these measures

25 And there were windows in it and in the arches thereof round about, like those windows the length was fifty cubits, and the breadth five and twenty cubits.

26 And there were seven steps to go up to it, and the arches thereof were before them and it had palm trees, one on this side, and another on that side, upon the posts thereof

27 And there was a gate in the inner court toward the south and he measured from gate to gate toward the south an hundred cubits

28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures,

29 And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures and there were windows in it and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad

30 And the arches round about were five and twenty cubits long, and five cubits broad.

31 And the arches thereof were toward the utter court: and palm trees were upon the posts thereof and the going up to it had eight steps.

32 ¶ And he brought me into the inner court toward the east, and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures, and there were windows therein and in the arches thereof round about. it was fifty

cubits long and five and twenty cubits broad. Before CHRIST 74

34 And the arches thereof were toward the outward court, and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps

35 ¶ And he brought me to the north gate, and measured it according to these measures

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof were toward the utter court, and palm trees were upon the posts thereof, on this side, and on that side and the going up to it had eight steps.

38 And the chambers and the entries thereof were by the posts of the gates, where they washed the burnt offering

39 ¶ And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the trespass offering

40 And at the side without, as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables

41 Four tables were on this side, and four tables on that side, by the side of the gate, eight tables, whereupon they slew their sacrifices.

42 And the four tables were of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice

43 And within were hooks, an hand broad, fastened round about and upon the tables was the flesh of the offering

44 ¶ And without the inner gate were the chambers of the singers in the inner court, which was at the side of the north gate, and then prospect was toward the

† Heb
breadth

22 — and the arches thereof were before them] Or at the entrance of them W. Lowth

23 And the gate of the inner court was over against the gate toward the north, and toward the east.] The expression is elliptical, meaning, that the north gate of the inner court did exactly answer the north gate of the outer court described ver 20, 22, in like manner as the east gate of the inner court answered the east gate of the outer court W. Lowth

30 — five and twenty cubits long and five cubits broad] I English seems here to be taken for height, as before, ver 11 11 1 onth

43 — within were hooks.] Hooks for hanging up the beasts slain for sacrifice, in order to the flaying of them, or, as some think the meaning of the Hebrew word to be, edges to the tables to prevent the instruments of sacrifice from slipping off D. Lightfoot, Calmet

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south - one at the side of the east gate
having the prospect toward the north

45 And he said unto me, This chamber,
whose prospect is toward the south, is for
the priests, the keepers of the charge of
the house.

|| Or
ward or
ordinance
and so ver
46

46 And the chamber whose prospect is
toward the north is for the priests, the
keepers of the charge of the altar: these
are the sons of Zadok among the sons of
Levi, which come near to the LORD to
minister unto him.

47 So he measured the court, an hun-
dred cubits long, and an hundred cubits
broad, foursquare, and the altar that was
before the house

48 ¶ And he brought me to the porch
of the house, and measured each post of the
porch, five cubits on this side, and five cu-
bits on that side and the breadth of the
gate was three cubits on this side, and three
cubits on that side

49 The length of the porch was twenty
cubits, and the breadth eleven cubits, and
he brought me by the steps whereby they
went up to it and there were pillars by the
posts, one on this side, and another on that
side

CHAP XLI.

The measures, parts, chambers, and ornaments of the
temple

AFTERWARD he brought me to the
temple, and measured the posts, six
cubits broad on the one side, and six cu-
bits broad on the other side, which was the
breadth of the tabernacle

|| Or
at once

2 And the breadth of the door was ten
cubits, and the sides of the door were five
cubits on the one side, and five cubits on
the other side and he measured the length

45 — This chamber, — is for the priests,] The word 'chamber' is put here for suite of chambers. The wing or row of build- ings on the north side of the inner court was destined for the use of the priests, who were in constant attendance according to their courses upon the service of the temple, see Num. xvi 5, 1 Chron. vi 49, 2 Chron. xiii 11 Calmet, W Louth

— of the charge of the house.] They had the charge of the sacred vessels of the precious vials, of the perfumes, &c Calmet The word "priests" may here include Levites under it. W Louth

46 — And the chamber whose prospect is toward the north.] Another wing or row of chambers on the south side of the inner court is for the descendants of the family of Aaron whose office it is to attend upon the service of the altar and keep the fire burning thereon perpetually. Lev. vi 12-13 W Louth

47 — and the altar that was before the house.] The altar stood in the inner court just before the porch that entered into the temple W Louth

[Chap XLI ver 1 — which was the breadth of the tabernacle] See Exod. xxvi 16, 22

thereof, forty cubits: and the breadth, twenty cubits

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3 Then went he inward, and measured the post of the door, two cubits, and the door, six cubits; and the breadth of the door, seven cubits.

4 So he measured the length thereof, twenty cubits, and the breadth, twenty cubits, before the temple: and he said unto me, This is the most holy place.

5 After he measured the wall of the house, six cubits, and the breadth of every side chamber, four cubits, round about the house on every side.

6 And the side chambers were three, † one over another, and † thirty in order, and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house

† Heb side cham- ber or side cham- ber
|| Or three and thirty times or foot
† Heb be hold n
† Heb it was made round
† Heb it was made round

7 And † there was an enlarging, and a winding about still upward to the side chambers for the winding about of the house, went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst

8 I saw also the height of the house round about: the foundations of the side chambers were a full reed of six great cu- bits

9 The thickness of the wall, which was for the side chamber without, was five cu- bits and that which was left was the place of the side chambers that were within

10 And between the chambers was the wideness of twenty cubits round about the house on every side

11 And the doors of the side chambers were toward the place that was left, one door toward the north, and another door toward

4 — before the temple.] Or, according to the breadth of the temple, that is, corresponding to it. W Louth

6 — And the side chambers were three, one over another,] They were three stories high. W Louth

— and they entered into the wall.] The beams of the chamber entered into the outer wall built opposite to that of the temple, see 1 Kings vi 6, 10 Abp Newcome

— but they had not hold in the wall of the house.] Though the beams of the chamber were adjoined into the outer wall, they rested on the projections of the inner wall, either from revering to the sacred place, or to secure it from fire Abp Newcome

8 — the height of the house.] Of these chambers, three stories high, in which sense the word is used ver. 9 W Louth

— the foundations of the side chambers.] Meaning perhaps the inner side wall of the side chambers, on which the beams of their ceilings rested, see ver. 6 Abp Newcome

— great cubits.] See chap. xl 5, and note.

9 — and that which was left.] Or the void space

11 — were toward the place that was left,] The doors of the side chambers opened into this void space or gallery, one northward and another southward. W Louth, Abp Newcome

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the south: and the breadth of the place that was left was five cubits round about.

12 Now the building that was before the separate place at the end toward the west was seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits long, and the separate place, and the building, with the walls thereof, an hundred cubits long,

14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which was behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court,

16 The doorposts, and the narrow windows, and the galleries round about on their three stories, over against the door, and from the ground up to the windows, and the windows were covered;

17 To that above the door, even unto the inner house, and without, and by all the wall round about within, and without, by measure

18 And it was made with cherubims and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces;

19 So that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side; it was made through all the house round about.

20 From the ground unto above the door were cherubims and palm trees made, and on the wall of the temple.

21 The posts of the temple were squared,

|| Or
several
walks or,
walks with
pillars

† Heb
the of
and
|| Or
and the
ground un-
to the
|| Heb
|| Heb

† Heb
post

12 — the separate place.] By this most understand the temple proper. *Abp Newcome*

14. — the breadth of the face of the house.] The whole temple with the porch and walls was a hundred cubits in length west-ward. *W Lenth*

15 And he measured the length of the building over against the separate place which was behind it. *Abp Newcome* translates this sentence more clearly thus, "And he measured the length of the building which was before the separate place, and that which was behind it." The east and west sides having been measured before, the north and south sides are here represented as measuring each an hundred cubits. *W Lenth*

16 — and the windows were covered.] With lattices, or curtains, or both. *Abp Newcome*

18 And it was made with cherubims and palm trees.] On the inside of the house the walls were adorned with carved work of cherubim and

and the face of the sanctuary; the appearance of the one as the appearance of the other.

22 The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood, and he said unto me, This is the table that is before the Lord

23 And the temple and the sanctuary had two doors

24 And the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door

25 And there were made on them, on the doors of the temple, cherubims and palm trees, like as were made upon the walls, and there were thick planks upon the face of the porch without.

26 And there were narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house, and thick planks

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CHAP. XLII

1 The chambers for the priests 13 The use thereof
19 The measures of the outward court

THEN he brought me forth into the utter court, the way toward the north and he brought me into the chamber that was over against the separate place, and which was before the building toward the north

2 Before the length of an hundred cubits was the north door, and the breadth was fifty cubits.

3 Over against the twenty cubits which were for the inner court, and over against the pavement which was for the utter court, was gallery against gallery in three stories

4 And before the chambers was a walk of ten cubits breadth inward, a way of one cubit, and their doors toward the north

palm trees as in Solomon's temple, see 1 Kings vi 29 *W Lenth*

— two faces.] Which appeared, the other two (of the ox and the eagle) being disposed below the plin. The cherubim had each four faces, see chap i vi *W Lenth*

22 — the walls thereof.] The sides *W Lenth*

— This is the table that is before the Lord.] Compare chap xlv, 16. The words "altar" and "table" are used promiscuously, see Heb xiii 10, where by "altar" the Apostle means "table." *Abp Newcome*

Chap XLII ver 1 — the utter court.] Utter with respect to the temple itself, the court of the priests is meant, *Houbigant, Abp Newcome, Calmet*

4. — a way of one cubit.] This some understand of an entrance at each end of the cloister. *W Lenth*

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Or,
did eat of
these
Or
and the
building
consisted of
the inner
and the
middlemost

5 Now the upper chambers were shorter: for the galleries || were higher than these, || than the lower, and than the middlemost of the building.

6 For they were in three stories, but had not pillars as the pillars of the courts; therefore the building was straitened more than the lowest, and the middlemost, from the ground.

7 And the wall that was without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof was fifty cubits.

8 For the length of the chambers that were in the utter court was fifty cubits, and, lo, before the temple were an hundred cubits.

9 And || from under these chambers was || the entry on the east side, || as one goeth into them from the utter court.

10 The chambers were in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And the way before them was like the appearance of the chambers which were toward the north, as long as they, and as broad as they, and all their goings out were both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that were toward the south was a door in the head of the way, even the way directly before the wall toward the east, as one entereth into them.

13 ¶ Then said he unto me, The north

5 Now the upper chambers were shorter &c.] The marginal reading is to be preferred the sense of which is, "for the galleries did abate of these that is, took of these more than of the lowest and middlemost part of the building. The reason of this is assigned in the next verse. W Louth, Abp Newcome.

6 — had not pillars.] To support the galleries or balconies, the two upper stories had balconies standing out of them, the breadth of which was taken out of the rooms themselves, and this made them so much the narrower because the weight of the balconies was not supported by pillars as the rooms over the cloisters of the outward court were, but only by the wall. W Louth.

8 — and lo before the temple were an hundred cubits.] The angel conducts the Prophet from the north side of the court to the south side, and in passing before the temple he observes the dimensions of the east front. see chap. xiv. 14. Calmet, W Louth.

10 — in the thickness of the wall.] In the breadth of the wall, that is, in the breadth of ground which that wall enclosed. W Louth.

11 And the way before them.] The alley or way of ten cubits within the chambers. see ver. 4. Calmet.

13 — they be holy chambers.] The showbread, the remainder of the meat offering, an offering, and trespass offering, are expressly called the most holy things. Lev. vi. 14, 17, xxv. 9; Num. xvi. 9 and are distinguished from the holy things, such as are the peace offerings, first fruits and tithes, Lev. xxi. 32. These were to be eaten within the precincts of the temple by the priests. W Louth.

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chambers and the south chambers, which are before the separate place, they be holy chambers, where the priests that approach unto the Lord shall eat the most holy things. there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering, for the place is holy.

14 When the priests enter therein, then shall they not go out of the holy place into the utter court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about.

16 He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about.

17 He measured the north side, five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 ¶ He turned about to the west side, and measured five hundred reeds with the measuring reed.

20 He measured it by the four sides it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.

14 When the priests enter therein.] Within the inner court, chap. xiv. 17. W Louth.

— then shall they not go out of the holy place into the utter court.] Moses had given the priests directions in saying, that the high priest and the other priests should not wear their dress of ceremony when they entered into the sanctuary to perform their functions, insinuating thereby, that in those places they should not wear it, Exod. xxviii. 43. Calmet.

15 — the inner house.] The temple itself, compare chap. xli. 15. W Louth.

16 He measured the east side with the measuring reed, five hundred reeds.] These are the dimensions of the holy mountain or area upon which the temple stood, it is an exact square. Capellus is of opinion, that instead of "five hundred reeds," we ought to read five hundred cubits, and this reading is supported by the Septuagint, by St. Jerome, and by all the interpreters, and by the dimensions of the holy mountain. The smaller cubit is supposed to be intended. Calmet.

20 — it had a wall round about.] This was the outward wall, to defend it from being polluted by the profane people. see ver. 17. W Louth.

— between the sanctuary and the profane place.] By the "sanctuary" is here meant the whole enclosure of the temple, which the precincts of the temple, where there offered the most holy things, chap. xli. 14. is distinguished from the outer court, which is the place of the peace offerings, first fruits and tithes, chap. xli. 17. upon which were offered the most holy things, and upon which were offered the peace offerings, first fruits and tithes, chap. xli. 17. W Louth.

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CHAP. XLIII

1 The returning of the glory of God into the temple 7
The sin of Israel hindered God's presence 10 The
prophet exhorteth them to repentance, and observation
of the law of the house 15 The measures, 18 and the
ordinances of the altar

AFTERWARD he brought me to the
gate, *even* the gate that looketh to-
ward the east

2 And, behold, the glory of the God of
Israel came from the way of the east and
his voice *was* like a noise of many waters
and the earth shined with his glory

3 And *it was* according to the appear-
ance of the vision which I saw, *even* accord-
ing to the vision that I saw *||* when I came
to destroy the city and the visions *were*
like the vision that I saw by the river Che-
bar, and I fell upon my face

4 And the glory of the Lord came into
the house by the way of the gate whose
prospect is toward the east

5 So the spirit took me up, and brought
me into the inner court, and, behold, the
glory of the Lord filled the house

6 And I heard *him* speaking unto me
out of the house, and the man stood by
me

7 *¶* And he said unto me, Son of man,
the place of my throne, and the place of
the soles of my feet, where I will dwell in
the midst of the children of Israel for ever,
and my holy name, shall the house of Is-
rael no more defile, *neither* they, nor their

[Chap XLIII ver 2 — *came from the way of the east*] It had
removed thither, chap xi 23, and was now returning Abp Secker
The glory of the Lord, when it forsook the temple, is described as
departing from the eastern gate of it, chap x, 19, afterwards it is
represented as quite forsaking the city, and removing to a moun-
tain on the east side of the city, chap xi 23 W Lenth

3 — *when I came to destroy the city*] When I was transported
in vision to Jerusalem, to foretell the destruction of the city.
Calmet See the note on Jer 1 10

4 — *came into the house*] To shew that God would again ac-
cept that place and its sacred rites, and afford the Jews His pro-
tection Grotius

5 — *and, behold the glory of the Lord filled the house*] The
glory or the symbol of the Divine presence, entered into the tem-
ple and settled there, as it did when it was finished by Solomon,
1 Kings viii, 10, 11 W Lenth

7 — *the place of my throne, &c*] Here is the place of My
throne, &c The cherubim were God's throne, from whence He
used to sit between the cherubim and the ark was His footstool,
Ps xcix 1, 5 Calmet, W Lenth

— *where I will dwell in the midst of the children of Israel for
ever*] See Ps lxxviii 18 This promise is to be understood like
those formerly made upon the condition of their obedience but it
is eminently fulfilled in Christ, in whom all the prophecies of the
Old Testament are to have their final accomplishment Zechariah
in prophecies of the Messiah, chap vi 13, that "He should build the
temple of the Lord, and bear the glory," that is, He shall build the
Christian Church, "in Him shall all the fulness of the Godhead
dwell bodily," and really, not in types and figures, see Heb iii 3,
Matt xvi 18, John i 14, Col ii 9 There was no visible shew

kings, by their whoredom, nor by the ca-
ses of their kings in their high places

8 In their setting of their threshold by
my thresholds, and their post by my posts,
|| and the wall between me and them, they
have even defiled my holy name by their
abominations that they have committed
wherefore I have consumed them in mine
anger

9 Now let them put away their whore-
dom, and the carcasses of their kings, far
from me, and I will dwell in the midst of
them for ever

10 *¶* Thou son of man, shew the house
to the house of Israel, that they may be
ashamed of their iniquities and let them
measure the *||* pattern

11 And if they be ashamed of all that
they have done, shew them the form of the
house, and the fashion thereof, and the go-
ings out thereof, and the comings in there-
of, and all the forms thereof, and all the
ordinances thereof, and all the forms there-
of, and all the laws thereof and write it
in their sight, that they may keep the whole
form thereof, and all the ordinances there-
of, and do them

12 This is the law of the house, Upon
the top of the mountain the whole limit
thereof round about shall be most holy
Behold, this is the law of the house

13 *¶* And these are the measures of the
altar after the cubits The cubit is a cubit
and an hand breadth, even the bottom

chimah or glory in the second temple till the Lord, whom they
expected, "came to His temple," Mal iii 1 that is, till the Mes-
siah, who was "the brightness of His Father's glory" appeared
there, and made it an illustrious figure of that true church or tem-
ple of believers, where He would continue His presence for ever
2 Cor vi 16 W Lenth Bp Hall

— *by the carcasses of their kings in their high places*] By the
idols set up by their kings in the high place Jer xv 16 W
Lenth We may understand by carcasses bodies offered to
idols Bp Hall

8 In their setting of] See 9 Kings xvi 11 xvi 4 5 7
— *and the wall between me and them*] The cause in the mar-
gin is better, for there was but a wall between Me and them
W Lenth

10, 11 — *shew the house to the house of Israel*] It was indeed
a model for them to imitate as far as they were able but we may
probably suppose, that the word may have a further view and
import, that the model of God's temple here set forth is but a
pattern of heavenly things and a type of that pure church, built
upon the foundation of the Apostles and Prophets, Jesus Christ
Himself being the chief corner stone, which we may hope God
may in due time every where restore W Lenth

12 — *of the mountain*] Mount Moriah, upon which the temple
stood W Lenth

We learn from Josephus, that the Asmonean princes built a
tower close to the north side of the mount, which became famous
toward the close of the Jewish history, under the name of the
Tower Antonia This was a profanation of the holy ground
Calmet

13 — *the bottom*] The base of the altar W Lenth

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|| Or
for there
was but a
wall be-
tween me
and them

|| Or
sum
num

† Heb
bottom

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shall be a cubit, and the breadth a cubit, and the border thereof by the ledge thereof round about shall be a span: and this shall be the higher place of the altar.

11 And from the bottom upon the ground even to the lower settle shall be two cubits, and the breadth one cubit, and from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit

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1 1 2
 2 1 1
 3 1 1

11 12

15 So † the altar shall be four cubits, and from † the altar and upward shall be four horns.

16 And the altar shall be twelve cubits long, twelve broad, square in the four squares thereof

17 And the settle ~~shall~~ be fourteen cubits long and the border about it shall be half a cubit, and the bottom thereof shall be a cubit about, and his sturs shall look toward the east

18 ¶ And he said unto me, Son of man, thus saith the Lord God, These *are* the ordinances of the *alta* in the day when they shall make it, **to offer** burnt offerings thereon, and to **sprinkle** blood thereon

19 And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, a young bullock for a sin offering.

20 And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about thus shalt thou cleanse and purge it

—the *he her place*] In the Hebrew “the back of the altar” which imports that this base was the protuberance, or the widest part of it. *W. I. on the Houbrant*

14. And from the bottom upon the ground even to the lower settle
The settle means the narrowing, or narrowing, the altar was
made narrower, it came near to the top. On the lower settle
or ledge the priest walked round the altar. W. I. 10th 46p
N. 10th 10p

1 — four *Tons* 1 One at each corner, see Exod xxvii 2 They
are from the uppermost bench where the priest stood to officiate
at *Tons*

In two recent Egyptian pictures taken from the ruins of Thebes appear the representations of altars having at each of their corners a rising, which continues square to about half its height but then thence gradually sloped off to an edge or a point. It is likely that these are 'the horns of the altar' alluded to in Scripture and probably this is their true figure (see Ps. cxxxix). For then the victim was perhaps the primitive use of the altar. *Incense to Calmel*.

17. — See Exodus 25. It was an inclined plane
 (not forbidding priests to go up by step to His altar). The ascent
 up to the fire was by gentle rising, which was thirty two cubits
 in length and a cubit in breadth and inclined for the convenience
 of the priests who were up to sacrifice upon the upper ledge
 of a table next the altar on the top of the altar. Dean Price

21 Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering, and they shall cleanse the altar, as they did cleanse it with the bullock.

23 When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

21 And thou shalt offer them before the Lord, and the priests shall cast salt upon them, and they shall offer them up *for* a burnt offering unto the Lord.

25 Seven days shalt thou prepare every day: a goat for a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar
and purify it, and they shall † consecrate † Heb.
themselves. *all the*
hand

27 And when these days are expired, it shall be, *that* upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your *||* peace offerings, and I will accept you, *||* Or *thank* *ing* s^uth the Lord God

CHAP XLIV

1 The east gate assigned only to the priests 4 The priests reproved for polluting of the sanctuary 9 Idolaters incapable of the priest's office 15 The sons of Zadok are accepted thereto 17 Ordinances for the priests

THUS he brought me back the way of
the gate of the outward sanctuary.

18 — *These are the ordinances of the altar*] At the dedication, before the ordinary sacrifices are made ~~to~~ *submit*

21 — *without the sanctuary*] In some place appointed for that purpose within the precincts of the holy mountain. The temple itself is called the inner house, chap. xli 15, xlii 15 to distinguish it from the outer court and precincts thereof. The body of the bullock whose blood was to sanctify the altar was to be burnt without the camp by order of the law Levod xxix 11 *H. Parth. Calmet*

— a kid of the goats] This is over and above the sacrifice of consecration prescribed, Exodus xxix 1-18 *On the*

23 — a ram out of the flock] Called the ram of consecration
Exod xxix 26 Lev xvi 22 W. T. 1894

21 — shall cast salt upon the victims according to the law
in Leviticus 17. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847

26 Seven days] See Exod. xxix. 35 Lev. viii. 35
— and they shall consecrate themselves.] The expression in

the originals, they shall fill their hands.⁶ The priests were consecrated to their office partly by the act of filling their hands with what they were to offer. 1 and xxix 21. (*Calcut. II 10th*)

[chap. XIV ver 1 — of the outward sanctuary] In opposition to the temple itself which was the inner sanctuary. This was called the outward sanctuary, because none but priests entered into it. The gate is to be understood of the inner gate, which immediately communicated with the court of the priests. *How*
basant

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574 which looketh toward the east, and it was shut

2 Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it, because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut

3 It is for the prince, the prince, he shall sit in it to eat bread before the Lord, he shall enter by the way of the porch of that gate, and shall go out by the way of the same

4 ¶ Then brought he me the way of the north gate before the house, and I looked, and, behold, the glory of the Lord filled the house of the Lord, and I fell upon my face

^{Heb}
^{ne} ^{thine}
^{are} 5 And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof, and mark well the entering in of the house, with every going forth of the sanctuary

6 And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God, O ye house of Israel, let it suffice you of all your abominations,

^{Heb}
ⁱⁿ ^{the} ^{of}
^{extra} 7 In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the

— and it was shut] After that the glory of the Lord had entered that way. *W Lenth*

— it shall not be opened] Unless at particular seasons see chap xlii 1 & xlii 12. *W Lenth*

— because the Lord the God of Israel &c] That is, the glory of the Lord, as it is expressed, chap xlii 2, 1 see also 1 Cod xlii 10. *Is vi 1*. *W Lenth*

— It is for the prince] Solomon placed his seat at the entrance into the inner court before the altar of the Lord 2 Chron vi 13 and here the prince seems to have had his place in aftertimes, whenever he came to worship in the temple 2 Chron xxiii 1, xxxiv 11. Not far from which place a seat was placed for the high priest as may be gathered from 1 Sam i 9, and from whence the high priest pronounced the blessing after the service was ended see Eccles i 20. *W Lenth, Dr Lightfoot*

— to eat bread before the Lord] To eat part of the peace offerings, chap xlii 2. Bread stands for all sorts of entertainment see Gen xlii 1 and particularly for a religious feast, made of the remainder of a sacrifice, Gen xxv 54. *W Lenth*

— mark well the entering in of the house with every going forth &c] Suffer none that are unqualified to enter upon God's service there. *W Lenth*. In the Hebrew idiom, the comings in and the goings out often signify all the conduct, the actions, and the habits of a person. *Calmet*

— strangers, uncircumcised in heart, and uncircumcised in flesh] In that you have ordained and appointed those to be priests in My sanctuary that are strangers both in blood and in religion and have given them a place of ministration in My temple to pollute it. *Bp Hall*. See Acts xxi 28, where St Paul is accused

^{Before}
CHRIST
71 blood, and they have broken my covenant because of all your abominations

8 And ye have not kept the charge of mine holy things, but ye have set keepers of my charge in my sanctuary for yourselves

9 ¶ Thus saith the Lord God, No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel

10 And the Levites that are gone away from me, when Israel went astray, which went astray away from me after their idols, they shall even bear their iniquity

11 Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house, they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them

12 Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity, therefore have I lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity

13 And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place, but they shall bear their shame, and their abominations which they have committed

14 But I will make them keepers of the

by the Jews of violating the temple by introducing Gentile into it. *Calmet*

— the fat and the blood] These were peculiarly appropriated to God see Lev iii 16, xvi 11. *W Lenth*

9 — No stranger, — shall enter into my sanctuary] We learn from Josephus that on certain extraordinary occasions strangers have been admitted since the captivity into the court of the priests, but they have never consented to the admission of any one into the sanctuary. Ptolemy Philopator in vain endeavored to penetrate to the holy place, he found the Jews determined to die rather than to permit him. Heliodorus entered as far as the treasure, but he was punished by the hand of angels. Antiochus Iuphanes and Pompey penetrated to the holy of holies, but they effected it by a violence which it was impossible for the priests to resist, and nothing upon these occasions appeared more mournful, or more distressing to the Jews than that the things which they held most sacred should have been discovered and laid open to the Gentile. *Calmet*

10 — the Levites] Many of the priests and Levites lived to see the second temple, 1 Chron i 2 but the descendants of former idolatrous priests and Levites may be meant. *Bp Newcome*. The Levites who were priests are here understood. *Calmet*. They were now to be degraded from attending upon the higher offices belonging to the priesthood and thrust down to menial service. *W Lenth*

11 — having charge at the gates &c] Performing the office of porters and other servile duties of the interior Levites. *W Lenth*

13 — to do the office of a priest] So Josiah discharged the priests who had been guilty of idolatry from attending upon the service of the altar, 2 Kings xxiii 9. *W Lenth*

^{Before} ^{CHRIST} charge of the house, for all the service thereof, and for all that shall be done therein

15 ¶ But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God

16 They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge

17 ¶ And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments, and no wool shall come upon them, whiles they minister in the gates of the inner court, and within

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins, they shall not gird themselves with any thing that causeth sweat

19 And when they go forth into the utter court, even into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments, and they shall not sanctify the people with their garments

20 Neither shall they shave their heads, nor suffer their locks to grow long, they shall only poll their heads

21 Neither shall any priest drink wine, when they enter into the inner court

22 Neither shall they take for their wives a widow, nor he that is put away but

they shall take maidens of the seed of the house of Israel, or a widow that had a priest before

23 And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean

24 And in controversy they shall stand in judgment; and they shall judge it according to my judgments and they shall keep my laws and my statutes in all mine assemblies, and they shall hallow my sabbaths

25 And they shall come at no dead person to defile themselves but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves

26 And after he is cleansed, they shall reckon unto him seven days

27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord God

28 And it shall be unto them for an inheritance I am their inheritance and ye shall give them no possession in Israel I am their possession

29 They shall eat the meat offering, and the sin offering, and the trespass offering, and every dedicated thing in Israel shall be their's

30 And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house

15 — the sons of Zadok,] See chap xl 46 The whole passage from ver 10 to 16 naturally refer to the period of time when the second temple was rebuilt *Abp Newcome*

17 — the inner court] The court just before the temple, where the altar of burnt offering stood, ver 27 of this chapter *W Louth*

— with linen] The ephod, mitre breeches, and girdle, which was the habit of the ordinary priests were all of fine linen consecrated for glory and beauty, 1 Exod xxviii 40 *W Louth*

18 — with any thing that causeth sweat] I cast those holy vestments may be soiled, or any outward uncleanness may be caused thereby *Isr Hall*

19 — and they shall not sanctify the people with their garments] In touching them with their holy clothes. Whatever touched any thing holy, became itself holy, and was no longer to be profaned by vulgar use, 1 Exod xxx 29, Lev vi 27 The altar sanctified the gifts Matt xxiii 19 What touched the altar or the furniture of the tabernacle was holy probably what the holy garments touched was so too *Abp Secker*

20 Neither shall they shave their heads nor suffer their locks to grow long] See Lev x The minister of the sacred things shall not shave their heads or is to make them bare nor yet shall they wear their hair long and disordered but, avoiding the vanity of either extreme they shall only cut their hair *Dean Spencer*

22 — for her wives] See Lev xxi 14

23 — the holy and profane,] What places, according to the ceremonial law, are holy and what common what things are defiled, and what clean *Abp Newcome*

24 And in controversy they shall stand in judgment] See Deut xvii 8, 9 and the people were to seek the law at their mouths Mal ii 7, that is to inquire of them the purport and meaning of it When the supreme judicial power was placed in the Sanhedrim, the majority of that court consisted chiefly of such as had the chief stations among the priests, see Acts iv 5 6 *W Louth*

26 — seven days] His uncleanness continued for seven days by the law Numb xix 11, and the priests were to reckon to him seven days more, before he was to be admitted into the sanctuary *W Louth*

28 — ye shall give them no possession] Their priesthood, their ministry in My sanctuary and the perquisites thereto belonging shall be to them instead of lands and cities of which they shall not have any share as the other tribes, see Deut x 9, Josh xii 14 *W Louth, Michals* A portion was however allotted to them, under the new division in the following chapter *W Louth*

29 — every dedicated thing] Devoted thing, as a field or beast, Lev xxvii 28, Numb xviii 14 *Abp Newcome*

30 — of your dough] See Numb xv 20 — the blessing] That the priests, whose office it is to bless the people in God's name, (see Numb vi 23, Deut x 8,) may procure a blessing upon thee from Him, according to the promise

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Exod 29
31
Lev 22 8

31 The priest shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast

CHAP XLV.

1 The portion of land for the sanctuary, 6 for the city, 7 and for the prince 9 Ordinances for the prince

† Heb
when ye
meas the
land to fall
† Heb
meas

MOREOVER, † when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, † an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about

Or
at places

2 Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about, and fifty cubits round about for the suburbs thereof

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand and in it shall be the sanctuary and the most holy place

4 The holy portion of the land shall be

He hath made of blessing those with an extraordinary degree of plenty, who conscientiously pay their tithes and offerings as grateful acknowledgments to God, the Giver of all good things Prov iii 9 10 Mal iii 10, 2 Chron xxxi 10 W Lenth

31 — dead of itself.] A command given to all the Jews Exod xxii 31, and more particularly to the priests, Lev xxii 8 W Lenth

[Chap XLV ver 1 — by lot] The land was so divided by lot in the first partition W Lenth

— an oblation unto the Lord.] The portion of the Lord is here called an oblation, because it was a sort of firstfruits of the land on which it fell W Lenth, Abp Newcome

— five and twenty thousand reeds.] The Hebrew doth not express either reeds or cubits but many interpreters expound the place of cubits considering this to be the more probable measure and concluding cubits to be here meant from the circumstance of their being used in the measurement of the temple in the next verse Bp Lenth Calmet, Michals

4 — a place for their houses.] The houses were for the priests of the four and twenty courses, who were not in their course of waiting W Lenth

— for the sanctuary.] See chap xlviii 10

5 And the five and twenty thousand of length &c.] This was another allotment and some translations render the sense plainer thus there shall be other five and twenty thousand, &c. The Levites were very numerous, in the time of David they were reckoned thirty-eight thousand and therefore a large piece of ground is allotted to them, as belonged to the temple and the whole priestly order W Lenth

— for twenty chambers.] According to most commentators, rows of chambers or ranges of building The Septuagint reads cities to inhabit Such cities as were allotted to them by Moses, Numb xxxv 2 W Lenth

6 — five thousand broad, and five and twenty thousand long.] These measurements contained an area of about seventeen miles in circuit, which was more than four times the circuit of Jerusalem, according to the account of Josephus. But it was intended for the whole house of Israel, that is, all the tribes upon solemn festivals, and was to have twelve gates according to the number of the tribes of Israel, chap. xlviii 31 Abp Newcome, W Lenth

for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD and it shall be a place for their houses, and an holy place for the sanctuary.

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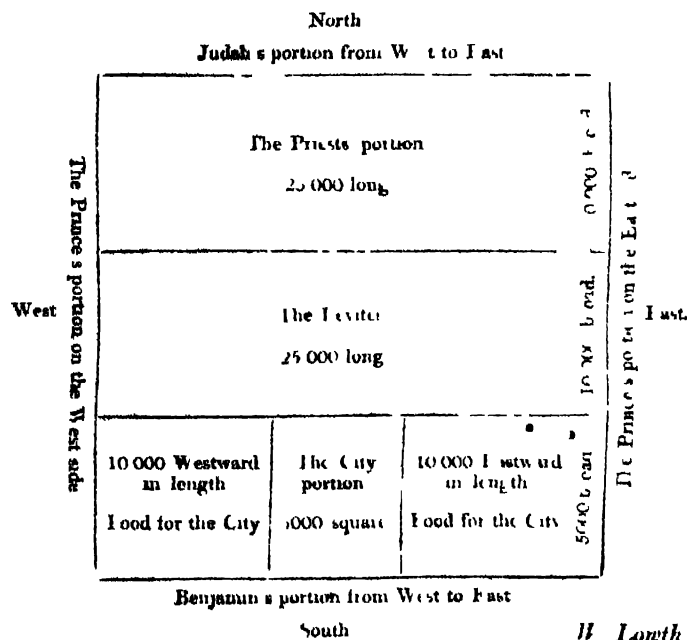
5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

6 ¶ And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion it shall be for the whole house of Israel

7 ¶ And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward and the length shall be over against one of the portions, from the west border unto the east border

8 In the land shall be his possession in

— over against.] Or by the side of see chap xlviii 10. It was to run parallel in length with the holy portion though but half its breadth, by which means these three portions made an equal square, see chap xlviii 20, and the following draught



7 And a portion shall be for the prince &c.] See the plan it lay parallel to the other three portions from north to south, and on each side W Lenth

— over against.] Answerable to see chap xl 18, it shall be parallel with them both on the east and west side W Lenth And the length of it shall be over against each of these portions from the west borders of it to the east Bp Hall

8 In the land shall be his possession &c.] That My prince's may not be put for want of a due and settled provision to raise means to themselves by the oppression of My people Bp Hall

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Israel and my princes shall no more oppress my people, and the rest of the land shall they give to the house of Israel according to their tribes

9 ¶ Thus saith the Lord God, Let it suffice you, O princes of Israel, remove violence and spoil, and execute judgment and justice, take away your vexations from my people, saith the Lord God

10 Ye shall have just balances, and a just ephah, and a just bath

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer

12 And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh

13 This is the oblation that ye shall offer, the sixth part of an ephah of an homer of wheat: and ye shall give the sixth part of an ephah of an homer of barley

14 Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is in homer of ten baths, for ten baths are an homer

15 And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel, for a burnt offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord God

16 All the people of the land shall give this oblation for the prince in Israel

10 — just balances] Lev xix 36 Deut xxi 15

11 — of one measure,] The bath for things liquid, the ephah for things dry: the bath containing about seven gallons and half
Abp Newcome

— of an homer] The word homer here used, is to be distinguished from the homer, Exod xvi 36 which is but the tenth part of an ephah W Louth

12 And the shekel shall be &c] See the note at Exod xxx 13 where the same number is made the standard of the shekel

— twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh] The amount of the three is sixty shekels, which make a maneh or sum about thirty ounces of silver. We may well suppose that three of the usual current coins among the Jews answered to the three numbers of shekels here mentioned. Abp Newcome W Louth But we learn from Sir John Chardin, that till the custom of the East in reckoning a sum of money, to specify the different parts of which it is composed. Harmer

— This is the oblation &c] The portion belonging to the Levites out of the fruits of the earth, when they were gathered in, Lev xix 50 W Louth

— the sixth part of an ephah of an homer] The sixteenth part of the whole Abp Newcome

— of the cor] Which is equal to the homer as is here expressed

15 And one lamb out of the flock &c] This offering is besides the tenth set apart for the use of the priests and Levites Numb xviii 13 It is for the daily burnt offering, Numb xxviii 9, or for burnt offerings and peace offerings, or sacrifices of thanksgiving that were to be made upon proper occasions, chap xliii W Louth

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17 And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel

18 Thus saith the Lord God, In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary

19 And the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the table of the altar, and upon the posts of the gate of the inner court

20 And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye reconcile the house

21 In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days, unleavened bread shall be eaten

22 And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering

23 And seven days of the feast he shall prepare a burnt offering to the Lord, seven bullocks and seven rams without blemish daily the seven days, and a kid of the goats daily for a sin offering

— for a meat offering,] See ver 18, 19 The meat offering, or more properly the bread offering, was made of fine flour mingled with oil, Lev ii 5, 6 W Louth

— to make reconciliation] This effect is attributed to burnt offerings as well as to those which are properly sacrifices for sin, Lev i 4 W Louth

16 — for the prince] The marginal reading is "with the prince, which agrees better with the sense. The prince shall join with the people in making the oblations already mentioned, but those in the next verse are to be of the exclusive charge of the prince W Louth

17 — he shall prepare] That is, provide

18 — In the first month] Nisan, about the tenth of March. This was an offering enjoined to cleanse the temple from defilement, previous to the celebration of the passover which took place a few days after, see Lev xvi 19 W Louth But the time, and the ceremony, and the circumstances of this offering are not to be found in the law of Moses, and appear to be entirely new Calvet Michu is also observes, that the regulations which follow are in several circumstances very different from the Mosaic. Abp Newcome

19 — upon the posts] The door posts or lintels, chap xli 21

20 — for every one that erreth, and for him that is simple] I or sins of ignorance, whether of private persons or of the whole congregation, see Lev iv 2, 13, 27 W Louth

23 — seven days] Moses in some places speaks of the feast of unleavened bread, which lasted seven days, as distinct from the day wherein the passover was to be eaten, see Lev xxiii 5, 6 which is agreeable to the injunctions of this and the following verse W Louth

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24 And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

Numb 2
12

25 In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

CHAP. XLVI

1 Ordinances for the prince in his worship, 9 and for the people 16 An order for the prince's inheritance 19 The courts for boiling and baking

THUS saith the Lord God, The gate of the inner court that looketh toward the east shall be shut the six working days, but on the sabbath it shall be opened, and in the day of the new moon it shall be opened

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate then he shall go forth, but the gate shall not be shut until the evening

3 Likewise the people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons.

4 And the burnt offering that the prince shall offer unto the Lord in the sabbath day shall be six lambs without blemish, and a ram without blemish

Heb
1/2 of
an hin

5 And the meat offering shall be an ephah for a ram, and the meat offering for the lambs ¹ as he shall be able to give, and in hin of oil to an ephah

6 And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram they shall be without blemish.

24 — an hin of oil for an ephah] For each ephah of fine flour in hin was the sixth part of an ephah or bath, and contained one gallon and two pints Bp Cumberland

25 In the seventh month, &c] At the feast of tabernacles he shall do the same things as have been directed here for the passover Calmet

Chap XLVI ver 9 Iaken the people of the land &c] During the continuance of the tabernacle, they that would offer any sacrifice were required to bring it to the door of the tabernacle of the congregation, and there lay their hands upon the head of it, Lev 17 4 and after the temple was built, they came to the north or south gate of the inner court, according as the sacrifice was to be slain on the north or south side of the altar, and there presented their sacrifice Dr Lightfoot Here the inner porch of the east gate is assigned for their station who came to present themselves before the Lord upon the solemn festivals, and they were to come no further into the inner court W Lenth

4 — the burnt offering — in the sabbath day] It was the prince's part to provide sacrifices for the sabbaths and other festivals, see

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7 And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah,

8 And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof

9 ¶ But when the people of the land shall come before the Lord in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate, and he that entereth by the way of the south gate shall go forth by the way of the north gate he shall not return by the way of the gate whereby he came in, but shall go forth over against it

10 And the prince in the midst of them, when they go in, shall go in, and when they go forth, shall go forth

11 And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the Lord, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day then he shall go forth, and after his going forth one shall shut the gate

13 Thou shalt daily prepare a burnt offering unto the Lord of a lamb ¹ of the first year without blemish thou shalt prepare it ¹ every morning

† Heb
a son of his
year
† Heb
morning
morning

14 And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of

chap xlv 17 This was a new ordinance and accordingly the offerings are different from those prescribed in the law Moses had directed only two lambs extraordinary to be offered on the sabbath day, see Numb xxviii 9 The other 7 portions of the meat and drink offerings are also different compute ver 16, 7, and 14, with Numb xxviii 9, 11, 15 Calmet W Lenth

5 — as he shall be able to give] As he is disposed to give see Deut xvi 17 Abp Venome

8 — of that gate,] Of the eastern gate To enter by this gate was the privilege of the prince and priests only, see ver 2 W Lenth

10 And the prince in the midst &c] The prince shall observe the same times of My service with My people, both for his coming in and for his going forth Bp Hall

12 — a voluntary burnt offering] See Lev xxii 16 21 The gate which was shut the whole week shall be open to the prince when he makes a voluntary offering Calmet

14 — the sixth part of an ephah, and the third part of an hin of oil,] In Numb xxviii 5 the proportion required is the tenth part

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oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the Lord.

15 Thus shall they prepare the lamb, and the meat offering, and the oil, every morning for a continual burnt offering.

16 ¶ Thus saith the Lord God; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons', it shall be their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty, after it shall return to the prince but his inheritance shall be his sons' for them.

18 Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession, but he shall give his sons inheritance out of his own possession that my people be not scattered every man from his possession.

19 ¶ After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north and, behold, there was a place on the two sides westward.

20 Then said he unto me, This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear them not out into the utter court, to sanctify the people.

21 Then he brought me forth into the utter court, and caused me to pass by the

four corners of the court, and, behold, in every corner of the court there was a court

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22 In the four corners of the court there were courts joined of forty cubits long and thirty broad. these four corners were of one measure.

† Heb
a court in a
corner of a
court and a
court in a
corner of a
court

23 And there was a row of building round about in them, round about them four, and it was made with boiling places under the rows round about.

† Or
made with
chimneys
† Heb
corners of

24 Then said he unto me, These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

CHAP. XLVII

1 The vision of the holy waters 6 The virtue of them
19 The borders of the land 22 The division of it by lot

AFTERWARD he brought me again unto the door of the house, and, behold, waters issued out from under the threshold of the house eastward for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me

of an ephah of flour, and the fourth part of an hin of oil. *W Louth* On account of this difference this offering should be understood of the prince. *Abp & mecum*

1. — it shall be his to the year of liberty. The year of jubilee, see note at Lev xxv 10. The power given to the prince in the former verse of alienating to his sons is entirely new. *Cabnet*

— shall be his sons for them. It shall be theirs, so as not to be alienated. *W Louth*

18 — the prince shall not take &c. 1 Kings xxi 16, compare chap xlv 8. *W Louth*

19 — Behold there was a place on the two sides westward. Or, on their sides westward, that is, there was an inclosure on the west sides of these chambers. *W Louth*

20 — bake the meat offering. Lev ii 4, 5, 7. *W Louth*
— that they bear them not out. That they bear them not into the outer court where the people are allowed to assemble, since the minister of these holy services rests in their own persons in Hall. See chap xlv 19, and Lev vi 26.

— a row of building. On the inside of these courts. *W Louth*

— the ministers of the house. Probably the Levites, or inferior minister. The former sacrifices were boiled by the priests in the court properly belonging to them, see chap xl 45, and note. *W Louth*

Chap XLVII ver 1 — the door of the house. The door of the temple which is described, chap xli 2. *W Louth*

— waters issued out from under the threshold — eastward. There was a great quantity of water necessary for the uses of the temple, for washing the bodies of those that officiated, as well as

the sacrifices which they offered, this was conveyed in pipes under ground from the fountain Etem. These waters gave occasion to the vision here related. *Dr Lightfoot, W Louth*

The progressive establishment of the Messiah's kingdom is declared by some of the later Prophets under the most striking and lively representations. In Nebuchadnezzar's dream, related by the Prophet Daniel, and by him expounded of successive kingdoms, that last kingdom set up by the God of heaven was at first no more than "a stone," but "it became a great mountain, and filled the whole earth," Dan ii. 34, 35. In other prophecies, the gradual increase of this new dispensation is beautifully represented by the growth of a tender plant. See Ezek xvii 22, 23. And here again the several steps of this growth are pointed out to us by the same Prophet Ezekiel, under the image of a stream receiving continual accessions in its progress. The waters were at first extremely shallow, reaching only "to the ankles." At the next ford they came up "to the knees," afterwards "to the loins," and at last they were risen to a great height, "waters to swim in, a river that could not be passed over" see verses 3, 4, 5. The increasing blessings of the Messiah's kingdom are wont to be expressed under the figure of waters in prophetic language see Isa xxxv 6, 7 and elsewhere the same figure is used with a peculiar resemblance to this place, see Joel iii 18. Such a sense also best suits that healing and beneficial influence attributed to these so called waters, which are said to have power to "heal the waters of the sea," and to give life wherever they flow; "every thing shall live whithersoever the river cometh." And of the trees nourished by this stream it is said, that "their leaf should not fade nor their fruit be consumed, but their fruit should be for meat, and their leaf for medicine," verses 8—12. *Bp Bagot*

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through the waters; the † waters were to the ancles.

† Heb
waters of
the ancles

4 Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through, the waters were to the loins.

† Heb
waters of
sulfur

5 Afterward he measured a thousand, and it was a river that I could not pass over for the waters were risen, † waters to swim in, a river that could not be passed over

† Heb
up
Rev 27

6 ¶ And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the † bank of the river were very many trees on the one side and on the other.

Or
plain

8 Then said he unto me, These waters issue out toward the east country, and go down into the † desert, and go into the sea which being brought forth into the sea, the waters shall be healed

† Heb
C 7 12

9 And it shall come to pass, that every thing that liveth, which moveth, whithersoever the † rivers shall come, shall live and there shall be a very great multitude of fish, because these waters shall come thither for they shall be healed; and every thing shall live whither the river cometh.

8 — the waters shall be healed] This finely represents the tendency of the Gospel to heal the corruptions of human nature *Abp. Newcome*

10 — the mention of fishers does indeed appear to determine this, as a feast of religious knowledge and practice to Christianity. Our Saviour Christ told His disciples, that He would make them "fishers of men," Matt iv 19 *Abp. Secker, W. Lowth*

— from En-gedi] See the note on 1 Sam xxiii 29

— unto En-eglaim.] This city is placed by some at this north of the Dead sea, where the Jordan runs into it. Eglaum is mentioned, Is xvi 8, as a place on the borders of Moab, which country ran on the east of the Dead sea. *Abp. Newcome*

— as the fish of the great sea.] Of the great Mediterranean sea, see Josh xxiii 4, and chap xlviii 28. The fish on the coasts of Judea and Phenicia are very abundant. *Harmer*

11 — the miry places] The Dead sea shall preserve its salt and bitter qualities on its shores and in its marshes where the waters become stagnant. *Calmet* The allegorical sense is, that some shall reject the Gospel, and some receive it without obeying it. *Abp. Newcome* Saltiness is equivalent to barrenness in the Hebrew language, see Is ciii 34, Deut xxix 23; Judges ix. 45 *W. Lowth*

12 — for meat.] For food.

— whose leaf shall not fade.] They shall be like the trees of paradise, never barren or withering, a proper emblem of the flourishing state of the righteous still bringing forth fruit unto holiness, and whose end is everlasting life. Ps. i. 3, Jer. xvi 8 *W. Lowth*

— new fruit according to his months, &c.] It shall be constant.

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10 And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto En-eglaim, they shall be a place to spread forth nets, their fish shall be according to their kinds, as the fish of the great sea, exceeding many

11 But the miry places thereof and the marshes thereof † shall not be healed, they shall be given to salt.

Or
and that
which shall
not be healed
id
† Heb
shall come
up

12 And by the river upon the bank thereof, on this side and on that side, † shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth † new fruit according to his months, because their waters they issued out of the sanctuary and the fruit thereof shall be for meat, and the leaf thereof † for medicine.

Or
for bruises
and sores
Rev 22 2

13 ¶ Thus saith the Lord God, This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel. Joseph shall have two portions.

14 And ye shall inherit it, one as well as another: concerning the which I † lifted up mine hand to give it unto your fathers and this land shall fall unto you for inheritance.

Or
more
Gen 14
7 & 17 8
& 21 5 &
25 1

15 And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad,

16 Hamath, Berothah, Sabraim, which is

ly fruitful, see Rev xxii 1, 2. From ver 1 to ver 12 we have one of the most striking allegories in the Hebrew Scriptures. *Abp. Newcome*

13 — This shall be the border.] This allotment, and that which follows in the next chapter, would probably have taken place, if the whole of the ten tribes, as well as those of Judah and Benjamin, had turned themselves to God, for by this means they also would have obtained permission to return but since a few only belonging to the other tribes returned, and were confounded with those of Judah and Benjamin, they obtained settlements in common with them. *Grotius* But there is without question a mystical sense implied under this literal description. *W. Lowth*

— Joseph shall have two portions.] See Gen xlviii 5, 1 Chron v 1

14 — one as well as another.] Under Joshua the lots were proportioned to the numbers in each tribe. This mysterious equality shews perhaps, that in the Church of Christ there should be no distinction betwixt the Jew and the Gentile. *Calmet*

15 — Hethlon.] Mentioned again chap xlviii 1. De I Isle writes it Hethalon, and places it between Tyre and Damascus. *Abp. Newcome, W. Lowth* Zedad is written Sedada in De I Isle and placed east of Hethlon, nearly in the same latitude. The northern border of the land was to begin from the west point on which side lay the Mediterranean sea, and so on northward towards Hethlon, and so on forward to Zedad, mentioned Numh xxxiv 8. *W. Lowth*

16 — Hamath, Berothah, Sabraim.] Concerning Hamath see the note on Is. x 9. The other two towns were situate between Hamath and Damascus. *W. Lowth*

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Or,
the middle
village

Heb
from the
suez

Or
Meribah
Or
valley
Or
toward
Zeman

between the border of Damascus and the border of Hamath, || Hazar-hatticon, which is by the coast of Hauran.

17 And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side.

18 And the east side ye shall measure † from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And *this is* the east side.

19 And the south side southward, from Tamar even to the waters of || strife in Kadesh, the || river to the great sea. And *this is* the south side || southward.

20 The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side.

21 So shall ye divide this land unto you according to the tribes of Israel.

22 ¶ And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you and they shall be unto you as born in the country among the children of Israel, they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God.

CHAP. XLVIII.

1-13 The portions of the twelve tribes, 14 of the sanctuary, 15 of the city and suburbs, 21 and of the prince, 30 The dimensions and gates of the city

— Hauran] The city Aurana, and the district Auranitis, are in the northeast border of the Holy Land. *Reland, Abp Newcome*

17 And the border from the sea shall be] The north border eastward is ascertained, ver 15, 16. Here it is shewn how far it extends itself northward. *Abp Newcome*

— Hazar-enan] The village of Enan, see Numb xxxiv 9, where it is mentioned in the description of the northern limits of the promised land.

18 — from the land of Israel by Jordan,] From the northern limits of the land of Israel, at 17 near Cesarea or Dan, where the Jordan takes its rise, unto the Dead sea, or the lake of Sodom; see ver 8. *W Louth*

19 And the south side southward, from Tamar] The southern frontier shall be from 'En gedi, called 'Hazazon-tamar, 2 Chron xx 2 to the waters of Meribah, or strife, in Kadesh, Deut xxxii 51 and from thence to the river of Egypt. *Dr Lightfoot, W Louth*

20 — from the border] The south border mentioned in the foregoing verse. *W Louth*

— till a man come over against Hamath] Or rather, till a man come to Hamath the northern point towards the west frontier. *W Louth*

22, — and to the strangers &c] Foreigners before never had the privilege of purchasing or possessing any inheritance among the Jews, so this mystically imports the incorporating of the Gentiles into the same Church with the Jews, making them "fellow-

Now these are the names of the tribes. Before
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From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath, for these are his sides east and west; a portion for Dan.

2 And by the border of Dan, from the east side unto the west side, a portion for Asher.

3 And by the border of Asher, from the east side even unto the west side, a portion for Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben.

7 And by the border of Reuben, from the east side even unto the west side, a portion for Judah.

8 ¶ And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side and the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the Lord, shall be of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, even for the priests,

houses, and of the same body" with them "by the Gospel, Ephes iii 6. *W Louth*. There is no reason to believe that this privilege was ever granted under Zerubbabel (*Calmet*). From ver 1 to the end of the chapter is prefigured such an extension and enlargement of the Christian Church, as that it shall reach all the world over, even from one end of the world to the other. *Bp Hall*

Chap XLVIII ver 1 — From the north end &c] Having given a general description of the boundaries of the Holy Land, the Prophet now proceeds to state the limits of each tribe, beginning as before from the north. *Calmet*

— for these are his sides] These are his limits from the east point near mount Libanus and Gilead, to the west point, which is bounded by the Mediterranean sea, see chap xlv 15. *W Louth*

8 And by the border of Judah, &c] Between the portions of Judah and Benjamin, and immediately south of that of Judah, shall be the offering set apart for the service of God, chap xlv 1. *W Louth*

— five and twenty thousand reeds] The word "reeds" is not in the original either here or in chap xlv 1, and many prefer to understand the measure in both places of cubits, see note there. *W Louth*

— as one of the other parts,] As one of the portions given to the adjoining tribes. *Abp Newcome, Calmet*

9 The oblation that ye shall offer unto the Lord] For His sanctuary and priests, see chap. xlv 1, 3, 4. *Abp Newcome*

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shall be *this* holy oblation; toward the north five and twenty thousand *in length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the Lord shall be in the midst thereof

|| Or
The sancti-
fied portion
shall be for
the priests
|| Or
in it or
adjunctance

11 || *It shall be* for the priests that are sanctified of the sons of Zadok, which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites

13 And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand

14 And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for it is holy unto the Lord.

15 ¶ And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof

16 And these shall be the measures thereof, the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side

10 — *toward the north five and twenty thousand in length, &c.*] See the plan, chap. xlv

11 — *the sons of Zadok,*] See chap. xlv 10—15

— *as the Levites went astray*] Or, as the other Levites went astray: many of these had defiled themselves with idolatry, for which crime they were to be degraded, see chap. xlv 10, 11, and note W Lowth

12 — *by the border of the Levites*] It shall lie next to the portion of the Levites, which lay southward between the priests and the cities portion, see the plan W Lowth

13 — *over against the border*] Or, just by the border of the priests, the words import that the border of the Levites ran parallel to that of the priests W Lowth

14 — *the firstfruits*] It is styled an oblation, ver. 8 and 12, see note on chap. xlv 1 W Lowth

15 — *And the five thousand, that are left*] See chap. xlv 6, and the plan

— *and the city shall be in the midst thereof*] A square of four thousand five hundred cubits shall be taken for the city, in the centre of the square of five thousand cubits to the south of the Levites portion W Lowth According to Josephus, Jerusalem was about seven miles in circuit, which the square here described does not greatly exceed. Abp Newcome

17 — *And the suburbs of the city*] These dimensions of the suburbs, added to those of the city, make up the whole square of five thousand cubits, two hundred and fifty cubits on each of the four sides make five hundred cubits in breadth, and five hundred in length W Lowth

18 — *And the residue in length — shall be ten thousand &c.*] These

four thousand and five hundred, and the west side four thousand and five hundred . 17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty

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18 And the residue in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy portion, and the increase thereof shall be for food unto them that serve the city

19 And they that serve the city shall serve it out of all the tribes of Israel

20 All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation four-square, with the possession of the city

21 ¶ And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand, of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation, and the sanctuary of the house shall be in the midst thereof.

22 Moreover from the possession of the Levites, and from the possession of the

two dimensions of ten thousand in length, both eastward and westward, remain on each side of the area set apart for the site of the city W Lowth

— *over against*] Beside, or parallel to, see the plan W Lowth

19 — *serve the city*] Perform burdensome offices of public utility, whether of a higher or a lower kind Abp Newcome, W Lowth

20 — *five and twenty thousand by five and twenty thousand*] This square is composed of five right angled parallelograms or rectangles, namely, that for the priests, ver. 9 twenty five thousand by ten thousand, that for the Levites, ver. 13, twenty-five thousand by ten thousand, that for the city and suburbs, five thousand by five thousand, ver. 16, 17, and two of ten thousand by five thousand, one on each side of the square, ver. 18 see the plan, chap. xlv Abp Newcome

— *with the possession of the city*] That parcel of the ground for the city being taken into the measure Ep Hall

21 — *And the residue shall be — toward the east border, &c.*] The portion of the prince ran eastward to the Jordan or the Dead sea and westward to the Great sea retaining its breadth of twenty-five thousand cubits from north to south, commensurate with that of each side of the holy portion Abp Newcome It had Judah to the north, and Benjamin to the south, see the plan St Jerome reckons sixty miles from Joppa to Jordan, so that supposing the holy portion about seven miles square, there will remain about twenty-six on each side, east and west, for the prince's share W Lowth

22 — *the Levites,*] Including the priests see chap. xlv 15

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⁵⁷⁴ city, *being* in the midst of *that* which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince

23 As for the rest of the tribes, from the east side unto the west side Benjamin *shall have* † a portion

† Heb
one portion 24 And by the border of Benjamin, from the east side unto the west side, Simeon *shall have* a portion

25 And by the border of Simeon, from the east side unto the west side, Issachar a portion

26 And by the border of Issachar, from the east side unto the west side, Zebulun a portion

27 And by the border of Zebulun, from the east side unto the west side, Gad a portion.

† Heb
Menial
side 28 And by the border of Gad, at the south side southward, the border shall be even from Tamar *unto* the waters of † strife in Kadesh, *and* to the river toward the great sea.

29 This *is* the land which ye shall divide

by lot unto the tribes of Israel for inheritance, and these *are* then portions, saith the Lord God ^{Before}
^{CHRIST}
⁵⁷⁴

30 ¶ And these *are* the goings out of the city on the north side, four thousand and five hundred measures

31 And the gates of the city *shall be* after the names of the tribes of Israel three gates northward, one gate of Reuben, one gate of Judah, one gate of Levi

32 And at the east side four thousand and five hundred and three gates, and one gate of Joseph, one gate of Benjamin, one gate of Dan

33 And at the south side four thousand and five hundred measures and three gates, one gate of Simeon, one gate of Issachar, one gate of Zebulun

34 At the west side four thousand and five hundred, *with* their three gates, one gate of Gad, one gate of Asher, one gate of Naphtali

35 *It was* round about eighteen thousand measures and the name of the city ^{† Heb}
^{J h wal}
^{shamiran} from *that* day *shall be*, † The Lord *is* there

The sense of the verse is, that the possession belonging to the priests and Levites, (see ver 11,) and the city, were bounded on the east and west by the prince's portion, that the former lay in the middle, the latter beyond them *W Louth*

25 — [*Issachar*] These appointments are not laid out with any regard to the division of the land made in Joshua's time for here a platform of a new church and state is set forth *W Louth*

28 — [*from Tamar*] See note on chap xlvii 19

29 — [*for inheritance*.] Since there is no doubt but that other things which are said in these chapters relating to the temple, and the land of Israel, are of a prophetic nature, it seems safer to determine that the above-mentioned measures were observed both in building the temple and in assigning the lots to the tribes, though we know not how these things were done, because there is a great chasm in the sacred history, from the time of Ezra to that of the Maccabees *Houbigant*

It is the opinion of some learned men, that so particular a description of the several portions allotted to each tribe, relates to the Jewish settlement in their own country after their conversion, several passages in the Prophets looking that way But without laying too great stress upon that opinion we may fairly suppose some mystical sense contained under this description the twelve tribes denote the true Christian Church in the New Testament, see Luke xxii 30 So this division of the land among the twelve tribes may imply, that all true Christians shall be equally sharers in the privileges of the Gospel *W Louth*

30 — [*on the north side*.] See ver 16, where the same measures are set forth There were three gates in the face of each wall,

and the whole circuit of the city was eighteen thousand cubit *Culmet*

32 — [*one gate of Joseph*.] There being a gate named after Levi, the gate of Joseph includes Ephraim and Manasse the sons of Joseph *Abp Newcome*

35 — [*The Lord is there*] It is frequently said in the sacred writings, that a person or a thing shall be called by a certain name, where it is predicted that the person or thing shall be endowed with those qualities which the name imports When Isaiah predicts the coming of the Messiah he says, that 'His name shall be called Wonderful, Counsellor, The Mighty God, The Father, The Prince of Peace,' because He was to possess the qualities which would serve as a foundation to these titles In the same sense Jerusalem is called in the Psalms, the "city of God, the city of the Great King," and in Isaiah "The city of righteousness the faithful city, and in this passage, The Lord is there *Culmet*

In this new Jerusalem, the Church of Christ God shall dwell in a more glorious manner, and make it the place of His perpetual residence so that every part of that city shall be honoured with evident tokens of the Divine presence and every member of it being dedicated to God's service, and becoming an habitation of God through His Spirit, shall have some degree of the holiness of the temple where God had placed His name, 1 Kings viii 29 compared with Rev xxi 22 This is in a lower degree fulfilled in all good Christians who are called the temple of the living God 2 Cor vi 16, 1 Pet ii 5 and in habitation of God through the Spirit, Eph ii 22 *W Louth*

The following are the Chapters from Ezekiel appointed for Proper Lessons on Sundays and Holydays

CHAP II	- - -	16th Sunday after Trinity, -	Morning
XIII	- - -	Ditto, - - - - -	Evening
XIV	- - -	17th Sunday after Trinity, -	Morning

CHAP XVIII	- - -	17th Sunday after Trinity, -	Evening
XX	- - -	18th Sunday after Trinity, -	Morning
XXIV	- - -	Ditto, - - - - -	Evening

THE BOOK OF DANIEL.

INTRODUCTION

DANIEL was of the tribe of Judah, and of very illustrious, if not of royal, descent. Josephus says, he was of the family of Zedekiah the last king of Judah before the destruction of Jerusalem by Nebuzar-adan. He was carried away captive to Babylon in the fourth year of Jehoiakim, in the year of the world 3398, probably in the eighteenth or twentieth year of his age, and on account of his birth wisdom and accomplishments, was selected to stand in the presence of Nebuchadnezzar.

Daniel's strength and habits of mind were of a very superiour cast whether considered as the gifts of nature, or the acquisitions of well applied industry. 'An excellent spirit was in him, which directed him to cultivate and improve all the proper means of knowledge so that he became master of all the literature of the Chaldeans and was far superiour to all the Magi, or wise men of the East. He was not only renowned for secular wisdom, but favoured with Divine illuminations, had extraordinary insight into visions and discernment in the interpretation of dreams. Qualified with these abilities he was admitted to the special favour of several very powerful monarchs, of Nebuchadnezzar Belshazzar Darius and Cyrus and hence he is supposed to have resided not only in the court at Babylon, but occasionally also in those of Media and Persia. *Winth*

In the vicissitudes of his life, as in the virtues which he displayed, he has been thought to have resembled Joseph. Like him he lived amidst the corruption of a great court and preserved an unshaken attachment to his religion in a situation embarrassed with difficulties and surrounded by temptations. He publicly professed God's service, in defiance of every danger and predicted His fearful judgments to the very face of intemperate and powerful tyrants. It may be collected from the pensive cast of his writing, that he was of that melancholy disposition which might be expected to characterize the servants of the true God amidst scenes of idolatry. He experienced throughout his life very signal and miraculous proofs of Divine favour, and was looked up to by the Persians as well as by his own countrymen, as an oracle of inspired wisdom. He appears to have attained a great age as he prophesied during the whole period of the captivity. He probably however did not long survive his last vision concerning the succession of the kings of Persia which he beheld in the third year of Cyrus, and in the year of the world 3470, when the Prophet must have reached his nineteenth year.

The book of Daniel contains a very interesting mixture of history and prophecies. The six first chapters are chiefly historical and are written with much spirit and animation we seem to be present at the scenes described, and the whole is enriched with the most exalted sentiments of piety and with the finest attestations to the praise and glory of God. The six last chapters are composed of prophecies, delivered at different times, all of which are however connected as parts of one great scheme. They extend through many ages, and furnish the most striking description of the fall of successive kingdoms, which were to be introductory to the establishment of the Messiah's reign. They characterize in descriptive terms the four great monarchies of the world to be succeeded by "that kingdom which shall not be destroyed." They foreshew the power and destruction of Antichrist in predictions repeated and extended by St John, and conclude with a distinct assurance of a general resurrection to a life of everlasting shame, or everlasting glory. *Dr Gray*

In general the words of Daniel are proper, well chosen, and comprehensive, his diction simple and classic, yet often strong and nervous, and his whole style compact, concise, and close, but pure and regular. Sometimes however he is diffusiv and copious, enlarges an idea, and swells an image to an uncommon pitch of grandeur. His book is not to be reckoned among the poetical compositions of the sacred volume. He makes great use indeed of parabolical imagery, but as a Prophet, shadowing out things and events by means of visions and allegories without any colouring of a poetick style. *Windle, Bp Lenth*

With respect to the genuineness and authenticity of this book of Daniel, there is abundance both of external and of internal evidence. Of external evidence there is all that can well be had or desired in a case of this nature not only the testimony of the whole Jewish Church and nation who have constantly received this book as canonical, but of Josephus particularly who recommends him as the greatest of the Prophets, of the Jewish Targums and Talmuds which frequently cite and appeal to his authority, of St Paul and St John, who have copied many of his prophecies, of our Saviour Himself, who citeth his words, and styleth him "Daniel the Prophet" of ancient historians, who relate many of the same transactions, of the mother of the seven sons and of the father of the Maccabees, who both recommend the example of Daniel to their sons, of old Ptolemy in Egypt who praying for the Jews then suffering under the persecution of Ptolemy Philopator, 1 Mac vii 6, 7, mentions the deliverance of Daniel out of the den of lions together with the deliverance of the three men out of the fiery furnace, of the Jewish High Priest, who shewed Daniel's prophecies to Alexander the Great, whilst he was at Jerusalem, and still higher, of Ezekiel, a contemporary writer, who greatly extols his piety and wisdom. But is the internal less powerful and convincing than the external evidence for the language the style the manner of writing, and all other internal marks and characters, are perfectly agreeable to that age and he appears plainly and undeniably to have been a Prophet by the exact accomplishment of his prophecies, as well those which have already been fulfilled, as those which are now fulfilling in the world. *Bp Newton*

To reject the prophecies of Daniel is to reject the Christian religion, for this religion is founded upon his prophecy concerning the Messiah (*in Isaac Newton*) but to read this book with attention, and intelligence, and with an unbiased mind to follow the advice of our Saviour, when he quoted this very prophecy, "Let him that readeth understand, might be sufficient to convert an unbeliever from Deism to Christianity. *Bp Watson*

Before
CHRIST
about 607

CHAP I

Jehoiakim's captivity 3 Ashpenaz taketh Daniel Hananiah Mishael and Azariah 8 They refusing the king's portion do prosper with pulse and water 17 Their excellency in wisdom

about 607

1 Kings

21 1

2 Chron

36 1

about 601

IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God which he carried into the land of Shinar to the house of his god, and he brought the vessels into the treasure house of his god

3 ¶ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes,

4 Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans

5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank so nourishing them

† Heb
"the wine of
his drink"

[Chap I ver 1 In the third year of the reign of Jehoiakim — came Nebuchadnezzar &c.] Jeremiah makes the first year of Nebuchadnezzar coincide with the fourth year of Jehoiakim, and thence begins the date of the seventy years captivity see Jer xxv 1. But here Daniel speaks of Nebuchadnezzar as king of Babylon in the third year of Jehoiakim. In explanation it may be observed that Daniel begins his computation from the time that Nebuchadnezzar was sent by his father against Pharaoh-necho king of Egypt which was towards the latter end of the third year of Jehoiakim. In the beginning of the following year he conquered the Egyptians which was the fourth year of Jehoiakim see Jer xlv 2. And in the latter end of the same year he came and besieged Jerusalem at which time Jehoiakim became tributary to the king of Babylon and consequently the seventy years of captivity and vassalage to Babylon began. *Dean Prideaux*

2 — into the land of Shinar.] This was the original name of the country about Babylon Gen xi 2, and it was still in use with the Prophets. See Is xi 11 Jer v 11 *W Louth*

— the treasure house of his god.] Of the idol Bel. See Jer 1

2 *W Louth* The treasury was a place in ancient temples, appropriated for the reception of spoils and trophies, that were consecrated to the deity to which the temple belonged *Windle*

3 — the master of his eunuchs.] "Or" the chief of his chamberlains. It appears to have been a title given to the satraps, or such distinguished men as had the care of the royal chambers or wardrobe *Windle*

— and of the king's seed.] Rather "even of the king's seed." Isaiah's prophecy chap xxxix 7, was thus partially fulfilled *W Louth*

4 Children in whom was no blemish.] He was directed to make choice of such as had the best accomplishments both of body and mind, and were fit to give attendance in a king's court. The word interpreted "children" is used in Scripture of such as are past the age of childhood, as we now distinguish the parts of man's life see 1 Kings xii 8 *W Louth*

three years, that at the end thereof they might stand before the king

Before
CHRIST
about 606

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah

7 Unto whom the prince of the eunuchs gave names for he gave unto Daniel the name of Belteshazzar, and to Hananiah, of Shadrach, and to Mishael, of Meshach, and to Azariah, of Abed-nego

8 ¶ But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank therefore he requested of the prince of the eunuchs that he might not defile himself

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink for why should he see your faces † worse liking than the children which are of your sort? then shall ye make me endanger my head to the king

† Heb
sadder

|| Or
form or
continu

ance

|| Or

the steward

11 Then said Daniel to || Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

— whom they might teach the learning and the tongue of the Chaldeans.] Besides the study of politics and the art of war the learning chiefly valued among them was astrology, or the knowledge of the heavenly motions the interpretation of dreams and architecture *W Louth*

As Moses was "learned in all the wisdom of the Egyptians" so we are not to wonder that Daniel was taught the learning of the Chaldeans, and that he so far excelled in it, as to be placed at the head of the Magi. See chap iv 9 *Windle*

5 — of the king's meat.] So that according to the Eastern manners, they should be fed with such food and wine as were served at the king's table *Windle*

7 — gave names.] It was customary among the Eastern nations for the kings to distinguish their favourites by new names, when they conferred on them new dignities and the Mogul still adheres to the custom. *Dr Gray* There might also be in this case a desire to wear these young Jews from the manners of their country and to bring them to a conformity with the Chaldean usages in all respects *Windle*

— Belshazzar.] According to the name of his god, as Nebuchadnezzar himself derives the word, chap iv 8. So the name was derived from Bel, the chief idol of Babylon as Nebuchadnezzar had his own name from Nebo mother of their idols, mentioned Is xlv 1, and Evil-merodach his successor was named from their idol, Merodach, Jer 1 2 *W Louth*

8 But Daniel purposed in his heart that he would not defile himself &c.] The defilement here alluded to might arise, either from the food being prohibited in the law of Moses, or else from its being what was offered to the idols of the Chaldeans, or at least intrusted to be blessed in their name see 1 Cor viii 10, and 1zek iv 13 *Windle*

9 Now God had brought Daniel into favour &c.] See Gen xxxix 21, and compare Ps cvi 46 *W Louth*

10 — of your sort?] Or, "of your age" *W Louth* Probably it may include the condition also *Windle*

Before CHRIST about 606
12 Prove thy servants, I beseech thee, ten days, and let them give us pulse to eat, and water to drink

† Heb of pulse
† Heb that we may eat &c
13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat and as thou seest, deal with thy servants

14 So he consented to them in this matter, and proved them ten days

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat

16 Thus Melzar took away the portion of their meat, and the wine that they should drink, and gave them pulse

17 ¶ As for these four children, God gave them knowledge and skill in all learning and wisdom and Daniel had understanding in all visions and dreams

¶ Or he made Dom I un d rained 605

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar

19 And the king communed with them, and among them all was found none like Daniel, Hananiah, Mishael, and Azariah therefore stood they before the king

† Heb wisdom f under stand ing

20 And in all matters of wisdom and

understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm

Before CHRIST 605

21 And Daniel continued even unto the first year of king Cyrus

CHAP II

1 Nebuchadnezzar, forgetting his dream, requireth it of the Chaldeans by promises and threatenings 10 They acknowledging their inability are judged to die 14 Daniel obtaining some respite sheweth the dream 19 He blesteth God 24 He staying the decree sheweth to the king 31 The dream 36 The interpretation 46 Daniel's advancement

AND in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him

2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams So they came and stood before the king

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream

4 Then spake the Chaldeans to the king in Syriack, O king, live for ever tell thy servants the dream, and we will shew the interpretation

Chap 1 9

12 — pulse] Various sorts of grain were dried and prepared for food by the people of the East as wheat, barley, rice, and pulse Of some of these was the parched corn mentioned in Scripture, and the chief food of the labouring and poorer sort of people *Windle*

15 — their countenances appeared fairer and fatter in flesh &c] Abstinence from wine and from rich food is no injury, but rather an improvement, to the health and complexion of people in those countries What is said therefore of the effects of the abstinence of Daniel and his companions, might be nothing miraculous or out of the common course of things *See J Chardin Harmer*

17 — in all visions and dreams] Not fortuitous or casual dreams but such as were sent from Heaven *Windle* See the note on Gen xx 3

19 — among them all] That is, among all the young men included to at ver 4 *Windle*

— therefore stood they before the king] They were in continual attendance in the king's court So Joseph stood before Pharaoh, Gen xli 46 Compare 1 Kings xvii 1 *1 Ki xv 19, Numb xvi 9 Windle*

20 — the magicians and astrologers] These words seem to comprehend the persons in general who were distinguished in the several kinds of learning cultivated among the Chaldeans Of the like character were the Magi in Egypt and Persia, and the other countries of the East and those wise men that came to our Saviour at His birth, Matt ii 1 *Windle*

21 — And Daniel continued even unto the first year of king Cyrus] And so witnessed the accomplishment of Jeremiah's prophecy concerning the seventy years *1 Zra i 1* This being so remarkable a year, the text takes notice that Daniel lived so long, not only that he lived longer, at least till the third year of Cyrus, as appears from chap x 1 *Windle*

Chap II The prophecies of Daniel are all of them related to one another, as if they were but several parts of one general pro-

phesy, given at several times The first is the easiest to be understood and every following prophecy adds something new to the former *See Isaac Newton*

Ver 1 — in the second year of the reign of Nebuchadnezzar] The second year, according to the Babylonian account or the fourth, according to the Jewish, that is in the second year of his reigning alone or the fourth of his reigning jointly with his father *See Newton* Daniel, writing the following history in Chaldean for the use of the Chaldeans follows the computation of time in use among them *Windle*

— dreams] Though it was but one continued dream it contained a succession of various events *Windle*

2 — the sorcerers] See the note on chap 1 20 By sorcerers seems to be meant a sort of necromancers who pretended to in acquaintance with departed spirits *Windle*

— the Chaldeans] The Chaldeans were so much addicted to the study of the heavenly motions, and to make prognostications from them that the word Chaldean is used both in Greek and Latin authors for an astrologer *Windle* According to this sense we find it used below ver 4 of the magicians of every sort *Windle*

— in Syriack] That is in the Aramean or Syrian language, is understood in its largest sense being what was spoken by the Assyrians Babylonians and many of the neighbouring nations, and the same with what was called the ancient Chaldean This language, when corrupted by the introduction of many Hebrew words, is called the Hebrew tongue in the New Testament The language spoken in Antioch and other parts of Syria differs as a dialect from the two former, and is what we now call the Syriack *Windle, Windle*

— O king live for ever] Or I long live the king An usual mode of addressing the monarch When he in his turn addressed the people it was in the form, "Peace be multiplied unto you" see chap iv 1 *Windle*

Before
CHRIST
605.

5 The king answered and said to the Chaldeans, The thing is gone from me if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill

Ch 2 29
† Chald
and pieces

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour therefore shew me the dream, and the interpretation thereof

Or
chap 17

7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it

† Chald
say

8 The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me

9 But if ye will not make known unto me the dream, *there is but one decree for you* for ye have prepared lying and corrupt words to speak before me, till the time be changed therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter therefore *there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean*

11 And *it is a rare thing that the king requirerh, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.*

12 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon

13 And the decree went forth that the wise men should be slain, and they sought Daniel and his fellows to be slain

14 ¶ Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon

15 He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel

16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions

18 That they would desire mercies of the God of heaven concerning this secret, that Daniel and his fellows should not perish with the rest of the wise men of Babylon

19 ¶ Then was the secret revealed unto Daniel in a night vision Then Daniel blessed the God of heaven

20 Daniel answered and said, Blessed be the name of God for ever and ever for wisdom and might are his

21 And he changeth the times and the seasons he removeth kings, and setteth up kings he giveth wisdom unto the wise, and knowledge to them that know understanding

22 He revealeth the deep and secret things he knoweth what is in the darkness, and the light dwelleth with him

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee for thou hast now made known unto us the king's matter

Before
CHRIST
605† Chald
returned
Or
chief man
shul
† Chald
chief of the
cut n
Or
men† Chald
me f
Or
that they
should n
d stay
Daniel &c Paul 11
2 & 115

5 — *The thing is gone from me*] Meaning "I do not recollect it according to the Greek and Latin versions or according to the Syriack, The word is most sure which I say, that is, My decree is gone forth and is irrevocable" *Windle*

— *ye shall be cut in pieces*] that is alive a dreadful punishment sometimes inflicted by the Babylonians *Par/hurst* Compare 1 Sam xv 33 Heb xi 37 Luke xii 46 The same sort of punishment is still used in Abyssinia *Bruce*

8 — *I know of certainty that ye would gain the time*] Ye seek delays in order to gain time that the king's attention to other concerns might make him forget this *Windle*

9 — *till the time be changed*] Until some other occasions may divert me from this earnest inquiry *Bp Hall*

10 — *There is not a man upon the earth* &c] The answer of the Chaldeans was very reasonable that no king had ever required such a thing that it transcended all the powers and faculties of man God alone could disclose it But the pride of absolute power cannot bear any reason or bear any control *Bp Newton* The furious and arbitrary conduct of Nebuchadnezzar both in this instance and in that which is recorded in the following chapter is much illustrated by history, which shews

that such characters are not uncommon among the eastern monarchs

18 *That they would desire mercies &c*] Many useful observations might be drawn from this passage on the nature, the causes, and the rewards, of devotion, on the power and prevalence of united addresses to Heaven, and the important benefits, when the piety of a few holy men may sometimes bring down upon multitudes Such improvements must be obvious to every attentive reader *Windle*

20 — *Blessed be the name of God &c*] In this and the three next verses, the Prophet has celebrated the praises of the Almighty in a simple, but truly sublime and animated, and warm and unaffected piety, his made special mention of His wisdom and power, and illustrated the display of those attributes in several instances apposite to the subject and occasion *Windle*

21 — *he changeth the times and the seasons &c*] The changes of the world are brought to pass by removing kings and transferring their dominions to others by raising some empire and pulling down others *Windle*

22 — *the light dwelleth with him*] With Him, and in Him, all perfection of knowledge, and power of illumination *Bp Hall*

^{Be fore} ^{CHRIST} ⁶⁰³ 24 ¶ Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him, Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

^{CHR} ^{CHRIST} ⁶⁰³ 25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

^{CHR} ^{CHRIST} ⁶⁰³ 26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king,

28 But there is a God in heaven that re-

vealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these,

29 As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

30 But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for thy sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

31 ¶ Thou, O king, sawest, and beholdest a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.

32 This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

28. But there is a God in heaven &c.] Daniel's great modesty in disclaiming all merit or extraordinary wisdom on his own part in giving the glory to God alone, and at the same time his skill and dexterity in preparing the king's attention, and gradually opening his understanding to the reception of the truth, and the acknowledgment of the one true God, are very remarkable. The pious king, as St Jerome justly observes, had a prophetic dream that the saint interpreting it God might be glorified and the captives, and those who served God in captivity, might receive great consolation. We read the same thing of Pharaoh. *Bp Newton*

— the latter days.] This phrase often signifies the times of the Messiah called the last times or age of the world. See the note on Is. ii. 2. and so the expression may be understood here for the prophecy contained in this vision reaches to the establishment of Messiah's kingdom. See ver. 44, and compare chap. x. 11. *W. Iomth*

30. — but for thy sakes that shall make known the interpretation to the king.] That this may be the means for myself and my three friends to gain your goodwill the better to promote the glory of God and do kindnesses to our brethren of the captivity. *W. Iomth*

31. Thou, O king, sawest and beholdest a great image.] In this vision of the image composed of four metals the foundation of all Daniel's prophecies is laid. It represents a body of four great nations which should reign over the earth successively, namely, the people of Babylon, the Persians, the Greeks, and the Romans. And by a stone cut out without hands which fell upon the feet of the image and by the four metals to pieces, and became a great mountain and filled the whole earth, it further represents, that a new kingdom should arise after the four and conquer all those nations, and grow very great, and last to the end of all ages. *Isaac Newton*

— This great image whose brightness was excellent, &c.] A great terrible human figure is not an improper emblem of human power and dominion, and the various metals of which it was composed not unfitly typify the various kingdoms that should arise. The order of their succession is clearly denoted by the order of the parts, the head and higher parts signifying the earlier times, and the lower parts the latter times. *Bps Chandler and Newton*

Crotius acutely observes, that this image appeared with a glorious lustre in the imagination of Nebuchadnezzar, whose mind

was wholly taken up with admiration of worldly pomp and splendour: whereas the same monarchies were represented to Daniel under the shape of fierce and wild beasts, chap. vii. as being the great supporters of idolatry and tyranny in the world. *W. Iomth*

32. This image's head was of fine gold.] Which Daniel interprets, ver. 36, Thou art this head of gold: thou and thy family and thy representatives. The Babylonian therefore was the first of these kingdoms: and it was first represented by the head of fine gold, on account of its great riches: and Babylon for the same reason was called by Isaiah 'the golden city' chap. xiv. 4. Daniel addresses Nebuchadnezzar as if he were a very powerful king and his empire very large and extensive. 'Thou, O king, art a king of kings' &c. see verses 37 and 38. Almost all the ancient eastern histories are lost: but there are some fragments even of heathen historians yet preserved, which speak of this mighty conqueror and his extended empire and describe him as holding in subjection Egypt, Syria, Phenicia and Arabia, as having subdued the greatest part of Libya and Spain, and as having proceeded as far as to the pillars of Hercules: and led his army out of Spain into Thrace and Pontus. But his empire though of great extent was yet of no long duration: for it ended in his grandson Belshazzar not seventy years after the delivery of this prophecy: and not above twenty three years after the death of Nebuchadnezzar. *Bp Newton*

— his breast and his arms of silver.] Which Daniel interprets, ver. 39. And after thee shall arise another kingdom inferior to thee. The kingdom which arose after the Babylonian, was the Medo-Persian. The two hands and the shoulders, which Josephus signifies that the empire of the Babylonians should be dissolved by two kings. The two kings were the kings of the Medes and Persians whose powers were united under Cyrus who was son of one of the king and son in law of the other: who besieged and took Babylon put an end to that empire: and on its ruins erected the Medo-Persian or Persian as it is more usually called, the Persian, having soon gained the ascendancy over the Medes. This empire is said to have been inferior, as being less than the former according to the sense of the Latin Vulgate: because neither Cyrus, nor either of his successors, ever carried their arms into Africa or Spain, so far as Nebuchadnezzar is reported to have done: or rather inferior, as being worse than the former: for Dean Prideaux asserts, and it may be very truly so asserted that the kings of Persia were the worst race of men

Before
CHRIST
60333 His legs of iron, his feet part of iron
and part of clay|| Or
which was
not in
knowledge
at
the
time34 Thou sawest till that a stone was cut
out without hands, which smote the image
upon his feet that were of iron and clay, and
broke them to pieces

that it governed an empire. This empire from its first
establishment by Cyrus to the death of the last king, Darius
Codomanus, lasted not much more than two hundred years. *Isp Newton*

The arms and shields of the Persians were frequently orna-
mented or lined with silver whence Alexander instituted that
renowned body of veteran infantry called *Argyrispides*, from
their silver shields after the conquest of Persia adopting the
manners of the conquered nations. *Dr Hall*

— *his belly and his thighs of brass*] Which Daniel inter-
preted ver 19. And another third kingdom of brass, which shall
be a rule over all the earth. Alexander the Great subdued the
Persian empire. The kingdom therefore which succeeded to the
Persian was the Macedonian and the kingdom was fitly repre-
sented by brass, for the Greeks were famous for their braced ar-
mour their usual epithet being, 'the braced coated Greeks'.
The interpretation of Daniel in Josephus is that another, coming
from the west, completely armed in brass shall destroy the em-
pire of the Medes and Persians. This third kingdom is also said
to be a rule over all the earth by a figure usual in almost all
authors. Alexander himself commanded that he should be called
the king of all the world, not that he really conquered or ruled
conquered the whole world, but he had considerable dominions
in Europe Asia and Africa that is in all the three parts of the
world then known and Diodorus Siculus, and other historians
give an account of ambassadors coming from almost all the world
to congratulate him on his success or to submit to his empire
and then especially, as Arrian remarks did Alexander appear to
himself and to those about him to be master both of the earth
and of the sea.

The Seleucids who reigned in Syria and the Ptolemies who
reigned in Egypt successors of Alexander might be designed
particularly by the two thighs of brass. And of all his suc-
cessors they alone might be pointed out because they alone had
much connexion with the Jewish church and nation. *Isp Newton*

35 *His legs of iron his feet part of iron and part of clay*]
Which is thus interpreted by Daniel, And the fourth kingdom
shall be strong as iron. &c. See verses 40—43. The Romans
succeeded next to the Macedonians and therefore in course were
next to be mentioned. The Roman empire was stronger and
longer than any of the preceding. The Romans broke in pieces
and subdued all the former kingdom. The iron was mixed
with nery clay and the Romans were defiled with a mixture of
barbarous nations. The Roman empire was it length divided into
ten lesser kingdoms according to the ten toes of the image as
we shall see hereafter. The kingdoms retained much of the
old Roman strength and manifested it upon several occasions so
that the kingdom was partly strong and partly broken. They
mingled themselves with the seed of men they made mag-
nificence and alliances one with another as they continue to do at
this day but no union ensued, reasons of state are stronger
than the ties of blood and interest generally is more than af-
fection. Some expound it of the civil and ecclesiastical power.

We may account and sometimes clashing and interfering with
each other to the weakening of both and endangering of their
mutual peace. The Roman empire therefore is represented
as a broken state first with the strength of iron conquering all
before his legs of iron and then weakened and divided by
the mixture of barbarous nations. His feet part of iron and part
of clay it subdued Syria and made the kingdom of the Seleu-
cids a Roman province in the year 63 before Christ it sub-
dued Egypt and made the kingdom of the Ptolemies a Roman
province in the year 30 before Christ and in the fourth cen-
tury after Christ, it began to be torn in pieces by the incursions
of the barbarous nations. *Isp Newton*

Before
CHRIST
60335 Then was the iron, the clay, the
brass, the silver, and the gold, broken to
pieces together, and became like the chaff
of the summer threshingfloors, and the
wind carried them away, that no place was
found for them and the stone that smote

35 *Thou sawest till that a stone was cut out without hands*]
Which is interpreted and explained by Daniel, in the 44th & 45th
verses, 'And in the days of these kings shall the God of
heaven set up a kingdom, &c.' This description can with pro-
prietly be understood only, as the ancients understood it of the
kingdom of Christ. 'And in the days of these kings that is,
in the day of some of them. As in the day when the judges
ruled, Ruth 1, signifies 'in the days when some of the judges
ruled' so 'in the days of the kings' signifies 'in the day of
some' of these kingdoms and it must be during the days of
some of the last of them, because they are reckoned four in
succession and consequently this must be the fifth kingdom. Ac-
cordingly the kingdom of Christ was set up during the last of
these kingdoms, that is, the Romans. The stone was a to-
tally different thing from the image, and the kingdom of
Christ is totally different from the kingdoms of this world. The
stone was cut out of the mountain without hands, a our hea-
venly body is said (2 Cor 5:1) to be a building of God in
house not made with hands that is spiritual as the phrase is
used in other places. Mark xiv 56 compared with John ii 21
&c. also Col ii 9. This is to be understood of the kingdom of
Christ which was formed out of the Roman empire not by num-
ber of hands, or strength of armies but without human means
and the virtue of second causes. This kingdom was set up by
the God of heaven and from hence the phrase of the king-
dom of heaven came to signify the kingdom of the Messiah
and so it was used and understood by the Jew, and so it is ap-
plied by our Saviour in the New Testament. Other kingdoms
were raised by human ambition and worldly power but this was
the work not of man, but of God this was truly as it is called
the 'kingdom of heaven' and John xviii 36 a kingdom
not of this world, its laws its powers were all Divine. This
kingdom was never to be destroyed as the Babylonian the Per-
sian, and the Macedonian empires have been, and in great mea-
sure also the Roman. This kingdom was to 'break in pieces'
and consume all the other kingdoms to stand and endure it self
so that it should comprehend within itself all the former king-
doms. This kingdom was to 'fill the whole earth' &c. &c. &c.
universal and to stand for ever.

As the fourth kingdom, or the Roman empire, was represented
in a twofold state, first strong and flourishing with legs of iron
and then weakened and divided with feet and toes, part of
iron and part of clay so this fifth kingdom or the kingdom of
Christ is described likewise in two states which Mr Mede rightly
designates by the names of the kingdoms, 'the stone' and
the kingdom of the mountain. The first when 'the stone was
cut out of the mountain without hands' the second when it be-
came itself a great mountain, and filled the whole earth. The
stone was cut out of the mountain without hands, the kingdom
of Christ was first set up while the Roman empire was in its full
strength with legs of iron. The Roman empire was then
divided into ten lesser kingdoms, the remains of which are
subsisting at present. The image is still standing upon his feet
and toes of iron and clay, the kingdom of Christ is still a
stumblingblock and a rock of offence but the stone will one
day smite the image upon the feet and toes and destroy
utterly and will itself become a great mountain, fill the
whole earth or in other words, Rev xi 15 'The kingdoms of
this world shall become the kingdoms of our Lord and of His
Christ and He shall reign for ever and ever.' We have there-
fore seen the kingdom of 'the stone', but we have not yet seen
the kingdom of 'the mountain'. Some parts of this prophecy
still remain to be fulfilled but the exact completion of the other
parts will not suffer us to doubt of the accomplishment of the
rest also in due season. *Isp Newton*

^{Before} ^{CHRIST} ⁶⁰³ the image became a great mountain, and filled the whole earth

36 ¶ This is the dream, and we will tell the interpretation thereof before the king

37 Thou, O king, art a king of kings for the God of heaven hath given thee a kingdom, power, and strength, and glory

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all: Thou art this head of gold

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise

41 And whereas thou sawest the feet of iron, and of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay

42 And as the toes of the feet were part of iron, and part of clay, so the

kingdom shall be partly strong, and partly broken

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay

44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever

45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to thee the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure

46 ¶ Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him

47 The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret

37 [Thou art a king of kings] So Nebuchadnezzar is styled *Ch. xxvi. 7* because he had kings for his vassals and tributaries: and so Artaxerxes king of Persia *1 Esdr. vi. 12* *H. 10th* It is a title given to the kings of Abyssinia at this day to use

— [for the God of heaven hath given thee a kingdom &c.] He might perhaps think like some of his predecessors, that his conquests were to be ascribed to his own fortitude and prudence: *see Is. x. 13* The Prophet therefore assures him that his success must be primarily imputed to the God of heaven *Bp. Newton*

38 — [the beasts of the field and the fowls of the heaven] The Greek adds and the fish of the sea: Whatever right thy subjects can claim either in their possessions or in any perquisites they are to be longed for, all held of thee as the supreme lord *Com. par. Jer. xxiii. 6* *H. 10th*

— [Thou art this head of gold] See the note on ver. 32

39 — [another kingdom inferior to thee] See the note on ver. 32 his breast and his arms of silver

— [another third kingdom of brass] See the note on ver. 32, his belly and his thighs of brass

— [which shall bear rule over all the earth] See what is said of Alexander of Macedonia at the beginning of the first book of Maccabees: It is reported of this mighty conqueror that he engaged no enemy which he did not conquer: besieged no city which he did not take: and made attempts on no nation which he did not subdue *H. 10th*

40 [And the fourth kingdom shall be strong as iron] See the note on ver. 38

41 [And in the days of these kings] That is kingdoms: See the note on ver. 34

— [and the kingdom shall not be left to other people] This kingdom shall not be transferred like the former ones but shall be of a very different nature: shall crush all temporal kingdoms, and shall be universal, unchangeable, and eternal *H. 10th*

45 [Forasmuch as thou sawest &c.] There should not have been a full stop placed at the end of the last verse: as our translation is commonly pointed: the particle *forasmuch* carrying on the sense from the foregoing word: as in verses 40 and 41 *H. 10th*

— [the dream is certain and the interpretation thereof sure] The king hearing his dream related with such exactness might be better assured of the truth of the interpretation, and of the great events which should follow *Bp. Newton*

46 [Then the king — fell upon his face and worshipped Daniel] Or did reverence to Daniel: The king highly revered Daniel and paid him such tokens of respect as were consonant to Oriental manners *H. 10th*

47 — [Of a truth it is that your God is a God of gods and a Lord of kings] Superior to all the gods or demons who are worshipped by men: the supreme Governor of the world and Ruler of the kings and kingdoms in it: *see ver. 21* *H. 10th*

The Jews were not only of service in their flourishing state to support true religion in the world but under their afflictions and captivities they spread it much further than they could before: They then became extensively useful to the nation amongst whom necessity mixed them: as both the reasonableness of their faith compared with heathenism was easy to be seen, and as prophecies fulfilled or miracles performed in their favour could not but recommend the worship of that Being whom they served: By these means their conqueror Nebuchadnezzar was brought to declare Him a God of gods and a Lord of kings, all whose works are truth and His ways judgment, *chap. iv. 37* On these accounts did Darius the Mede decree, "That in every dominion of his kingdom men should tremble and fear before the God of Daniel: for He is the living God and steadfast for ever" *chap. vi. 26* And Cyrus, whom Isaiah had foretold by name above one hundred years before his birth, for the restorer of the people from their captivity acknowledged by a written proclamation, sent through his whole empire, that the God of the Jews

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* Chap 4 9

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

CHAP III

1 Nebuchadnezzar made a golden image in Bura. 5 Shadrach, Meshach, and Abednego were accused for not worshipping the image. 13 They being threatened made a good confession. 16 God delivered them out of the furnace. 26 Nebuchadnezzar seeing the miracle bleth God.

about 580

NEBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers,

the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up, and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

5 That at what time ye hear the sound of the cornet, flute, harp, sackbut, psalter, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up.

6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

had given him all the kingdoms of the earth, *Isa 45:1* *4th* *Chr*

18 — ruler over the whole province of Babylon,] When the empire came under the government of the Medes and Persians every province had a prince or ruler appointed over it *chap vi 1*. This may have been practised before only afterwards improved by the addition of three presidents over the rest *chap vi 2*, and *v 7* *W Louth*

— chief of the governors over all the wise men] President of the college of the Magi *Bp Horsley*

49 — but Daniel sat in the gate of the king.] See the notes on *Gen xxiii 10*

It was from the prophecy recorded in this chapter that the distinction first made of the four great empires of the world which hath been followed by most historians and chronologers in their distribution of times. These four empires, as they are the subject of the prophecy, are likewise the subject of the most celebrated pens both in former and in later ages. Not but there have been empires as great or greater than some of these, as those of the Persians for instance, and of the Syrians, and of the Turks, and we may think perhaps that they were as well deserving of a place in this succession of kingdoms, and were equally worthy to be made the objects of prophecy, being so eminent for the wisdom of their constitutions, the extent of their dominion, and the length of their duration. But the four empires had a particular relation to the church and people of God who were subject to them in their turns. They were therefore particularly predicted, and we have in them without the intermixture of other, a line of prophecy (as I may say) extending from the reign of Nebuchadnezzar to the fall and complete establishment of the kingdom of the Messiah. He who is Arbitrator of kingdoms, and Government of the universe, conceived as much of their future revolutions as He pleased, and He hath revealed enough to manifest His providence, and to confirm the truth of religion. What Daniel said upon the first discovery of these things well may we say after the completion of so many particulars. Blessed be the name of God for ever and ever, for wisdom and might are His, and He change the times and the seasons. He removeth kings, and setteth up kings. He giveth wisdom unto the wise, and knowledge to them that know understanding. He revealeth the deep and secret things. He knoweth what is in the darkness, and the light dwelleth with Him, *ver 20—22* *Bp Newton*

Before
CHRIST
about 603

† Chaldean
with night
† Chaldean
the y com
mand

|| Or
synony
† Chaldean
synony

[*chap III ver 1 Nebuchadnezzar — made an image*] The statue was probably of Bel or some Assyrian deity *see ver 14*. It is thought to have been hollow within like that of the Colossus of Rhodes whose height exceeded that of the statue by ten cubits. The proportion of the height seems unequal to the breadth unless the pedestal, on which it was placed, be included. Diodorus relates, that Xerxes took away an image of gold forty feet high when he demolished the temple of Belus in Babylon. Dean Prideaux supposes it may have been this statue, and then the body of the image would hardly have been twenty-seven cubits high. The statue of Jupiter, made by Ixyppus at Laurentum, is said to have been forty cubits high. *Windle W Louth*

— in the plain of Dura.] See its probable situation near Babylon in the map of the dominions of David and Solomon.

2 — the governors &c.] It is difficult if not impossible to describe with certainty the several officers and commanders here mentioned. *W Louth, Windle*

4 — O people, nations, and languages.] From whatever part of the empire ye come and whatever language ye speak *see ver 29* and *chap iv 1*. This form of speech was necessary to set forth the largeness and extent of the Babylonish empire, which was subjects of so many different languages. The same phrase was afterwards used under the Medes and Persians *chap vi 25*. *Isa i 22* in *1c xiii 9* *W Louth*

5 — cornet, flute, harp &c.] There is much difficulty in determining the several musical instruments here intended. Though Dr Burney in his History of Music has one whole chapter on the musick of the ancient Hebrews, yet he only enumerates the names of these instruments by quoting the verse, and probably in his researches could not meet with sufficient data to explain them in a satisfactory manner. *Windle*

6 — the same hour.] This is the first place in the Old Testament where we meet with the division of time into hours. The Greeks ascribe the invention of hours to Anaximander, or Anaximenes, who probably learned it from the Chaldeans. *W Louth*

— be cast into the midst of a burning fiery furnace.] Burning offenders alive was a punishment used among the Babylonians, *see Jer xxix 22* and perhaps among other Eastern nations *see Ps cxi 9* *W Louth*. It is still inflicted on Jews and Christians for capital offences at Algiers. *Dr Shaw*

Ref re
CHAP III
about 380

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psalter, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up

8 ¶ Wherefore at that time certain Chaldeans came new, and accused the Jews

9 They spake and said to the king Nebuchadnezzar, O king, live for ever

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psalter, and dulcimer, and all kinds of musick, shall fall down and worship the golden image

11 And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace

12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego, these men, O king, I have not regarded thee they serve not thy gods, nor worship the golden image which thou hast set up

13 ¶ Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego Then they brought these men before the king

14 Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psalter, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made, well but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace, and who is that God that shall deliver you out of my hands

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter

17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up

19 ¶ Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated

20 And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace

21 Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace

22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace

24 Then Nebuchadnezzar the king was wroth, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king

25 He answered and said, I o, I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the son of God

other versions But this is generally now agreed to be a pious production of much later date From a review of the hymn, however pious and well designed, we cannot discover the usual style of Daniel or any resemblance to the other parts of his book

25 — I see four men loose walking in the midst of the fire, &c] This would be more easily understood if we knew the true form of what is denominated a furnace Probably it was either an enclosed building with an opening large enough to admit a full view of it or an uncovered building in enclosure of fire or in an enclosure surrounded by a wall within which the fire raged, so that Nebuchadnezzar still seated on his throne, might see the persons in the fire

— like the son of God] Very bright and glorious, above the possibility of all human beauty and splendence Bp Hall

15 — well] The ellipsis, though familiar in the Hebrew and other ancient languages, is beautiful in this verse and seems to point at the great wrath and overbearing impetuosity of the furious monarch which is further denoted at the end of the verse in a like ellipsis Luke xiii 9 Matth xv 6 & 8 *Wilt thou and who is that God &c*] Thus Nebuchadnezzar exalted himself above God Almighty, as Sennacherib had done before him 2 Kings xviii 35 Notwithstanding he had before made a confession of the true God chap ii 17 *W Iouth*

16 — we are not careful to answer thee in this matter] In so plain a case there is no room for deliberation we have an answer ready at hand, that we ought to obey God rather than man *W Iouth* See the note on chap ii 10

24 *Then Nebuchadnezzar &c*] The hymn of the three children follows the twenty-third verse in the Latin, Greek, and some

Before
CHRIST
about 580

† Chald
dia

26 ¶ Then Nebuchadnezzar came near to the † mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was in him of them head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

29 Therefore † I make a decree, That every people, nation, and language, which speak † my thing uniss against the God of Shadrach, Meshach, and Abed-nego, shall be † cut in pieces, and their houses shall be made a dunghill, because there is no other God that can deliver after this sort.

30 Then the king † promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

CHAP IV

1 Nebuchadnezzar confesseth God's kingdom & maketh relation of his dreams which the magicians could not interpret

Like a son of God some angelick appearance see ver 28 and Job 16. Or like the Son of God that is Christ of whom Munter understanding it observe that he think it no wonder that Nebuchadnezzar saw the Son of God when He appeared to Saul who was persecuting His disciple. *Went*

26 — ye servants of the most high God ¶ This miracle calls to the king's mind the confession he had formerly made of the true God chap ii 17. *Went*

27 — upon whose bodies the fire had no power ¶ The several expressions here used are meant to shew that not the least injury was received from the fire. The expressions are in beautiful order. The fire not only had no prevailing power over their bodies, but neither was a hair of their head burnt nor their flowing robes singed nor even the smell of fire had passed on them. Compare this with Isaiah xlii 2. *Went*

28 — have called the Lord and ¶ Have rendered his commandments. God Himself having suspended the execution of it. *Went*

29 — I have suspended any thing against the God of Shadrach &c ¶ Daniel acknowledged the God of Daniel chap vi 18. Nebuchadnezzar's superiority to other gods but not the only true God. *Went*

30 — I have promoted Shadrach &c ¶ Or restored them to their former dignities. *Went*

The three blessed martyrs who bore a noble testimony of the true religion to many thousand witnesses afford not only an example of suffering and atonement for the cause of truth,

terpret 8 Daniel heareth the dream 19 He interpreteth it 28 The story of the event

Before
CHRIST
about 0

NEBUCHADNEZZAR the king, unto all people, nations, and languages, that dwell in all the earth, Peace be multiplied unto you.

2 † I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

4 ¶ I Nebuchadnezzar was at rest in mine house, and flourishing in my palace.

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6 Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers, and I told the dream before them, but they did not make known unto me the interpretation thereof.

8 ¶ But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods, and before him I told the dream, saying,

9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret trou-

ble in encouragement so to suffer. When the whole creation is in flames, and all this world becomes one great fiery furnace, the faithful servants of Christ shall escape unhurt from that general conflagration. Upon their bodies the fire shall have no power, but having endured temptation unto the end they shall receive from the hand of God a crown of glory that fadeth not away. *Wogan*

Chap IV ver 1 — Peace be multiplied unto you ¶ An introduction of addressing the subjects of this vast empire see chap vi 2. *Went*

3 — How great are his signs! &c ¶ The king's repeated experience had extorted from him this solemn confession contained in this verse — the latter part of which is a fine display of the infinite power and dominion of the true God. *Went*

4 — I Nebuchadnezzar was at rest in mine house, and flourishing in my palace ¶ God's particular judgments often resemble the general one in coming suddenly and unexpectedly while we are indulging ourselves in carnal security. See Isaiah 66, Matt xxiv 43, 44. 1 Thess v 2. *Went*

8 — whose name was Belteshazzar ¶ See the note on chap i — in whom is the spirit of the holy gods ¶ Or, of the holy God. The words admit of a singular sense. It must be plain some that this king had now the one true God in his mind. *Went*

9 — the magicians ¶ This word may be understood as comprehending all the enchanters or diviners of every sort. Whether

Before
HIST
about 70.

bleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof

Child
is seen

10 Thus were the visions of mine head in my bed, † I saw, and behold a tree in the midst of the earth, and the height thereof was great

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth

12 The leaves thereof were fan, and the fruit thereof much, and in it was meat for all the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it

13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven,

Child
is seen

14 He cried † aloud, and said thus, Hew

he relation of the *Magi* properly so called was received among the Babylonians is perhaps not altogether certain. The *Magus* or worshippers of fire were first established in Persia (*Dr Hyde*) hence it was propagated in Persia and India, and they remain here to this time *Dean Prideaux*. But it is not improbable, but their principles were well known also and partly received in Chalda and Babylon, especially as these nations were immersed in all sorts of superstition and the name *Magi* seems to have belonged to the countries of the East in general. While — tell me the visions of my dream — and the interpretation thereof. — Nebuchadnezzar tells the dream himself in the following words — so the meaning of this sentence must be, Tell me the dream that is the interpretation thereof. The Greek translates it thus. Hear the vision of my dream and tell me the interpretation thereof. *H. Fonth*

10 — behold a tree in the midst of the earth &c] The midst of the earth is probably meant as a centre from which the extensive circuit of his empire was described. The sovereigns of the world are often represented by large trees in the language of other nations as well as in the prophetick language of the Hebrews and by the shadow is denoted the protection which men may receive under government. *H. Fonth*

11 — a watcher and an holy one] See below the note on ver 17

12 Nevertheless leave the stump of his roots in the earth] As when the root of himself is still alive there is a possibility of its growing again and there should still be hopes that the king might recover his former state and dignity see ver 26. *H. Fonth*

Though the tree was to be hewn down &c the stump of his roots which was to be left in the earth was to be secured with chains of iron and brass in the tender grass of the field. The words of menace which follow are applicable only to a man and plainly shew that the whole vision was typical of some heinous calamity to fall for a time but for a time only on some one of the sons of men. *Bp Horsley*

16 Let his heart be changed &c] Compare ver 25. The plain interpretation of Nebuchadnezzar's case stripped of the prophetick narrative language appears to be that he should be punished with madness, should fancy himself a beast and live like a beast but after some time should recover his reason and resume the government. *Bp Newton*

— let seven times pass over him] That is even years so the expression is taken, chap xi 13 where the Hebrew reads the king of the north shall come at the end of times that is years. So the "time times and an half, mentioned chap vii 25 in 7 signify three years and a half, and are accordingly ex-

down the tree, and cut off his branches, shake off his leaves, and scatter his fruit let the beasts get away from under it, and the fowls from his branches

Before
HIST
about 70.

15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field, and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth

16 Let his heart be changed from man's, and let a beast's heart be given unto him, and let seven times pass over him

17 This matter is by the decree of the watchers, and the demand by the word of the holy ones to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men

18 This dream I king Nebuchadnezzar

planned by forty and two months. Rev vi 2 and by 140 days. Rev xii 6 both which reckonings of time are equivalent to three years and in half. *H. Fonth*

17 — the watchers — the holy ones] It is the opinion of commentators in general that by these titles are to be understood angelick beings who are the instruments of God and messengers to execute God's judgments. And Stuckhouse observes after Calmet that from some expressions in this verse it looks as if the Chaldeans had a notion (for the king, we may suppose speaks according to the sentiments of the nation) that these watchers or holy ones in heaven constituted an assembly of judges and were an order of blessed spirits who took under their cognizance and decision the fate of men. *Bp Horsley* however has suggested that the appellations denote the Persons in the Godhead the first describing Them by the vigilance of Their universal providence the second by the transcendent sanctity of Their nature and he observes that it is not the mere execution of the judgment upon Nebuchadnezzar but the decree itself which is ascribed to Them that the whole matter originated in Their decree and it is then command the decree was executed and that in perfect consistency with this exposition we find in the 24th verse that this decree of the watcher and the holy ones is the decree of the most High God. *Idem*

— to the intent that the living may know &c] The intent of the matter was to give mankind a proof in the fall and restoration of this mighty monarch that the fortunes of kings and empires are in the hand of God that His providence perpetually interpose in the affairs of men distributing crowns and sceptres always for the good of the faithful primarily ultimately of His whole creation but according to His will by which we must understand a will perfectly independent and unbiassed by any thing external yet not in arbitrary will but a will directed by the governing perfections of the Divine intellect by God's own goodness and wisdom and as justice is included in the idea of goodness it must be a will governed by God's justice. *Bp Horsley*

— the basest of men] This regards Nebuchadnezzar, either with respect to his present condition whose pride and cruelty rendered him a despicable in the sight of God, as his high estate made him appear honourable in the sight of man and therefore he was justly doomed to so low a degree of abasement or else it may be understood of his wonderful advancement and restoration after he had been degraded from his dignity and sent to herd with the beasts of the field. God thereby asserting that prerogative of His of bringing low and lifting up and of raising the beggar from the dunghill, to set him among princes. *1 Sam ii 8, 9, Ps cxiii 7, 8. H. Fonth*

Before
CHRIST
about 570.

have seen Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation but thou art able, for the spirit of the holy gods is in thee

19 ¶ Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth,

21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all, under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation

22 It is thou, O king, that art grown and become strong for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth

23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it, yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field, and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him,

24 This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king

26 — *thy kingdom shall be sure unto thee*] That a dispensation of judgment should be tempered with such signal mercy to a heathen prince, not like Cyrus, eminent for his virtues however distinguished by his talents, is perhaps in some degree to be put to the account of the favour he shewed to many of the Jews his captives, and in particular to his constant patronage of the Prophet Daniel *Bp Horsey*

27 — *break off thy sins by righteousness, &c*] The plain meaning of this counsel given to the king is, that he should do justly, and love mercy, should practise those great duties of justice and charity towards mankind, in which he had been hitherto remarkably deficient, then, as it follows, Perhaps there shall be a prolongation to thy tranquillity or peace, that is, his punishment might be remitted and his felicity continued for a longer term, unlike the case of Hezekiah in Isaiah chap xxxviii or that of the Ninevites recorded by the Prophet Jonah See also Jer xxviii *Windle*

28 *All this came upon the king Nebuchadnezzar*] Strange as it must seem, notwithstanding Daniel's weight and credit with the king notwithstanding the consternation of mind into which the dream had thrown him, this warning had no permanent

25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will

26 And whereas they commanded to leave the stump of the tree roots, thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule

27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor, if it may be a lengthening of thy tranquillity

28 ¶ All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon

30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

31 While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken, The kingdom is departed from thee

32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will

33 The same hour was the thing fulfilled

effect He was not cured of his overweening pride until he was overtaken by the threatened judgment *Bp Jortin*

29 — *he walked in the palace*] Or, he was walking upon the palace It is well known that the roofs of the buildings in the East were flat or plain, over which the inhabitants used to walk for pleasure *Windle* See the note on 2 Sam xi 2

30 — *great Babylon, that I have built*] It is frequently expressed in Scripture that a person has built a city, who has enlarged, repaired, or fortified it. See 2 Chron xi 6, 2 Kings xiv 22

Whatever we read of the original construction of Babylon by Nimrod or Belus, or of its enlargement by Semiramis, yet it was either of little account, or certainly not as one of the wonders of the world, till the walls with their hundred gates the temple of Belus, the monarch's most magnificent palace, the hanging gardens, and other grand works and improvements, were added by the king, who is said to have built it *Windle*

31 *While the word was in the king's mouth, &c*] So Herod was struck immediately, "because he gave not God the glory," Acts xii 23 *W Lowth*

Before
CHRIST
about 570
Chap 5
21, &c.

Or
an healing
of thine
error

Or
upon

about 569

Before
CHRIST
about 569

upon Nebuchadnezzar and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

about 569

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation

Chap 14
Mic 4 7
Luke 1 33

35 And all the inhabitants of the earth are reputed as nothing, and he doeth according to his will in the army of heaven, and among the inhabitants of the earth and none can stay his hand, or say unto him, What doest thou?

Joh 9 12
Isai 45 9

36 At the same time my reason returned unto me, and for the glory of my kingdom, mine honour and brightness returned unto me, and my counsellors and my lords brought unto me, and I was established in my kingdom, and excellent majesty was added unto me

37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all

34 — *I Nebuchadnezzar lifted up mine eyes*] The first indication of the recovery is noted by a reversal of the cause of the fall. At the expiration of the term, or at the end of seven years, Nebuchadnezzar lifted up his eyes unto heaven, and his understanding or mind returned. He acknowledged against whom he had transgressed by his pride, and looked up unto Him, when he was restored. The following acts of praise are the suitable returns of a mind truly penitent, and deeply sensible of its faults and of the mercies it had received. *Windle*

37 *Nebuchadnezzar praise and extol and honour the King of heaven*] We shall not find in history a more awful example and monument of Providence, than the vicissitudes of Nebuchadnezzar's life afford. Raised gradually to the pinnacle of power and human glory by a long train of these brilliant actions and successes, which man is tempted to ascribe to himself, (the proximate cause being in him, and in the instruments he uses, although the evidence is always the prime efficient,) he was suddenly cast down from it, and, after a time, as suddenly restored, without any natural or human means. His humiliation was not the effect of any reverse of fortune, of any public disaster, or any mismanagement of the affairs of his empire. At the expiration of a twelvemonth from his dream, the king, still at rest in his house, and flourishing in his palace, surveying his city, and exulting in the monuments of his own greatness, which it presented to his eye, was smitten by an invisible hand. As the event stood unconnected with any known natural cause it must have been beyond the ken of any foresight short of the Divine, and it follows incontestably, that the prediction and the accomplishment of it were both from God. The king's restoration to power and grandeur had also been predicted, and thus took place at the predicted time, independently of any natural cause, and without the use of any human means. And the evidence of these extraordinary occurrences, of the prediction, the fall, and the restoration is perhaps the most undeniable of any thing which rests upon mere human testimony. The king himself, upon his recovery, published a proclamation in every part of his vast empire, giving an account of all which had befallen him, and in conclusion

VOL II

whose works are truth, and his ways judgment. and those that walk in pride he is able to abase.

Before
CHRIST
about 569

CHAP V

1 *Belshazzar's impious feast* 5 *A hundreding, unknown to the magicians, troubleth the king* 10 *At the condemnation of the queen Daniel is brought* 17 *He reproving the king of pride and idolatry* 25 *readeth and interpreteth the writing* 30 *The monarchy is translated to the Medes*

BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand

2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem, that the king, and his princes, his wives, and his concubines, might drink therein.

f Chail
brought
forth

3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem, and the king, and his princes, his wives, and his concubines, drank in them

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone

giving praise and honour to the King of heaven acknowledging that 'all His works are truth, and His ways judgment and that those who walk in pride He is able to abase. The evidence of the whole fact therefore stands upon this public record of the Babylonian empire which was preserved word for word in this chapter, of which it makes indeed the whole. This chapter therefore is not Daniel's writing, but Nebuchadnezzar's. *Bp Hosley*

Chap V ver 1 *Belshazzar the king made a great feast &c*] This feast was made at a time of public rejoicing, being an annual festival, when the whole night was spent in revelling of which season Cyrus took the advantage to make himself master of the city, as Herodotus and Xenophon relate, and as was foretold by Jeremiah, chap li 39, 57. *Windle*

2 — *while he tasted the wine*] The expression seems to allude to that part of the libation in which the wine was tasted at the time of a sacrifice or a festal solemnity. This impious king as he is called by Xenophon, in making the libations, ordered the vessels of Jehovah to be introduced for these purposes, thus impiously prostituting the most sacred instruments of the temple of the true God to the idolatrous services of pagan superstition, or, if the impiety was not so gross, at least the sacred vessels were applied to common uses, and to the purposes of intemperance and excess. *Windle*

— *his father Nebuchadnezzar*] Rather, his grandfather Nebuchadnezzar was succeeded by his son Hinnodum according to Ptolemy, who is the Lxx-translation of Jeremiah. He married a discreet and prudent woman called Nitocris from whom was born Nabonadum or Belshazzar. *Windle* See the notes on Exod ii 15, and Jer xxvii 7

4 — *praised the gods of gold*] As they drank their wine in these once hallowed vessels, they triumphed over that God, to whom they had been consecrated and magnified the power of their idols of gold and silver, &c as if by their might these victories had been achieved, and these rich spoils obtained. *Bp Hall* Such a wanton and sacrilegious insult deserved and called for exemplary punishment. *Windle*

q B

Before
CHRIST
about 538

5 ¶ In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace and the king saw the put of the hand that wrote

† Child
Cushite
† Child
Chaldean
Or
† Child
Chaldean
† Child
with a
† Child
with a

6 Then the king's † countenance † was changed, and his thoughts troubled him, so that the † joints of his loins were loosed, and his knees wrote one against another

7 The king cried † aloud to bring in the astrologers, the Chaldeans, and the soothsayers And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with † scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom

Or
a p

8 Then came in all the king's wise men but they could not read the writing, nor make known to the king the interpretation thereof

9 Then was king Belshazzar greatly troubled, and his † countenance was changed in him, and his lords were astounded

† Child
bright

10 ¶ Now the queen by reason of the words of the king and his lords came into the banquet house and the queen spake and said, O king, live for ever let not thy thoughts trouble thee, nor let thy countenance be changed

Chap
48

11 There is a man in thy kingdom, in whom is the spirit of the holy gods, and in the days of thy † father light and understanding and wisdom, like the wisdom of the gods, was found in him, whom the king Nebuchadnezzar thy † father, the king, I say, thy father, made † master of the magicians, astrologers, Chaldeans, and soothsayers,

Or
and
father

Or
from
father

Chap 1

12 Forasmuch as in excellent spirit, and knowledge, and understanding, † interpret-

Or
of an inter
preter, &c

ing of dreams, and shewing of hard sentences, and † dissolving of † doubts, were found in the same Daniel, whom the king named Belteshazzar now let Daniel be called, and he will shew the interpretation

Before
CHRIST
about 538
Or
of a diss
† Child
knots

13 Then was Daniel brought in before the king And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my † father brought out of Jewry?

Or
and
father

14 I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee

15 And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof but they could not shew the interpretation of the thing

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom

† Child
interpret

17 ¶ Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy † rewards to another; yet I will read the writing unto the king, and make known to him the interpretation

Or
chap 2

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him whom he would he slew, and whom he would he kept alive,

— the third ruler in the kingdom] Perhaps next to the king and the king's son

11 There is a man in thy kingdom, &c] Some persons are apt to wonder that Daniel was unknown to Belshazzar which others have accounted for from the abandoned and indolent character of the king but there is a further reason, which Mr Harmer has hinted from Sir John Chardin, namely, that he was displaced by the death of a prior king since in the East, when a king dies the physicians and astrologers are removed the one for not having driven away death, the other for not having predicted it but after all Daniel was not perhaps totally unknown at least by report to this king however he was probably of no esteem, or employed in no considerable department in the state, in the early part of his reign and therefore not readily recollected

12 — dissolving of doubts,] Literally, 'of knots,' as in the margin It appears from Sir John Chardin, that this phrase is then used in Persia a patent given to him by the king of Persia peaks of superintendents, who unloose all sorts of knots

Interments to Cabinet

5 In the same hour came forth fingers &c] In the very same hour while they were offering this affront to the God of heaven, it pleased the just and powerful God to show that He took notice of this presumptuous impiety His Hall Next to murder no sin is so remarkably punished in this world as that of sacrilege, supported by innumerable instances taken out of the histories of all sorts of heathens and infidels as well as Jews and Christians

6 The king's countenance was changed &c] The very great confusion and uneasiness of Belshazzar at the sight of the hand was that which is more weak and timorous than a guilty conscience and that the Divine judgments overtake the ungodly when he thinks themelves most secure

7 — shall be clothed with scarlet and have a chain of gold &c] Gold chains are a mark of honour in Abyssinia bestowed by the sovereign on the most honourable person in his army It is usual to give a splendid suit of clothes at the same time, in Egyptian and Persian custom See Gen xli 42 Esth viii 15



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DAVID'S INTERVIEW WITH KING ACHISH

W. H. & C. 1850

Before
CHRIST
about 538

and whom he would he set up, and whom he would he put down.

Or,
to do it
proudly
† Chald
made to
come to
Chap

20 But when his heart was lifted up, and his mind hardened || in pride, he was † deposed from his kingly throne, and they took his glory from him

Or,
he made his
heart gual
&c

21 And he was † driven from the sons of men; and || his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was with the dew of heaven, till he was at the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this,

23 But hast lifted up thyself against the Lord of heaven, and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them, and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified

24 Then was the part of the hand sent from him, and this writing was written.

20 — and they took his glory from him. Or, his glory was taken from him, according to the Hebrew phraseology. *W Ionth* The authority of Nebuchadnezzar was raised in the last verse to the highest pitch, and on that account we find here, that his heart was elated, and his spirit grown obdurate in pride and arrogant behaviour, instead of ascribing all his honours and advantages to the real giver of them, the true God, whom he had been brought to acknowledge; and in the neglect of whom, and of improvement from his instructive warnings, Belshazzar's fate is by the Prophet so justly and judiciously attributed. *Windle*

26 MENE, God hath numbered the kingdom, and finished it. MENE, to number; that is, to fix bounds to a thing, or the period of its continuance.

The determined number of years which God hath appointed for the continuance of thy reign, and the Babylonish monarchy, is finished. So God is said to number the months of man's life, and to appoint him "bounds that he cannot pass," Job xiv 5. The word "MENE" is doubled in the foregoing verse, to shew that the thing is certain, and "established by God," as Joseph tells Pharaoh in the like case, Gen xli 32. *W Ionth*

27 TEKEL, Thou art weighed in the balances, and art found wanting. Wicked men are often compared to silver adulterated, and alloyed with base metals, which makes it too light, when weighed in the balances, see Jer vi 30, Ezek xxii 18. *W Ionth* Tekel signifies to weigh. The meaning here is, that the Almighty had weighed, or made a due estimate of, the conduct of Belshazzar, according to the just and impartial measures of His providence, and had found him light or deficient, a man of no account, unworthy of a kingdom, and a fit object of Divine vengeance. *Windle*

28 PERES, The kingdom is divided, &c. The verb *paras* from whence "peres" is derived as an appellative signifies to divide or break. It is likewise the proper name of the Persians, who were to be sharers in the division of the Babylonish empire. *Upharsin* in the 25th verse literally signifies "and they divide." *W Ionth*

29 — and they clothed Daniel with scarlet. The coming out

25 ¶ And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. *Before CHRIST about 538*

26 This is the interpretation of the thing MENE, God hath numbered thy kingdom, and finished it

27 TEKEL, Thou art weighed in the balances, and art found wanting

28 PERES, Thy kingdom is divided, and given to the Medes and Persians

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom

30 ¶ In that night was Belshazzar the king of the Chaldeans slain. *about 538*

31 And Darius the Median took the kingdom, † being || about threescore and two years old. *Chald in a the son of &c Or now*

CHAP VI

1 Daniel is made chief of the presidents. 4 They conspiring against him obtain an idolatrous decree. 10 Daniel, accused of the breach thereof is cast into the lion den. 18 Daniel is saved. 21 His adversaries devour'd. 25 and God magnified by a dream.

IT pleased Darius to set over the kingdom about 538 an hundred and twenty princes, which should be over the whole kingdom,

from the presence of prince in a dress presented to the wearer as a mark of distinction is in honour still practised in the East. They are conferred sometimes merely as an honour, and sometimes as an ensign of office. *Hameri Son of Chardin*

30 In that night was Belshazzar the king of the Chaldeans slain. And from the next verse it appears that the Babylonian or Chaldean kingdom expired with him.

The punishment of Nebuchadnezzar, the death of Belshazzar and the expiration of the kingdom, may remind us of that fine passage of the wise Son of Sirach, contained in Eccles x 1 — 15. *Windle*

31 And Darius the Median took the kingdom. This Darius is said to be of the seed of the Medes, chap ix 1, and is supposed by the most judicious chronologer to be the same with Cyaxares the son of Astyages. When Cyrus made king of the Chaldeans, as being his uncle by his mother's side, and his putter in carrying on the war against the Babylonians, did kill him the father of the king of Babylon to live there whenever he pleased, as Xenophon relate. The Chaldean phrase rendered here "took the kingdom" is translated "possessed the kingdom" chap vii 15, and means the same with succeeding to the kingdom. *W Ionth* Josephus says, that this Darius was the son of Astyages, and that the Greeks called him by another name, what this other name, given by the Greeks to the son and successor of Astyages was, we learn from Xenophon, who tells us it was Cyaxares. *Bp Hallifax*

The judgment recorded in this chapter is a visible proof of the Divine vengeance on those, whose heart is lifted up by prosperity on the pious and ungodly who, instead of reverencing Him from whom they receive life and breath and all things, have the insolence to exult themselves against Him, and on those who do not improve the warnings He gives them, the afflictions He visits them with, nor the example He sets before their eye. *Overalld*

Chap VI ver 1 — an hundred and twenty princes. That is, viceroys, lieutenants, or chief governors under the king. Xenophon mentions the same fact, only he ascribes the institution of

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2 And over these three presidents, of whom Daniel was first that the princes might give accounts unto them, and the king should have no damage

3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him, and the king thought to set him over the whole realm

about 513

4 ¶ Then the presidents and princes sought to find occasion against Daniel concerning the kingdom, but they could find none occasion nor fault, forasmuch as he was faithful, neither was there any error or fault found in him

5 Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

Or
came thither
two

6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions

Or
into it

8 Now, O king, establish the decree, and sign the writing, that it be not chang-

ed, according to the law of the Medes and Persians, which altereth not

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9 Wherefore king Darius signed the writing and the decree

10 ¶ Now when Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

1 either -
1 & 8 8
† Chail
justeth not

1 Kings
8 48
and 51

11 Then these men came and found Daniel praying and making supplication before his God

12 Then they came near, and spake before the king concerning the king's decree, Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not

13 Then said they and said before the king, That Daniel, which is of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard these words, was sore displeased with himself,

these satraps, as he calls them to Cyrus, and, no doubt, Cyrus's uncle Darius, called by Xenophon Cyaxares, did not appoint them without his nephew's advice and concurrence Parkhurst These princes went according to the number of the provinces, which were subject to the Medo-Persian empire These were afterwards enlarged to an hundred and twenty seven by the victories of Cambyses and Darius Hystaspes See Esth 11 W Lenth

2 — three presidents of whom Daniel was first] He had been appointed one of the principal officers of state by Belshazzar, chap v 29 W Lenth

8 — according to the law of the Medes and Persians, which altereth not] After it is once enacted by the king with the consent of his counsellors W Lenth See the notes at Esth viii 11, ix 16

9 Wherefore king Darius signed the writing and the decree] Thus was atheism established by the law in the court, city, and empire of Babylon for the space of one month Bp Horne

10 Now when Daniel knew that the writing was signed, he went into his house, &c] He did his duty exactly according to his usual custom, as if nothing had happened, and no law had been passed or any thing said at court about it He would not go to any other place where his enemies might not have found him, but "went to his own house," whither he might suppose they would follow him He would not secrete himself in any private or remote corner of the house, but repaired forthwith to his own chamber, the place wherunto he always resorted He thought it not enough to pray inwardly with his mind, which he might have done in any posture, without being perceived, but made his body bear its accustomed part in the service "he kneeled upon his knees" He contented not himself with praying once or twice only, dropping the third time in the middle of the day on account of the imminent danger he was in, but made

up his usual and usual complement: "he kneeled upon his knees three times a day" For did he kneel only, did not give thanks, cutting off some part of the service, to make the time of danger shorter, but performed the whole without ceasing or diminishing aught. "He prayed and gave thanks before his God, as he did aforetime." And, in short, he would not so much as shut his windows, but did all this, "his windows being open in his chamber being open toward Jerusalem" In order to show the meaning of this last circumstance, we must have recourse to a noble passage in king Solomon's prayer at the dedication of the temple, which Daniel had in his eye, and by which he directed his conduct. (See 1 Kings viii 46—56, especially the latter part of the 46th verse) The circumstance therefore of "praying toward Jerusalem" being thus enjoined, Daniel would by no means omit it And now let us consider with ourselves, how near the conscience, how holy the soul, how steadfast the faith, how lively the hope, how fervent the charity, how invincible the courage, of Daniel must have been, who, in such circumstances, could calmly and composedly go on in the regular and exact performance of his stated devotions Let us consider of how great consequence the due performance of them is, if, with death in its most horrible form before his eyes, he thought he could not justify a single omission of them And whenever we are tempted to neglect our prayers, let us remember that Daniel, though the den of lions was to be the consequence, "kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" Bp Horne

— his windows being open &c] The like practice we find observed by Sara, the daughter of Raguel, in Tobit iii 11, that "she prayed toward the window," and we may presume, for the same devout reason This was the custom of the Jews in their captivities and dispersions Wogan

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and set *his* hand on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords, that the purpose might not be changed concerning Daniel.

18 Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel, and the king spake and said to Daniel, servants of the living God, as thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angels, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him in-

nocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives, and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth, Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

CHAP VII.

1 Daniel's vision of four beasts 9 Of God's kingdom 15 The interpretation thereof

24. — and the lions had the mastery of them, &c.] The ravenous nature of these wretched criminals and their families by the lions, "or ever they came at the bottom of the den, proved at once the protection of God over His servant, in shutting their mouths that they hurt him not, and His vengeance against the accusers of Daniel, in permitting the lions to satisfy their hunger by devouring them so greedily. Wogan

28 — in the reign of Cyrus the Persian.] Who upon Darius's death took possession of the whole monarchy of the Medes and Persians, called from him the Persian monarchy. See Ezra 1:2 W. Lowth

The example of Daniel not only strips us of every excuse for not performing our devotions, but gives us likewise instructions how to perform them with regard to place, posture, time, and matter. And let the blessed effect and reward of his devotion fire our souls to an imitation of so great and glorious an example. Would we be delivered from the power of the devil, and the bitter pains of eternal death? would we be holy, and just, and good? would we be filled with wisdom and understanding in the counsels of God? would we be high in the favour of Heaven? nay, would we be saved from temporal calamities, and brought to honour, esteem, and reverence, in the sight of men? Constancy in prayer can open a way to all these blessings. Bp. Horne

Chap VII The historical part of the book of Daniel was finished with the last chapter, the remaining part of this book acquaints us with the visions, which at different times were con-

Before
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4 Chap 2
44 & 4
& 7 14 27,
Luke 1 30

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hand

4 Chap 1
21

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table

Before
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about 555

† Chald
9210

|| Or
11 11 11

IN the first year of Belshazzar king of Babylon Daniel † had a dream and visions of his head upon his bed then he wrote the dream, and told the sum of the matters

2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea

3 And four great beasts came up from the sea, diverse one from another

4 The first was like a lion, and had

eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth, and they said thus unto it, Arise, devour much flesh

6 After this I beheld, and lo another, like a leopard, which had upon the back of

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communicated to the Prophet himself. The interval of time from the first to the last of these visions, is about one or two and twenty years: that is, from the first year of Belshazzar, mentioned at the beginning of this chapter to the third year of Cyrus at the beginning of chapter 5. The first vision, or dream is contained in the seventh chapter, and is the only one that is written in the Chaldee language; and perhaps the similarity of it to the dream of Nebuchadnezzar, which the Prophet had related and expounded at chap. 4 might have been one reason why this same language was here adopted, and the benefit designed by it for the impious king, in whose reign it was delivered, another. What was there prefigured by a huge statue, composed of various metals, is here pointed at by a very different sort of emblem, each suited to the disposition and character of the persons to whom the communications were made. Four beasts are, in this dream, designed to signify the four great monarchies, or kingdoms, according to the interpretation of an angel, and some circumstances, relating to the fourth beast, are probably intended to shadow forth a series of events which were to reach to the latest ages of the world. *W Lenth*

Ver 1. *In the first year of Belshazzar*] This was about seventeen years before the history contained in the last chapter see the dates in the margin. *W Lenth*

— *four great beasts came up from the sea,*] These beasts are indeed monstrous productions, but such emblems were usual among the eastern nations, a winged lion, and such fictitious animals may still be seen in the ruins of Persepolis, according to Sir John Chardin and other travellers. *Bp Newton*

1. *The first was like a lion &c*] This is the kingdom of the Babylonians, and the king of Babylon is in like manner compared to a lion by Jeremiah, chap. iv. 7. and is said to fly as an eagle, chap. xlviii. 10. and he is also compared to an eagle by Ezekiel, chap. xvii. 3. 10. The lion is esteemed the king of beasts, and the eagle the king of birds, and therefore the kingdom of Babylon, which is described as the first and noblest kingdom, and was the kingdom then in being, is said to partake of the nature of both. The eagle's wings denote its swiftness and rapidity, and the conquests of Babylon were very rapid, that empire being advanced to the height within a few years by a single person, by the conduct and arms of Nebuchadnezzar. It further said, the wing thereof were plucked, and it was lifted up from the earth, that is, it was taken away from the earth as is commonly understood, and as it is translated in almost all the ancient versions, or it may be rendered thus, "the wings thereof were plucked wherewith it was lifted up from the earth, as a crown" (plum.), and as we read in the margin of our Bible. Its wing was beginning to be plucked at the delivery of this prophecy, for at this time the Medes and Persians were encroaching upon it. Belshazzar the king now reigning, was the last of his race, and in the seventeenth year of his reign Babylon was taken, and the kingdom was transferred to the Medes and Persians. *Bp Newton*

Though the dream of Nebuchadnezzar concerning the image and thus of Daniel's agree in their general sense and interpretation, yet there are circumstances added to the latter, as well as some points more plainly illustrated than they were in the former. Nebuchadnezzar saw his kingdom flourishing, Daniel

saw it as its wings were plucked; and its end approaching. Other particulars will be readily observed by the attentive reader in the subsequent parts of the vision. *W Lenth*

— *made stand upon the feet as a man, and a man's heart was given to it*] The probable sense of this passage is, that, after the Babylonian empire was subverted, the people became more humane and gentle; their minds were enlarged with their fortune, and they, who vaunted as if they had been gods, now felt themselves to be but men. They were brought to such a sense as the Psalmist wishes such persons to have, "Put them in fear, O Lord, that the nations may know themselves to be but men." *Bp Newton*

5. *And behold another beast, &c*] This is the kingdom of the Medes and Persians, and for their cruelty and greediness after blood they are compared to a "beast which is a most voracious and cruel animal: the resemblance is alluded to in the following words, "Arise, devour much flesh." A bear, saith Aristotle, is a voracious animal, and so, saith Strabo, the Medo-Persians were great robbers and spoilers according to Jeremiah, chap. li. 48. *Bp Newton*

— *it raised up itself on one side*] Or, it may be as in the margin, "it raised up its dominion" that is, it made an empire out of the joint powers of Media and Persia. *W Lenth*

— *and it had three ribs in the mouth of it between the teeth of it*] These are sometimes understood of the three kingdoms of the Assyrians, Medes, and Persians, reduced into one, but Sir Isaac Newton and Bp Chandler with greater propriety explain them to signify the kingdoms of Babylon, Lydia, and Egypt which were conquered by the second beast, but were not properly parts or members of its body. They might be called "ribs," as the conquest of them much strengthened the Persian empire, and they might be said to be "between the teeth of the bear," as they were much harassed and oppressed by the Persians. *Bp Newton*

— *and they said thus unto it, Arise, devour much flesh*] This was said, as before intimated, to denote the cruelty of the Medes and Persians. They are also represented as very cruel by Isaiah, chap. xiii. 18. Cambyzes, Ochus, and others of that name, were indeed more like bears than men. Instances of their cruelty abound in almost all historians, who have written of their empire. *Bp Newton*

6. — *to another, like a leopard*] This is the kingdom of the Macedonians, or Grecians, who under the command of Alexander the Great overcame the Persians, and reigned next after them. The leopard is remarkable for its swiftness, see Hab. i. 8, and for the impetuosity with which it springs upon its prey, and Alexander and the Macedonians were amazingly swift and rapid in their conquests. This rapidity is further intimated by the "four wings on the back" of the beast. The Babylonian empire was represented with two wings, but this with four; for, as St Jerome saith, nothing was written than the victory of Alexander. The "four heads of the beast" denotes the four kingdoms, into which the empire of Alexander was divided at his death by his four captains, Cassander retaining Macedonia and Greece, Lysimachus over Thrace and Bithynia, Seleucus over Egypt, and Ptolemy over Syria. *Bp Newton* And if we reflect on the small beginnings of this power, the difficulties

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it four wings of a fowl; the beast had also four heads; and dominion was given to it. - 7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth. it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns.

8 I considered the horns, and, behold, there came up among them another little

which it surmounted, and the vast strides it made towards universal empire, extending its conquests as far as the Ganges in so short a space as twelve years, 1 Mac 1 7, we shall not be at a loss to assign a just interpretation to the last clause of this verse, and to conclude that such "dominion was given to it" by God, *Windle*

7. — behold a fourth beast, dreadful and terrible, and strong exceedingly,] Daniel was anxious to know particularly what this beast might mean, see ver 20, and was answered by the angel in the 29th verse. This fourth kingdom can be no other than the Roman empire, which was "dreadful, and terrible, and strong exceedingly, beyond any of the former kingdoms." It was "diverse from all kingdoms," not only in its republican form of government but likewise in strength, and power, and greatness, length of duration, and extent of dominion. "It devoured, and brake in pieces, and stamped the residue with the feet of it." It reduced Macedonia into a Roman province about 168 years, the kingdom of Pergamus about 133 years, Syria about 65 years, and Egypt about 40 years, before Christ. And besides the remains of the Macedonian empire, it subdued many other provinces and kingdoms, so that it might by a very usual figure be said to "devour the whole earth, and to tread it down, and break it in pieces," and became in a manner what the Roman writers delighted to call it, the empire of the whole world. *Bp Newton*

Daniel has not described the shape of this beast, but St. John has supplied the deficiency, representing it in the Apocalypse as compounded of all the parts of composing their destructive qualities, having "the body of the leopard, the feet of the bear, and the mouth of the lion," and exceeding them in having seven heads, but with the same number of ten horns, which marks its identity with Daniel's fourth beast, Rev. xiii 1, 2. *Dr Hales*

It stamped the residue with the feet of it.] This alludes to the feet of wild beasts, which stamp upon that part of their prey that they cannot devour. *W. Linn*

And it had ten horns.] Another remarkable property of this fourth beast is, that "it had ten horns" and according to the usual interpretation, ver 24, "the ten horns out of this kingdom are ten kings, or kingdoms, that shall arise." Four kingdoms a little before, ver 17, signified four kingdoms; and so here "ten horns" are ten kingdoms, according to the usual phraseology of Scripture. We must look for these kingdoms amid the broken pieces of the Roman empire, represented under the fourth beast. The Roman empire was, by means of the incursions of the northern nations, dismembered into ten kingdoms, and Machiavel hath given us their names, 1. the Ostrogoths in Mesia; 2. the Visigoths in Pannonia, 3. the Sueves and Alans in Gasconne and Spain, 4. the Vandals in Africa, 5. the Franks in France, 6. the Burgundians in Burgundy, 7. the Heruli and Furingi in Italy, 8. the Saxons and Angles in Britain, 9. the Huns in Hungary, 10. the Lombards, at first upon the Danube, afterwards in Italy. *Dr Newton*

The names of these ten kingdoms have been enumerated by several writers of the most respectable authority and the few variations in their accounts may be readily explained from the confusion and uncertainty of the times of which they wrote. It is enough for us, and an illustrious verification of the prophecies of Holy Scripture, that such a partition was noticed long before

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horn, before whom there were three of the first horns plucked up by the roots and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool, his throne was like the fiery flame, and his wheels as burning fire.

10 A fiery stream issued and came forth

by Daniel; and that among other particularities mentioned is incident to the fourth beast, this of ten horns springing all together from its head was recorded as one, and that these horns were expressly interpreted to mean ten kings or kingdoms. *Bp Hallifax*

8. — behold, there came up among them another little horn.] In all the several respects, which the Prophet notices, the Pope fully answers the character of the "little horn" so that if exactness of application may assure us of the true sense of the prophecy, we can have no doubt concerning the person. He is here called "a little horn" and the power of the popes was originally very small, and their temporal dominions were little, and inconsiderable in comparison with others of the ten horns. *Bp Newton* For the several points of resemblance, see the notes on ver 20, 21, 24, 25.

— before whom there were three of the first horns plucked up by the roots.] Three of the ten kingdoms, namely, those of the Heruli, the Ostrogoths, and the Lombards, were successively plucked up or eradicated before the little horn, in the way of which they stood and by the annexation of their dominions to the papacy, the Pope became also a temporal power. Hence he assumed the three keys in his arms and the triple crown or mitre, as a temporal prince, and "his look was more stout than his fellows," whom he frequently awed by his anathemas and excommunications. *Dr Hales*

— in this horn were eyes &c.] See below on ver 20

9 I beheld till the thrones were cast down &c.] That is till all the earthly kingdoms were brought to an end but the word may be rendered "were pitched or set down, for the reception of the Deity, and the saints who sat by Him." see Matt xix 28 and Rev iv 4, and this scene the visions follow. *Windle*

The fourth monarchy being to continue till the consummation of all things, the general judgment is described in this and the following verses, wherein sentence was to pass upon this fourth beast, and an end to be put to his dominion. *W. Linn*

— the Ancient of days.] The eternal Judge of the world, see Rev xvi 5. He that was from the beginning 1 John ii 14 who is elsewhere described "covering himself with light" with a garment, Ps civ 2 and as a clean and unspotted brightness, 1 John i 5. *W. Linn*

By this term is undoubtedly meant the Deity the supreme eternal Spirit, whom the Prophet thus describe to adapt himself to human apprehensions, and to make the following part of his descriptions more intelligible, but no man had is pointed out, nor ought we from hence to attempt to represent by any figure the invisible God. Image-worship was not allowed the Jews under a less perfect dispensation and therefore must be very ill-suited to the spirituality of the Christian service. The purity and sanctity of the Divine nature are next shadowed forth by similar allusions. The throne and wheels of fire at the conclusion of this verse may serve to denote His dread majesty, that pierces and penetrates all things, summons all to His judgment and execute in an instant His sovereign will and final determination. See Rev iv 2, &c and Ezek i 96. Crotius observes, the ancient throne and curule chairs had wheels. *Windle*

10 A fiery stream issued and came forth from before him.] Lightnings and streams of fire were His harbingers to give notice of His speedy approach. Compare Ps i 3, xcvi 3. *W. Linn*

Before CHRIST about 55.
 Rev 11
 1 Rev 20
 1 from before him a thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

11 I beheld then because of the voice of the great words which the horn spake. I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

† Child a prophet, in his vision
 13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

15 ¶ I Daniel was grieved in my spirit

in the midst of my body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, are four kings, which shall arise out of the earth.

18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass, which devoured, brake in pieces, and stamped the residue with his feet.

20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

21 I beheld, and the same horn made war with the saints, and prevailed against them,

— thousand thousands ministered unto him, &c.] His retinue was an innumerable company of angels. See Deut xxxiii 2, Ps lxxviii 17, Heb xii 22. Rev x 11. *W. Louth*. This is a figurative description of the last judgment probably taken from the Jewish courts of justice. *Windle*.

11 I beheld then because of the voice of the great words &c.] The final overthrow, or total abolition of this beast, on account of the blasphemies or presumptions of the eleventh horn, is here described: and the reference is probably to that awful reckoning, when the beast and the false prophet were to be cast alive into a lake of fire burning with brimstone, and to this the fire, the judgment and the entire destruction of the beast naturally lead our attention. See Rev xix 20. *Windle*.

12 As concerning the rest of the beasts, &c.] As to the three first monarchies though the succeeding monarchy took away the dominion of that which went before yet it was not done all at once, but by degrees: and the nations, where those monarchies were seated still had a being, though they changed their masters. Whereas the destruction of the last monarchy implied the putting of an end to that empire and to all other earthly governments the kingdom of Christ being their immediately to take place. See ver 13 14 chap ii 34. *W. Louth*.

1 — behold, one like the Son of man came with the clouds of heaven.] One in the shape and likeness of a man, but clothed with such ensigns of majesty as showed Him to be an extraordinary Person (see the note upon Ezek ii 1, and compare Rev i 13. xiv 14,) indeed no less than the Messiah, as the deceptor of Him that followeth doth declare. The two foregoing verses having explained why the fourth beast was destroyed, this part of the vision shews by whom it was done, represents Christ in His visible aspect, and describes Him by the title He often gives Himself the Son of man, in allusion to this place particularly He alludes to this text, Matt xxvi 64, where He speaks of His coming in the clouds of heaven by which expression He acknowledged Himself to be Messiah here described, and gave a direct answer to the question proposed to Him "Art thou the Christ, the Son of the Blessed?" compare Mark xiv 61 62. Rev i 7 whereupon they condemned Him as guilty of blasphemy. *W. Louth*.

— and they brought him near before him.] To signify that Christ received His kingdom from His Father: see Matt xi 27, xviii 18, John iii 35, 1 Cor xv 27, Eph i 21, Phil ii 9 10, Rev v 7. Compare Jer xxx 21. *W. Louth*. To take His hands investiture of His new dignity, this exercise of His universal and everlasting kingdom. *Bp Chandler*.

14 And there was given him dominion, &c.] All these kingdoms shall in their turns be destroyed, but the kingdom of the Messiah shall stand for ever: compare Luke i 33. *Bp Newton*.

16 I came near unto one of them that stood by, &c.] To one of the angels, who always attended upon the throne of God and Christ: ver 9 10. Several angels are represented as being present at Daniel's visions: see chap viii 13, 16; x. 5, 6, 16; xii 5, 6. *W. Louth*.

19 Then I would know the truth of the fourth beast, &c.] See the note on ver 7.

20 And of the ten horns &c.] See the last note on ver 7. — and of the other which came up, and before whom three fell;] See the notes on ver 8.

— even of that horn that had eyes,] Of the little horn, which represents the papal power, it was before said, "in this horn were eyes like the eyes of a man," ver 8. namely, to denote his cunning and foresight, his looking out and watching all opportunities to promote his own interest. And the policy of the Roman hierarchy hath almost passed into a proverb. *Bp Newton*.

— and a mouth that spake very great things,] Such had the Pope, especially in former ages, boasting of his supremacy, thundering out his bulls and anathemas, excommunicating princes, and absolving subjects from their allegiance. *Bp Newton*.

— whose look was more stout than his fellows.] The Pope had assumed an unlimited superiority, not only over his fellow bishops, but even over crowned heads. *Bp Newton*.

21 — the same horn made war with the saints, &c.] And below he "shall wear out the saints of the Most High," ver 25 that is by wars, and massacres, and inquisitions, persecuting and destroying the faithful servants of Jesus and the true worshippers of God, who protest against his innovations, and refuse to comply with the idolatry practised in the Church of Rome. *Bp Newton*.

Before CHRIST about 555 22 Until the Ancient of days came, and judgment was given to the saints of the most High, and the time came that the saints possessed the kingdom

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces

24 And the ten horns out of this kingdom are ten kings which shall arise, and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings

25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws, and they shall be given into his hand until a time and times and the dividing of time.

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

22 *Until the Ancient of days came, &c.*] Until the final judgment, when the saints shall sit as assessors with God, shall be seated on thrones, and reign as kings and priests with God and Christ, and possess the kingdom for ever, Rev xxi 4, 6 *Wmll.*

24 — *and another shall rise after them.*] Rather, "behind them" the meaning appears to be, that the ten horns were not aware of the growing up of "the little horn," till it overtopped them *Jos. Mede*

he shall be diverse from the first.] The papal power being an ecclesiastical and spiritual, as well as a civil and temporal authority *Bp Newton*

he shall subdue three kings] See note on ver 8, "before whom there were three &c"

25 *And he shall speak great words against the most High.*] See ver 8, 20; chap xi 36 St. John plainly alludes to this text, Rev xiii 5, 6 where the beast is said to "open his mouth in blasphemy against God." This he did by advancing his own authority above that of God, and in derogation to His laws, compare 2 Thess ii 4, as also by setting up the worship of images, and other idolatrous practices, which the Prophet Isaiah calls reproaching and blaspheming God, Is lxi 7 *Wmll.*

Or, as Symmachus interprets it, "he shall speak great words as the Most High," setting up himself above all laws divine and human, arrogating to himself godlike attributes and titles of holiness and infallibility, exacting obedience to his ordinances and decrees in preference to, and open violation of, reason and Scripture, insulting men and blaspheming God *Bp Newton*

and shall wear out the saints of the most High.] See above, note on ver 21

and they shall be given into his hand until a time and times and the dividing of time] They, that is, either the saints shall be subject to his power, or his influence shall prevail over the times, or solemnities, and laws Possibly both might be meant to be included in the usurpation *Wmll.*

The period here mentioned must be computed according to the nature and genus of the prophetick language According to this time and times and the dividing of time, or half a time are three years and a half and the ancient Jewish year consisting of twelve months, and each month of thirty days, a time and

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him

28 Hitherto is the end of the matter As for me Daniel, my cogitations much troubled me and my countenance changed in me, but I kept the matter in my heart

CHAP. VIII

1 *Daniel's vision of the ram and his goat* 13 *The two thousand three hundred days of sacrifice* 15 *Gabriel comforteth Daniel, and interpreteth the vision*

Before CHRIST about 551 IN the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first

2 And I saw in a vision, and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam, and I saw in a vision, and I was by the river of Ulai.

times and half a time, or three years and a half, are reckoned in the Revelation as equivalent to "forty and two months" or "thousand two hundred and threescore days," chap xi 2, xii 6, 14 and a day in the style of the Prophet's vision, Ezek xlvi 8 and it is confessed, that the seventy weeks in the ninth chapter of Daniel are weeks of years, and consequently 1260 days are 1260 years So long the little horn, or the papal power will continue but from what point of time the commencement of these 1260 years is to be dated, is not so easy to determine And as Irenaeus saith in a like case, it is surer and safer to wait for the completion of the prophecy, than to conjecture and divine about it. When the end shall come, then shall we know better whence to date the beginning *Bp Newton*

26 *But the judgment shall sit, &c.*] This being the list of the four earthly kingdoms or monarchies, when that is destroyed there will be an end of the present state of things when all human rule, authority, and power shall cease 1 Cor xv 24 and "the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ," Rev xi 15 *Wmll.*

After what manner these great changes will be effected we cannot pretend to say, since God hath not been pleased to reveal it We see the remains of the "ten horns," which now out of the Roman empire We see the "little horn" still subsisting, though not in its full strength and vigour, but as we hope upon the decline, and tending towards a dissolution And having seen so many of these particulars accomplished, we can have no reason to doubt that the rest also will be fulfilled in due season though we cannot frame any conception, how Christ will be manifested in glory, how the little horn with the body of the fourth beast will be given to the burning flame or how the saints will take the kingdom and possess it for ever and ever It is the nature of such prophecies not to be perfectly understood till they are fulfilled The best comment upon them will be their completion *Bp Newton*

Chap VIII Hitherto the prophecies of Daniel, that is, from the fourth verse of the second chapter to this chapter, are written in Chaldean As they greatly concerned the Chaldeans, so they were published in that language But the remaining prophecies are written in Hebrew because they treat altogether of our subsequent to the times of the Chaldeans, and relate not at all to them but principally to the Church and people of God *Bp Newton*

Ver 9 — *Shushan — Elam,* — [Uai] Elam, in its larger sense

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3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns and the two horns were high, but one was higher than the other, and the higher came first.

4 I saw the ram pushing westward, and northward, and southward, so that no beasts might stand before him, neither was there any that could deliver out of his hand, but he did according to his will, and became great.

5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and he touched not the ground, and the goat had a notable horn between his eyes.

probably comprehended the whole country on each side of the river, or in Lulais the one part being called Hyman, the other Susiana. Shushin, the metropolis, according to Pliny, was located on this river or rather surrounded by it, and seems to have been the capital of both parts. *Hunt*. See the note on Num 11.

The river is the same as the Chonspes, according to Rennell's geography of Herodotus. *Dr Hales*.

— *there stood before the river a ram*]. The second empire in the former vision is the first in this, and what was there compared to a bear is here prefigured by a ram. This "ram having two horns" according to the explication of the angel Gabriel, is the empire of the Medes and Persians, ver 20, Cyrus, the under of this empire was son of Cambyses, king of Persia, and his mother Mithine was grandson of Astyages king of Media, after wards marrying the daughter and only child of his uncle, Darius, king of Media, he succeeded to both crowns, and united the kingdoms of Media and Persia. The propriety of the emblem appears from hence that it was usual for the king of Persia to wear instead of a diadem a ram's head made of gold, and adorned with precious stones. *Bp Newton*. Rams heads with horns one higher and the other lower, are still to be seen on the ruins of Persepolis. *See J Chardin*.

— *the two horns were high &c*]. This is said, because the empire of the Medes and Persians was a coalition of two very formidable powers, but one was higher than the other, and the higher came up last. The kingdom of Media was the more ancient of the two, and more famous in history. Persia was of little account till the time of Cyrus, but under Cyrus the Persians gained and maintained the ascendant. *Bp Newton*.

4 *I saw the ram pushing westward and northward, and southward*]. Daniel saw the ram standing or established in his strength after the succession of the Persian power under Cyrus, he then pushing westward, and northward and southward, conquering Lydia, Babylonia and Egypt, with their dependencies, represented in the former vision by three ribs in the bear's back. *Dr Hales*.

— *he did according to his will, and became great*]. None of the neighboring kingdoms being able to withstand its power, the Persian empire was increased and enlarged to such a degree, that it extended from India even unto Ethiopia, over an hundred and seven and twenty provinces. *Isth 11*. So that seven provinces were added to the hundred and twenty which it contained in the time of Cyrus, Dan vi 1. *Bp Newton*.

— *he touched not the ground*]. The interpretation of which is given in ver 21. A goat very properly made the type of the Grecian or Macedonian empire. The first king of the Macedonians, about 200 years before Daniel, instigated by an oracle, as it is said made a goat his ensign, and called his capital city Agæa, or the goat's town. *Jos Mede*. It is also remarkable that Alexander's son by Roxana was named the son of the goat, and some of

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Chap 11

6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns, and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him, and there was none that could deliver the ram out of his hand.

8 Therefore the he goat waxed very great, and when he was strong, the great horn was broken, and for it came up four notable ones toward the four winds of heaven.

his successors are represented on their coins with goat's horns. *Bp Newton*.

— *came from the west &c*]. He came "from the west, for Europe lies westward of Asia he came "on the face of the whole earth, carrying every thing before him in all the three parts of the world then known "and he touched not the ground," alluding to the swiftness of his marches, and the rapidity of his conquests. For the same reason the same empire in the former vision was likened to a "leopard," which is a swift nimble animal, and, to denote the greater quickness and impetuosity, to "a leopard with four wings." *Bp Newton*.

— *and the goat had a notable horn between his eyes*]. The rough goat (see the 21st verse) "is the king of Grecia, that is, the kingdom; "and the great horn between his eyes is the first king: not the first monarch, but the first kingdom, that which lasted during the reign of Alexander the Great, and his brother, Aridæus, and two young sons, Alexander and Hercules. *See Isaac Newton*.

6, 7 *And he came to the ram &c*]. In these two verses we have an account of the Grecians overthrowing the Persian empire. The ram had before "pushed westward" and the Persians, in the reign of Darius Hystaspes and Xerxes, had poured down with great armies into Greece, but now the Grecians in return carried their arms into Asia, and the he goat invaded the ram that had invaded him. *Bp Newton*.

— *standing before the river, &c*]. The first and principal engagement in which Alexander overthrew the Persians was at the river Granicus in Phrygia. The succeeding part of this description is a striking representation of his conquering the Persian monarch in repeated battles, subduing his whole kingdom, taking all his forts and strong cities, making the king himself, with his family, principal officers, &c prisoners, and thus utterly overturning the Persian empire. *Bp Newton*.

8 *Therefore the he goat waxed very great, and when he was strong, &c*]. This verse is interpreted by the angel in ver 22. Nothing is fixed and stable in human affairs, and the empire of the goat, though exceeding great, was perhaps for that very reason the sooner broken in pieces. It was in its full strength, when Alexander died of a fever at Babylon. He was succeeded in the throne by his natural brother Philip Aridæus and by his own two sons Alexander Agæus and Hercules, but in the space of about fifteen years they were all murdered, and then the first horn or kingdom was entirely broken. The royal family being thus extinct, the governors of provinces, who had usurped the power, assumed the title of kings, and, by the defeat and death of Antigonus in the battle of Ipsus, they were reduced to four, Cassander, Lysimachus, Ptolemy, and Seleucus, who partitioned Alexander's dominions among them, and divided and settled them into four kingdoms. These four kingdoms were the four notable horns which came up in the room of the first great horn, and are the same as the four heads of the leopard in the former

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9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land

10 And it waxed great, even to the host of heaven, and it cast down some of the host and of the stars to the ground, and stamped upon them.

11 Yea, he magnified himself even to

vision "I our kingdoms shall stand up out of the nation, but not in his power, they were to be kingdoms of Greeks, not of Alexander's own family, but only of his nation, and neither were they to be equal to him in power and dominion: an empire united is certainly more powerful than the same empire divided, and the whole is greater than any of the parts. They were likewise to send toward the four winds of heaven, and in the partition of the empire Cassander held Macedon, and Greece, and the western part; Lyfmachus had Thrace, Bithynia, and the northern regions; Ptolemy possessed Egypt, and the southern countries; and Seleucus obtained Syria, and the eastward provinces. Thus were they divided "toward the four winds of heaven" Bp Newton

9 And out of one of them came forth a little horn, &c.] This "little horn" has been supposed to mean Antiochus Epiphanes, king of Syria, who was a great enemy and cruel persecutor of the Jews. And at first sight he does indeed in some features very much resemble the "little horn," but on a nearer view it appears, that in other parts there is no similitude or correspondence between them. Sir Isaac Newton, with that sagacity which was peculiar to him, and with which he penetrated into Scripture as well as into nature, perceived plainly that the "little horn" could not be drawn for Antiochus Epiphanes, but must be designed for some other subject. Bp Newton The description of it throughout is exact, applicable in all its parts to the Roman temporal power, and this application is sanctioned also by the prevailing opinion of the generality of commentators. Dr Hales The Romans, who were prefigured by a great beast in the former vision, are here represented by the "horn of the goat" for nothing is more usual than to describe the same person or thing under different images upon different occasions: and besides in this vision the Roman empire is not designed at large, but only the Roman empire as the horn of the goat. When the Romans first got footing in Greece, then they became a horn of the goat. Out of this horn they came, and at first were a "little horn," but in process of time overtopped the other horns. From Greece they extended their arms, and overran the other parts of the goat's dominions: and their actions within the dominions of the goat and not their assaults in the western empire, are the principal subject of this prophecy. But their actions, which are most largely and particularly specified, are their great persecution and oppression of the people of God, which renders it probable that the appellation of the "little horn" might be given them for the same reason, that the great persecutor and oppressor of the saints in the western empire is also called the "little horn." It is the same kind of power, and therefore might be signified by the same name. Bp Newton

which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.] This horn therefore was to rise up in the northwest parts of those nations, which composed the body of the goat, and from thence was to extend his dominion towards Egypt, Syria and Judea. Sir Isaac Newton

The actions of the little horn here described accord well with the Romans. He "waxed exceeding great," and so did the Roman empire even within the territory of the goat. "Toward the south," the Romans made Egypt a province of their empire, and kept possession of it for several centuries. "Toward the east," the Romans grew very powerful in this direction conquering and making a province of Syria, which was the eastern kingdom of the goat. "And toward the pleasant land," that is,

the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down

12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground, and it practised, and prospered

13 Then I heard one saint speaking, and another saint said unto him that certain

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Judea see Ps cvi 21 Jer iii 19 Dan xi 10 11 The Romans effectually conquered and subdued the Jews in a small province of their country, and then destroyed their city and temple, and dispersed the people, so that after so fatal a fall they have never been able to rise again. Bp Newton

10 And it waxed great, even to the host of heaven, &c.] Or "against the host of heaven." This part of the prophecy relates mostly to the persecution and oppression of the people of God. "The host of heaven are the people and great men of the Jews." Sir Isaac Newton Either the Jewish state in general, the mighty and the holy people, ver 24, or the priests and Levites in particular, who are called "stars," as being eminent for their station, and illustrious for their knowledge, and the host of heaven, as they watched and served in the temple, and their service is denominated "a warfare," Numb viii 21. Our Saviour makes use of the like expressions in speaking of the destruction of Jerusalem by the Romans, Matt xxiv 29 Bp Newton

In this elevated language is the Jewish hierarchy shadowed out, after the manner of the Eastern writers. The Jewish polity, both civil and religious, was the work of Heaven. The government, laws, and worship, of the holy people were figured by the sun, moon, and stars. See Matt xxiv 29 Mark xiii 24. Thus the fall of Babylon is foretold in I xiii 10 and the destruction of Egypt in I xxi 7, 8, and that of Idumea in I xxiv 4, 5. Dr Zouch

11 Yea, he magnified himself even to the prince of the host.] Or "against the prince of the host." Bp Newton The Messiah the Prince of the Jews whom he put to death. Sir Isaac Newton See the note on ver 25

and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.] The Romans took away the daily sacrifice of the Jews, and utterly destroyed their temple. Bp Newton

In the 7th ver c the he goat is said to cast down the sun to the ground and to stamp upon him, by which is implied the total destruction of the sun. And here the expressions of casting down some of the host and of the stars to the ground and stamping upon them, of taking away the daily sacrifice, and casting down the place of the sanctuary, seem to prefigure the most grievous miseries the utter demolition and extinction of the Jewish state the dreadful devastation made by the Romans under Titus Vespasian, when the stars fell from heaven, and the powers of the heavens were shaken. Dr Zouch

12 And an host was given &c.] Or as we read in the margin, "the host was given over for the transgression against the daily sacrifice, and he cast down the truth to the ground, and he practised and prospered." Or, as the same thing is expressed by the angel, "He shall destroy wonderfully &c." see ver 24, 25. The Romans carried their conquest and their revenge so far, as to put an end to the government of the Jews, and entirely to take away their place and nation. Bp Newton

13 — unto that certain saint which spake.] "Unto that excellent one that was speaking." Hallel This "excellent Saint" who uttered the response, was the Oracle Himself, who before appeared to Isaiah in glory, sitting on His throne between the Seraphim, Is vi 1, and now appeared to Daniel, as a man standing before him, and bidding the other angel, whom He called Gabriel to explain the vision to the Prophet. Dr Hales

The word, rendered here "certain Saint" is translated in the

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saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

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14 And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed.

15 ¶ And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

16 And I heard a man's voice between the banks of Ulai, which called, and said, Ch 9 21 "Gabriel, make this man to understand the vision.

17 So he came near where I stood, and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

margin 'the Numberer of secrets, or "the wonderful Numberer," and must mean a Person of extraordinary rank, as being able to unfold those secrets which were hid from the angels, and is therefore justly supposed to be the Son of God, called "Wonderful Counsellor" Is ix 6, as being acquainted with all God's purposes and designs compare John i 16 W Louth

— *How long shall be the vision &c*] Moses had predicted, that the desolation to follow the Roman captivity would be of very long continuance, Deut xxviii 59 And Isaiah had inquired from the Oracle, in vision, How long it should continue? Is vi 11 to which no definite answer was then given. That was reserved for the highly favoured Daniel in this remarkable episode introduced into the midst of the second vision, and intimately connected therewith immediately following the account of the destruction of the temple by the Romans Dr Hales

— *the vision concerning the daily sacrifice &c*] In the original there is no such word as concerning, and Mr Lowth rightly observe that the words may be rendered more agreeably to the Hebrew thus: For how long a time shall the vision last, the daily sacrifice be taken away, and the transgression of desolation continue? &c Thus it is rendered in several translations. The answer is: Unto two thousand and three hundred days, then shall the sanctuary be cleansed. In the original it is 'unto two thousand and three hundred evenings and mornings' an evening and morning being in Hebrew the notation of time for a day, and in allusion to this expression it is said afterwards, The vision of the evening, and the morning is true.

The days without doubt are to be taken agreeably to the style of Daniel in other places not for natural but prophetic days, that is years, and as the question was asked not only how long the daily sacrifice should be taken away, and the transgression of desolation continue, but also how long the vision shall last, so the answer is to be understood, and these two thousand and three hundred days denote the whole time from the beginning of the vision to the cleansing of the sanctuary. The sanctuary is not yet cleansed, and consequently these years are not yet expired. When the year shall be expired then their end will clearly show from whence the beginning is to be dated, whether from the vision of the ram, or of the he goat, or of the little horn. It is difficult to fix the precise time, when the prophetic dates begin, and when they end, till the prophecies are fulfilled, and the event declares the certainty of them. Bp Newton

16 And I heard a man's voice — which called and said, Gabriel, make this man to understand the vision. And I heard the voice of Him, who was the Word of His Father speaking in the

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground, but he touched me, and set me upright.

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19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

20 The ram which thou sawest having two horns are the kings of Media and Persia.

21 And the rough goat is the king of Grecia, and the great horn that is between his eyes is the first king.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and

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tone of a man, betwixt the banks of Ulai, which called and said, Gabriel, it is the pleasure of Him, who is the God of spirits, that thou make this man to understand the vision. Bp Hall

The Person who utters this voice seems to be the same who is called "the wonderful Numberer," ver 13, because He speaks as one that had authority over the angel Gabriel. W Louth

Daniel was so overpowered by the Divine presence, that he fell on his face in a deep sleep or trance towards the earth, till Gabriel touched him, and restored him to his senses, and set him upright, and then explained to him more particularly the former historical part of the vision, concluding with a reference to the latter chronological part, or "vision of the evening-mornings" that it was "true, or would be verified by the accomplishment, but that the accomplishment was remote, or "for many days, and that "the vision was shut up," or sealed, and its further disclosure hidden for the present. Dr Hales

17 — *O son of man*] This title is given to none of the Prophets, but Ezekiel and Daniel. Probably it is here given to the Prophet, either to put him in mind that he was but flesh and blood, that he might not be exalted for having these heavenly visions imparted to him, or else it may be interpreted for a mark or title of honour, implying something more than an ordinary man, even such an one as was highly favoured and beloved of God. W Louth See the note on Ezek ii 1

— *for at the time of the end shall be the vision*] Or, "to the time of the end, that is, there is a precise time appointed for the accomplishment of the vision, when it shall certainly be fulfilled. See ver 19, and compare chap ix 2^d, xi 35, 36, Hab ii 3. W Louth

19 — *in the last end of the indignation*] Or "to the last end of the indignation. I will explain to thee the whole series of God's judgments upon His people to the end and conclusion of them. See chap xii 9. W Louth

23 And in the latter time of their kingdom, &c] That is, of Alexander's successors. Dr Hales. The Romans might well be said to stand up "in the latter time of their kingdom, for they saw the end, not only of one kingdom, but of all the four, which were successively subdued, or otherwise gotten possession of, by the Romans. Bp Newton

— *when the transgressors are come to the full*] Alluding to the various invasions of the Jewish polity and religion which took place under the Romans, when, among other profanations, under the Roman consul Paulus Aemilius, the Jewish religion was put down, and the heathen worship was set up in the cities of Judea, and in Jerusalem, and the temple itself was consecrated to Ju-

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understanding dark sentences, shall stand

24 And his power shall be mighty, but not by his own power and he shall destroy wonderfully, and shall prosper, and

pite Olympius, and his image was erected upon the very altar. Then indeed "the transgressors were come to the full, and then, as we see the Romans" stood up a king of fierce countenance, and understanding dark sentences. *Bp Newton*

— a king of fierce countenance, and understanding dark sentences] A king in the prophetick style is the same as "a kingdom, and a kingdom is any state or government." *Bp Newton*

What follows is a description of the Roman power and policy in subduing the world by force and fraud. That peculiar characteristic of the Romans, "the fierce countenance, first noticed by Moses, Deut xxviii 50, is here repeated, so as to leave no doubt of its application. *Dr Hales*. The classical reader will doubtless recollect numberless instances of that peculiar trait in the person of a Roman citizen, which the Prophets Moses and Daniel have conveyed by the term of "a fierce countenance." *Dr Zouch*

The latter phrase is translated in the Syriack, "skilful in ruling" and in the Arabick, "skilful of disputations." It may mean, that this would be a politick and artful, as well as a formidable power. *Bp Newton*

The policy, with which the Romans conducted their designs, is thought to be meant in this passage, in allusion to their adroitness and penetration in discovering the designs of their enemies, their knowledge of the parties and interests that prevailed in the courts and councils of different princes, in short, their consummate skill in the intricacies of political intrigue. The contrivances of artful and subtle statesmen may very justly be called "dark sentences." In the art of unravelling their covert and secret machinations, consisted the singular address, which distinguished the character of the Roman people. Their arms were victorious but their victories were ensured only by the artifice and prudence with which they conducted themselves on every occasion. *Dr Zouch*

24 And his power shall be mighty, but not by his own power] The strength of the other kingdoms consisted in themselves, and had its foundation in some part of the goat, but the Roman empire, as a horn of the kingdom of the goat, was not mighty by its own power, was not strong by virtue of the goat, but drew its nourishment and strength from Rome and Italy. There grew the trunk and body of the tree, though the branches extended over Greece, Asia, Syria, and Egypt. *Bp Newton*. Or, it may mean, that the singular progress of the Roman greatness was to be attributed not so much to their own strength, as to the assistance of their allies and not seldom to the feuds and divisions of their enemies, of which they were always on the watch to take advantage. *Dr Hales*. It was the consummate policy of the Romans to use the resources and strength of every conquered nation in still further conquest, and thus to make the world as it were, the great instrument of its own subjection. *Dr Zouch*

— and he shall destroy wonderfully, &c] See the note on ver 12. The Romans destroyed wonderfully both by their arms and then arts, and even in times of peace by their cruel and bloody combats of gladiators and captives. *Dr Hales*

Rome was the seat of perpetual wars. Mithridates, when he saw the Romans eager to watch every opportunity of embroiling themselves in war, said of them, "These conquerors of mankind seem to be really descendants of a wolf, such is their rapacity, such their insatiable avidity. In wars with foreign nations they were not springing of the blood of their enemies. Their cruelty excites our indignation. The effusion of blood in their civil combats, the dreadful carnage which followed their odious processions, the savage massacres of their best and most virtuous citizens can only tend to inspire sentiments of honour and aversion. And, as to their humanity in the administration of justice,

practise, and shall destroy the mighty and the holy people. *Before CHRIST about 553*

25 And through his policy also he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by

many of their laws may be said, like those of Draco, to have been written in blood. *Dr Zouch*

— and shall prosper] What nation was ever so successful as the Romans? Even their temporary disappointments and defeats gave fresh vigour to them. They continually renewed their strength, after the most violent and rude attacks, and then for a short time deep sunk in calamity and distress, they turned not but with redoubled efforts exerted then wanted prowess. They seem to have been thoroughly sensible of their own good fortune as appears from the inscriptions on their coins indicating in various phrases their sense of the prosperity of their empire. It may be added, that this good fortune peculiarly attended them in their eastern conquests. *Dr Zouch*

— and practise] That is, shall perform great actions. The great and splendid actions of the Romans have commanded the admiration of all ages. To this subject the purgativist finds himself unequal. So long as the volumes of history are read the achievements of this wonderful people will be viewed with astonishment and applause. *Dr Zouch*

— and shall destroy the mighty and the holy people] And thus fully accomplish the direful imprecation of the Jew, when they urged Pontius Pilate to hasten the death of Jesus Christ. "His blood be on us and on our children." *Dr Zouch*. Concerning the destruction of Jerusalem by the Romans see the notes on Deut xxviii, Matt xxiv.

25 And through his policy also he shall cause craft to prosper in his hand] The original word rendered "craft" is always taken in a bad sense, and implies every kind of fraud, injustice, and deception. This strong lineament is exemplified by the insincerity, artifice, and injustice of the Roman patricians in their conduct towards the plebeians, but it peculiarly belongs to the character of the Romans if we consider those scenes of fraud and injustice, which were exhibited by them towards the conquered nations, when reduced to the form of a province. *Dr Zouch*

— and he shall magnify himself in his heart] See 1 Mac viii 13. This expression is strictly applicable to the insolent conduct of Rome after a successful and destructive war. The epithets so liberally bestowed on the city of Rome upon ancient coins and medals, imply much vanity and presumption. Proud and arrogant titles were conferred upon the Roman emperors. Indeed their poets, their orators, and their historians seldom omit an opportunity of exulting in the boasted universal empire of the city. The citizens held themselves equal to kings and princes. They confounded their dominion with the extent of the globe of the earth. Cicero speaks of Rome in all the language of purgative, and by one of her own historians, Rome is pronounced to be the city destined for the habitation of men and gods. *Dr Zouch*

— and by peace shall destroy many] Or rather in peace shall destroy many. Even in times of tranquillity and peace he shall delight in scenes of cruelty and slaughter. As the character of a people may be deduced from their diversions, when we consider the entertainments to which the Romans were principally addicted we must I fear, pronounce them a people estranged from the sentiment of humanity in peace destroying many. What can fix them in a more unpleasant point of view than the sneers of their gladiators? Even in the most flourishing and polished periods of their state they left their theatres, to become spectators of cruel and bloody combats. Nor has a single writer among them intimated his disapprobation of such a conduct except Seneca the philosopher. Their other diversions, such as the sight of their fellow creatures torn in pieces by wild beasts did not discover marks of a more mild and merciful temper. Lipsius has observed, that no war brought such slaughter and devastation on the human race as these diversions, and that one month has cost Europe twenty or thirty thousand lives. *Dr Zouch*

Before
CHRIST
about 153
|| Or
prophetic
of Mic

|| peace shall destroy many he shall also stand up against the Prince of princes, but he shall be broken without hand

26 And the vision of the evening and the morning which was told is true wherefore shut thou up the vision, for it shall be for many days

27 And I Daniel fainted, and was sick certain days, afterward I rose up, and did the king's business, and I was astonished at the vision, but none understood it

CHAP IX

1 Daniel considering the time of the captivity 3 maleth

— he shall also stand up against the Prince of princes] It was by the malice of the Jews but by the authority of the Romans that the Messiah was put to death and He suffered the punishment of the Roman malefactors and slaves *Bp Newton* "He shall stand up against, that is, shall become the judge of "the Prince of princes" The word rendered "shall stand up against," is probably used here in other passages of Scripture, in a forensic sense and thus expresses, in vivid colours, the judicial proceedings of the Roman judge against Jesus Christ For that by "the Prince of prince" is here meant Jesus Christ will admit I think of little doubt This splendid title is properly applied to Him who is called the "Prince of the kings of the earth," Rev 19:15 Lord of lords and king of kings Rev 17:14 The Prince of Peace, Isa 9:6 whose "dominion is an ever-lasting dominion which shall not pass away," Dan 7:14, "to whom all power was given in heaven and in earth," Matt 28:18, who like a triumphant conqueror, "led captivity captive," 1 Ph 2:8 who is the "Star that was to come out of Jacob," and the "Seed that was to arise out of Israel" Numb 24:17, before whom "all kings shall fall down," and whom "all nations shall serve" Ps 132:11 the "Prince or Captain of our salvation," Heb 2:10 Or, "to stand up against the Prince of princes" may be interpreted, to oppose His authority, by persecuting His faithful servants and depreciating their merit and thus to wage war against Him and His religion The page of history is stained with deeds of exquisite cruelty and inhuman barbarity exercised by the Romans against the first professors of Christianity and while the supreme magistrate of Rome indulged himself in the various modes of torture the zeal of the historians was equally exerted in debasing the characters of innocent men and branding their religion with odious appellations *Dr Louth*

— but he shall be broken without hand] As the stone, in Nebuchadnezzar's dream, was "cut out of the mountain without hands" that is not by human, but by supernatural means so the little horn shall be broken without hand not die the common death nor fall by the hand of men, but perish by a stroke from Heaven And this agrees perfectly with other predictions of the fatal catastrophe of Rome See chap 11:31 vii 11, 26 All which implies that the dominion of the Romans shall be finally destroyed with some extraordinary manifestation of the Divine power *Bp Newton*

To a reader conversant in the history of Rome the character of the Romans will appear to be most accurately defined in this justly celebrated prophecy a being 1 A people of fierce countenance of great personal courage 2 Noted also for their policy and wisdom 3 Rising to dominion and power, not so much by their own strength as by the assistance of their enemies 4 Engaged in almost perpetual wars and making dreadful havoc and slaughter on the earth 5 Generally successful in their designs 6 Performing great and illustrious actions and, 7 Appointed by Providence as an instrument for the punishment of the Jews the holy people of God 8 Corruption soon prevailed among the Romans, fraud and extortion prospered in their provinces 9 This people assumed high and lofty titles, treating their conquered

confession of sins, 16 and prayeth for the restoration of Jerusalem 20 Gabriel informeth him of the seventy weeks Before CHRIST about 153

IN the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans,

2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem

3 And I set my face unto the Lord

enemies with great insolence and pride, and considering themselves as sovereigns of the universe 10 In times of peace fastening their eyes with cruel and bloody spectacles 11 And to complete the whole, we see a Roman magistrate judging the Messiah, and passing the sentence of death upon "the Prince of prince" It must be allowed that the annals of Rome are adorned with noble examples of genuine and disinterested virtue Yet whatever encomium is due to the great and splendid qualities of several illustrious individuals, displayed both in publick and in private life, perhaps the national character of the Romans cannot be more clearly delineated than in the portrait, which is here presented to us *Dr Louth*

— wherefore shut thou up the vision] The same thing is expressed by "shutting up the words," and "sealing the book" chap 12:4 The expression in both places denotes the concealing of the sense of it from common understandings or the deferring of the accomplishment of the events therein foretold So we find "shutting and "opening," "sealing and "unfolding," are opposed in the prophetic language and import the same as concealing and revealing, delaying the accomplishment of a prophecy, and bringing it into effect See Isa 29:11 Rev 5:1—5, xii 10 The words instruct us, that prophecies are never fully understood till they are accomplished, and the nearer the time approaches of their accomplishment, the more light shall diligent searchers have for explaining them See chap 10:1 *H Louth*

27 And I Daniel fainted, and was sick certain days,] So much was he affected with the misfortunes and afflictions which were to befall the Church and people of God This concern of Daniel, and affection for his religion and country, shew him in a very amiable light, and gave an additional lustre and glory to his character *Bp Newton*

Chap IX This chapter contains a very affecting and fervent prayer of Daniel on a near view of the expiration of the seventy years allotted for Judah's captivity, the success of his prayer is pointed out at the conclusion of it, and the deliverance of his brethren is communicated to the Prophet in a very extraordinary revelation by the angel Gabriel but the misconduct and ingratitude of the Jews would occasion the utter destruction of their restored city, after a period, and by reason of an event, which the prophecy plainly indicates *Went*

Ver 1 — Darius the son of Ahasuerus,] Called Cyaxares, the son of Astyages, by the heathen historians, with whom Josephus agrees A tyages had the name of Ahasuerus among the Jews see Job 1:15 *W Louth* For Ahasuerus see note at Ezra 1:6

2 — I Daniel understood by books] The several prophecies of Jeremiah we called so many books See Jer 25:13, 29:1 *H Louth*

— seventy years] Which were now very far advanced This first year of Darius was the sixty-eighth of the captivity *Went*

3 And I set my face unto the Lord God,] I directed my face towards the place where the temple stood see chap 6:10 *W Louth*

Before CHRIST about 538 God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes

4 And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments,

5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land

7 O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day, to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are near, and that are far off*, through all the countries whither thou hast driven them, because of their trespass which they have trespassed against thee

8 O Lord, *to us belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee

9 To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him,

10 Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets

11 Yea, all Israel have transgressed thy law, even by departing, that they might

not obey thy voice, therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against thee

12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil for which under the whole heaven hath not been done as hath been done upon Jerusalem

13 As it is written in the law of Moses, all this evil is come upon us, yet we made not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth

14 Therefore hath the Lord watched upon the evil, and brought it upon us for the Lord our God is righteous in all his works which he doeth for we obeyed not his voice

15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day, we have sinned, we have done wickedly

16 ¶ O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy

— *to seek by prayer and supplications,*] The promises of God are generally conditional and the promise of restoring the Jews after seventy years captivity, had this condition particularly expressed that they should 'call upon Him and pray unto Him,' and then He would 'hearken unto them,' Jer xxix 12 *W Lenth*

4 *And I prayed unto the Lord my God, and made my confession,*] both acknowledging His justice and holiness, and my own and my people's iniquity. The better men are, the greater is the sense of their guilt, and the deeper is their humiliation see Job xlii 6, 1 Tim i 15 *W Lenth*

Daniel here sets himself to confess his sins, and those of his countrymen and to entreat for mercy on Jerusalem with a fervour and affection never to be exceeded. Our devotions, according to this model should consist of confession of sins deprecation of the punishments and judgments acknowledged to be justly due to them supplication for pardon, deliverance and grace, and intercession for the Church, and all included in her our relations, friends countrymen and fellow Christians, and more especially for all the sons and daughters of affliction the whole to be concluded with thanksgiving, concerning which we may observe, that no situation in this world can exclude the necessity, and take away the ground of it, since we find Daniel 'giving thanks,' when the city and temple of God were in ashes, and him (it is said) captive in Babylon. Even then he not only 'prayed,' but also

'gave thanks before his God, as he did for sometime' chap vi 10 *Bp Horn*

12 — *our judges that judged us,*] Judges here signify any princes or rulers. Compare Job xii 17, Ps ii 10 *Calan 11, Prov viii 16 W Lenth*

15 *And now O Lord our God, that hast brought thy people forth out of the land of Egypt &c*] A form of supplication used in several places of Scripture whereby devout persons entreat God to continue His favours, by recounting His former mercies towards them see 1 Cor xxi 11, 13 Neh ix 10, Jer xxxii 20 *W Lenth*

16 — *according to all thy righteousness, &c*] When we have in our litany expressed from what things we desire to be delivered, we earnestly entreat our good and gracious Lord to shew this mercy to us, 'by the mystery of His holy incarnation' and so on that is by the means and for the sake of all that He hath done and suffered for us. The same manner of expression is used, not only in common speech on other occasions, and in the liturgies of the ancient church on this, but in the Scripture itself where St Paul beseeches Christians 'by the mercies of God' Rom xii 1 by the meekness and gentleness of Christ 2 Cor x 1, 'by His coming and their gathering together unto Him' 2 Thess ii 1 and Daniel intercedes with God thus, 'According to all thy righteousness let thine anger and Thy fury be turned away defer not for I have sown sake, O my God' *Bp Sucker*

Before CHRIST about 38
end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy
25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks: the street shall be built again, and the wall, even in troublous times

xxxii 7 At the 26th verse of this prophecy the angel tells Daniel how they ceased to be God's people *W I omth*

At the expiration of this time, which God had punctually determined, or allotted for the people of the Jews, they were to be no longer His peculiar people, nor the once holy city Jerusalem nor the Mosiac worship, any longer to be owned as His peculiar city or worship and then "the most Holy should be anointed, the Messiah, or Christ, be manifested, 'to finish the transgression, restrain impiety by the Gospel' "and to make an end of sins, by taking away the guilt thereof through His death, instead of the Jewish offerings, which were to cease, and thereby "to make reconciliation with God the Father "and to bring in everlasting righteousness, not like that of the Law, but of the Gospel, to endure for ever, and so 'to seal up the vision and prophecy, fully to complete and finish all that by former visions and prophecies had been revealed' (Collyer

25 — from the going forth of the commandment to restore and to build Jerusalem] Daniel had besought God to "behold their desolations, and the ruins of "the city which was called by His name ver 18 In answer to this his supplication, the angel acquaints him that the city, both the streets and the wall thereof, should be rebuilt W Louth

Darius had this prophecy in the same year that Darius the Mede and Cyrus took Babylon, which was the 538th year before Christ. Some time after this a decree must be found for building Jerusalem that now lay in the ruins wherein Nebuchadnezzar left it. Cyrus's decree two years after was not such an one, for that appears to be only a liberty to return and rebuild the temple, Ezra i 1 & 2. The next decree we read of was in the second year of Darius, which was no more than a reinforcement of Cyrus's former decree Ezra vi 5. A few houses were then hastily constructed, to accommodate the builders and the worshippers. But the people were like a rope of sand, without the bands of laws and civil sanctions to knit them into a political body, before the seventh year of Artaxerxes, Ezra vii 11 there was no face of a city, the walls were broken down, and the gates lay, as they had been burnt with fire by the Chaldees. *Bp Chandler* See the note on ver 26.

— unto the *Verses of the Prince*] That is, until the awful period when the business of His life should be finished until His ~~home~~ ^{hour} ~~came~~ ^{came}, when He was to glorify His Father, or when He was to be cut off by a voluntary suffering for the sins of all mankind and thereby triumph as Prince over death and over all His and our enemies. All the circumstances of His life are ~~ordered~~ ^{ordered} or rather comprehended in this final event, when all things that were written of Him were accomplished. *While*

— shall be seven weeks and therefore and two weeks the street shall be built again] The whole put together make sixty-nine weeks of years, or 183 years. The seven weeks, or forty-nine years, here mentioned must in all probability be assigned to the building of ' the street and the " wall W Lenth

by their adversaries, who did all they could to hinder them from rebuilding the city, and fortifying it with a new wall. See Neh. iv 7 &c vi 15. "The street probably is put for 'the streets of the city' the singular for the plural, which is very common. *W. Lorch*

26 And after threemore and two weeks shall Messiah be cut off,]

26 And after threescore and two weeks shall Messiah be cut off, || but not for himself, and the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war || desolations are determined.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the over-

That is, after the sixty-two added to the seven foregoing weeks or after the termination of the 483 years *Hallel*. The common interpretation is that in the seventieth or last week the Messiah should be put to death *W. Lomth*.

The commencement of the whole period of seventy weeks or 490 years, being reckoned from the seventh year of Artaxerxes ~~upon~~ the 477th year before the Christian era to 457 years before the birth of Christ, add twenty six years after the birth of Christ, which twenty-six is the number that 28 years or sixty nine weeks exceed 457 years, and we are brought to the beginning of John the Baptist's preaching of the advent of the Messiah adding seven years, or one week, to the former we come to the thirty-third year of our Lord which was the year of Jesus Christ's death. In other words, compute 490 years the whole seventy weeks, from the seventh of Artaxerxes, by subtracting 457 years (the space of time between that year and the beginning of the Christian era) from 490, there remain thirty-three the year of our Lord's death Bp Chandler Dean Pridmore. It was in consequence of this prophecy of Daniel concerning the seventy weeks, or 490 years, that the coming of the Messiah towards the end of that period was generally expected among the nations of the East Bp Hallgar.

— shall — be cut off,] The Hebrew verb is by the Jewish rabbies interpreted of a death inflicted by the sentence of a judge, which sense they confirm by the use of it in a parallel place, Lev. xvii 14, to which we may add 1 Sam. xvi 9. Our Saviour refers to this text, among others, Luke xxiv 26, 46. W^h Loveth

The name Messiah was probably taken from this place of the Prophet Daniel *Dr Isaac Barrow*

— but not for himself] ' The just suffering for the unjust
1 Pet iii 18 W Louth

— and the people of the prince that shall come &c.] The Romans under the conduct of Vespasian and his son Titus who were the generals in the war, which caused the destruction of Jerusalem, and were both of them dignified with the title of prince or Cesar. After the Romans had burnt both city and sanctuary they entirely destroyed them, so that, as Josephus relates, it could scarce be perceived the place had ever been inhabited. *W. Lenth*

The Romans shall soon after come and destroy Jerusalem and the temple, and shall sweep away all before them, like some violent inundation of a flood, and from the beginning to the very end of this war there shall be grievous desolations to this people
By Hall

27 And he shall confirm the covenant with many for one week and in the midst of the week he shall cause &c.] Most of the interpreters suppose the seventy weeks to be completed at the death of Christ. They accordingly suppose John the Baptist's preaching to have occupied three years and a half, before Christ entered on His prophetic office and translate the following words in the half part of the week, understanding it of the latter half. The Hebrew word properly signifies 'the half part, and is to be so understood by our translation, חצי שבוע *H Iowth*

— he shall cause the sacrifice and the oblation to cease] Christ, "by His one oblation of Himself once offered shall put an end to all the sacrifices and oblations made in the Jewish temple. Compare Heb x 5, 6, &c. *W. Lowth*

Before CHRIST about 594
 Matt. 24
 Mark 13
 Luke 19
 0

spreading of 'abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate

CHAP X

1 Daniel having humbled himself seeth a vision
 10 Being troubled with fear he is comforted by the angel

IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar, and the thing was true, but the time appointed was long and he understood the thing, and had understanding of the vision

2 In those days I Daniel was mourning three full weeks

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled

4 And in the four and twentieth day of

the first month, as I was by the side of the great river, which is 'Hiddekel,

5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz

6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude

7 And I Daniel alone saw the vision for the men that were with me saw not the vision, but a great quaking fell upon them, so that they fled to hide themselves

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me for my comeliness was turned in me into corruption, and I remained no strength

Before CHRIST about 594.

Gen 24
 Heb
 1, 15, 44 15

Or
 Chap 28

— and for the over spreading of abominations he shall make it desolate, even until the consummation] He shall cause the sinful city Jerusalem to be overrun with the abominable legions of the Roman conquerors to the utter desolation thereof. *Bp Hall*

The Romans after they had set the temple on fire, placed the idolatrous ensigns of their army over against the eastern gate of the temple, and offered sacrifice to them, as Josephus expressly tells us. The word 'abominations' is commonly used for idols. See 1 Kings xi 5, 7. 2 Kings xxiii 19. And the 'abomination of desolation,' set upon the altar by Antiochus, 1 Mac i 54, is explained by the idol altar, ver 59. So the 'abominations' here spoken of properly signify the ensigns or standards of the Roman legions, each standard having stamped upon it the image of the tutelar god to which the legion offered sacrifice. *W Lenth*

— and that determined shall be poured upon the desolate] All the judgments, which are determined, shall be fully consummated, and poured out upon this miserable city. *Bp Hall*

The words briefly allude to those terrible calamities which made in entire destruction of that city and people, and were executed upon them in the most dreadful manner, that any nation ever suffered and with the most evident tokens of the Divine vengeance. *W Lenth* See the notes on Deut xxviii

The events which preceded and followed the coming and sufferings of the Messiah, having been so punctually fulfilled, afford a double confirmation of His being the very same Person prophesied of and afterwards crucified nor can they, with any probability of truth be applied to any other. So that we may well say. This is the clearest and most express prediction in the whole Bible concerning the time of His coming and death. *Wogan* Sir Isaac Newton justly represents this illustrious prophecy as the foundation of the Christian religion. *Dr Hak* And Archbishop Secker has recorded the declaration of a writer upon the weeks that if he had hitherto lived an infidel, the conviction wrought in him by a just consideration of the certain sense and perfect completion of this Divine oracle was so full, that he should think it his duty to do and suffer all that was possible for human nature supported by Divine grace rather than forfeit his faith. *Windle*

Chap X This last vision in the third year of Cyrus, not long before the Prophet's death was ushered in with circumstances of peculiar solemnity with the presence of Christ Himself and His angel, both appearing in human form. First the spiritual High Priest, clothed in linen is on the 24th day of autumn appeared in glory to Daniel, and spoke to him and when he heard the voice of His words, he fell into a trance with his face to the

ground. The Prophet alone saw this great vision for his trembling attendants fled to hide themselves, ver 1—10. *Dr Hak*

Ver 1 — he understood the thing and had understanding of the vision] He had a clear view of the succession of the Persian and Grecian monarchies, and of the series of the kings of Syria and Egypt under the latter of them although the remaining parts of the vision were obscure especially with respect to their final event. See chap xii 8. *W Lenth*

2 — I Daniel was mourning] The reason seems to have been the interruptions that were caused in the building of the temple according to the decree of Cyrus two years before, and the disposition of some of his brethren, who chose rather to continue in the land of their captivity, than to go up to Jerusalem to hasten and forward that work. *Windle*

— three full weeks] In the Hebrew is in the margin 'three weeks of days' probably to distinguish them from the weeks of years prophesied of in the last chapter. *W Lenth*

3 I ate no pleasant bread &c] Meaning that he kept a fast by abstaining from better sorts of food. *Windle*

5 — behold a certain man clothed in linen &c] Behold, the Son of God stood before me in the form of a man clothed in pure white linen, to signify His perfect holiness, and His loins were girt about with a girdle of the finest gold. *Bp Hall*

He appeared in the habit of an high priest. See 1 Cor xxviii 4, 5. 2 Cor xxi 5. The description which St John gave of Christ as High Priest of the Church, Rev i 13 corresponds with this place of Daniel which proves, that the Person here described can be no other than the 'Son of God' which may be further confirmed by comparing the Person described here, and chap xii 5, 6, with Rev x 2, 3, who is there represented as 'setting His right foot upon the sea, and His left upon the land' 'sovereign Lord of both elements' Compare Matt xxviii 18. *W Lenth*

— Uphaz] See note on Jer 1 9

6 His body also was like the beryl &c] His body was of a bright celestial colour and His face glorious and shining, like the appearance of lightning, His eyes, from which nothing could be hid were beamy and piercing, like flames of fire. His arms and feet were resplendent, like to polished brass, to signify the pureness and unquestionable perfection of His proceedings, and the voice of His words was mighty and forcible. *Bp Hall*

8 — there remained no strength in me] See the note on Gen xv 12. 'My comeliness is better rendered in the margin 'my vigour' *W Lenth*

Before
CHRIST
about 541

9 Yet heard I the voice of his words
and when I heard the voice of his words,
then was I in a deep sleep on my face, and
my face toward the ground

† Heb
imagined

10 ¶ And, behold, an hand touched me,
which † set me upon my knees and upon
the palms of my hands

† Heb

† Heb
man of
dignity
† Heb
stand upon
thy stand
46

11 And he said unto me, O Daniel, † a
man greatly beloved, understand the words
that I speak unto thee, and † stand upright
for unto thee am I now sent And when
he had spoken this word unto me, I stood
trembling

12 Then said he unto me, Fear not,
Daniel for from the first day that thou
didst set thine heart to understand, and to
chasten thyself before thy God, thy words
were heard, and I am come for thy words

¶ Or
the first

13 But the prince of the kingdom of
Persia withstood me one and twenty days
but, lo, Michael, † one of the chief princes,
came to help me, and I remained there
with the kings of Persia

14 Now I am come to make thee under-
stand what shall befall thy people in the
latter days for yet the vision is for many
days

12 — from the first day that thou didst set thine heart to under-
stand.] Previously to the communication of this and of the last
vision, we find the Prophet waiting for the reception of the Di-
vine intelligence with deep humiliation, and a suitable prepara-
tion of mind Wm Lenth

— I am come for thy words.] To give an answer to thy re-
quests, by the direction of this Divine Person, upon whom I at-
tend ver 5 See chap viii 16 and the notes there W Lenth

13 But the prince of the kingdom of Persia withstood me one
and twenty days.] The Persians upon the solicitation of the enemies
of the Jews, had put a stop to the building of the temple all the
time of Daniel's humiliation W Lenth See below, the note on
ver 20

— Michael one of the chief princes.] The context will lead
to a discovery of the Personage, who is here named Michael.
This Personage is superior to Gabriel for He comes to help him
in the greatest difficulties, and Gabriel the servant of the Most
High God, sent forth, as such spirits are used to be to minister
for the elect people of God declares that this Michael is the only
supporter he has He is also called "one of the chief princes," or
one of the chief princes, or "one of the princes that are at
the head of all" for this is the full, and not more than the full,
import of the Hebrew words Now the Princes, that are "first
or at the head of all" are clearly no more than the Three Per-
sons in the Godhead Michael therefore is one of them and
which of them there can be no doubt Gabriel, speaking of Him
to Daniel calls Him "Michael your Prince, ver 21, and the
great Prince which standeth for the children of thy people, chap
xii 1, that is not for the nation of the Jews in particular, but
for the children, the spiritual children, of that holy seed, the elect
people of God a description, which applies particularly to the
Son of God and to no one else And in perfect consistence with
this description of Michael in the book of Daniel, is the action as-
signed to Him in the Apocalypse, in which we find Him fighting
with the old serpent, the deceiver of the world, and victorious in
the combat That combat who was to maintain, in that combat
who was to be victorious, but "the Seed of the woman" From
all this it is evident, that Michael is a name for our Lord Himself

Before
CHRIST
about 541

15 And when he had spoken such words
unto me, I set my face toward the ground,
and I became dumb

16 And, behold, one like the similitude
of the sons of men touched my lips then
I opened my mouth, and spake, and said
unto him that stood before me, O my lord,
by the vision my sorrows are turned upon
me, and I have retained no strength

17 For how can the servant of this my lord talk
with this my lord? for is for me, straightway there remained no strength in
me, neither is there breath left in me

18 Then there came again and touched
me one like the appearance of a man, and
he strengthened me,

19 And said, O man greatly beloved,
fear not peace be unto thee, be strong,
yea, be strong And when he had spoken
unto me, I was strengthened, and said,
Let my lord speak, for thou hast strength-
ened me

20 Then said he, Knowest thou where-
fore I come unto thee? and now will I re-
turn to fight with the prince of Persia
and when I am gone forth, lo, the prince
of Grecia shall come

in His particular character of the Champion of His faithful people
against the violence of the apostate faction and the wiles of the
devil Bp Horsley

— I remained there with the kings of Persia.] I still con-
tinued to oppose any motions which the chief men among the Per-
sians might make in prejudice of the Jews The word king is
equivalent in Hebrew to prince or governor See chap vii 17
Jer xxv 20, &c, 1 Kings xxii 47 W Lenth

17 For how can the servant of this my lord talk with this my
lord?] How can thy servant, a poor mortal man maintain a dis-
course with a person of thy rank and dignity? The words may
be translated thus, "How can the servant of this my lord talk
with that my lord?" that is, with the other Person that first ap-
peared to me with so majestic a presence, at whose sight I was
perfectly confounded ver 5—9 H Lenth

20 — the prince of Persia — the prince of Grecia.] There is
some doubt who are the persons here intended by the princes of
Persia and of Grecia But since they fight with Michael to
those who are conversant with the prophetic style, and have ob-
served the uniformity of its images it will seem highly probable,
that the angels which fight with Michael in the book of Daniel,
are of the same sort with those who fight with Michael under the
banners of the devil, in the 12th chapter of Revelation "There
was war in heaven Michael and his angels fought against the
dragon, and the dragon fought and his angels The vision of
the war in heaven, in the Apocalypse, represents the vehement
struggles between Christianity and the old idolatry in the first
ages of the Gospel The angels of the two opposite armies re-
present two opposite parties in the Roman state, at the time
the vision more particularly regards Michael's angels are the
party which espoused the side of the Christian religion, the friends
of which had for many years been numerous, and became very
powerful under Constantine the Great, the first Christian empe-
rou The dragon's angels are the party which endeavoured to
support the old idolatry And in conformity with this imagery
of the Apocalypse, "the princes of Persia," in the book of Daniel,
are to be understood, I think, of a party in the Persian state,
which opposed the return of the captive Jews, first after the death

Before
CHRIST
about 544
† Heb
strengthen
th himself

21 But I will shew thee that which is noted in the scripture of truth and there none that holdeth with me in these things, but Michael your prince

CHAP VI

1 The overthrow of Persia by the king of Grecia 5 Leagues and conflicts between the kings of the south and of the north 50 The invasion and tyranny of the Romans

ALSO I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him

2 And now will I shew thee the truth Behold, there shall stand up yet three kings in Persia, and the fourth shall be

of Cyrus, and again after the death of Darius Hystaspes. And the prince of Grecia is to be understood of a party in the Greek empire which persecuted the Jewish religion after the death of Alexander the Great particularly in the Greek kingdom of Syria. Bp Horsley

21 — in the scripture of truth] Or, “in the writing of truth,” that is, what is certain and irrevocable. God’s decrees are spoken of as if they were committed to writing, and registered in a book. See Deut xxxii 31. 1 K. i. 8, Isa lxi 6, Mal iii 16. W. Lenth

Chap VI This and the following chapter contain the substance of Daniel’s last vision or a series of prophetic story from the third year of Cyrus to the end of time. The dominion is soon made to pass from the Persians to the Grecians, the state of the Greek empire is continued through various changes and revolution and particularly with respect to Syria and Egypt, till it length it yields to the Roman. Several particulars afterwards follow that must relate to the fate of the Church of Christ, and the last chapter has a peculiar respect unto the time of the end to the end of all prophecy, or to the grand consummation of all things. W. Lenth

It is the usual method of the Holy Spirit, to make the latter prophecies explanatory of the former and revelation is “as the shining light that shineth more and more unto the perfect day, Prov. ix 18. The four great empires of the world, which were shown to Nebuchadnezzar in the form of a great image were again more particularly represented to Daniel in the shape of four great wild beasts. In like manner the memorable events, which were revealed to Daniel in the vision of the ram and the he goat are here again more clearly and explicitly revealed in this vision by an angel so that this latter prophecy may not improperly be said to be a comment and explanation of the former. Bp Newton

Vers 1. Also I in the first year of Darius &c] This verse could have been joined to the last chapter the angel adds that he now joins in defending the cause of the Jewish nation, so at the time of the overthrow of the Babylonish monarchy he assisted in advancing Darius to the succession which was the occasion of ending the Jewish captivity. W. Lenth

— I told thee shall stand up &c] The angel in the prophecy of the Persian empire, which was then subsisting. There shall stand up yet that is after Cyrus, the founder of the empire who was then reigning three kings in Persia these were Cambyses, Smerdis the Magian and Darius the son of Hystaspes

And the fourth shall be far richer than they all. The fourth after Cyrus was Xerxes of whom Justin truly remarks, that his riches were so abundant that when rivers were dried up by his army yet his wealth remained unexhausted. And by his strength through his riches he shall stir up all both subjects and allies against the realm of Grecia. The expedition of Xerxes into Greece is one of the most memorable events in ancient history

far richer than they all and by his strength through his riches he shall stir up all against the realm of Grecia. Before CHRIST about 480

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven, and not to his posterity, nor according to his dominion which he ruled for his kingdom shall be plucked up, even for others beside those

5 ¶ And the king of the south shall be strong, and one of his princes, and he shall be strong above him, and have dominion, his dominion shall be a great dominion

Herodotus informs that in raising his army he searched every place of the continent and computes that the whole number of his armament amounted to more than five millions of men. After him no mention is here made of any other king of Persia. It is to be noted, saith St Jerome, “that the Prophet, having enumerated four kings of the Persians after Cyrus shippeth over nine and passeth to Alexander for the prophetic spirit did not care to follow the order of history but only to touch upon the most famous events. Xerxes was the principal author of the long wars and inveterate hatred between the Grecians and Persians and as he was the last king of Persia who invaded Greece, he is the last mentioned. The Grecians then in their turn invaded Asia and Xerxes expedition being the most memorable on one side as Alexander’s was on the other, the reigns of these two are not improperly connected together. Bp Newton

A farther reason may perhaps be assigned, why these kings of Persia only are mentioned, because they were all that should reign before Artaxerxes Longimanus, by whom the decree was issued, according to the prophecy of the seventy weeks for rebuilding Jerusalem. W. Lenth

3 And a mighty king &c] That Alexander was ‘a mighty king and conqueror, that he not only ruled with great dominion over Greece and the whole Persian empire but likewise added India to his conquests, and that he ‘did according to his will, no one, not even his friends daring to contradict and oppose him, or if they did, like Citus and Callisthenes paying for it with their lives are facts too well known to require any particular proof or illustration. Bp Newton See the notes on chap vii 6, viii 5, 6

4 And when he shall stand up &c] When he shall be in the height of his prosperity. W. Lenth The particulars foretold in this verse, were in a good measure suggested before chap viii 8 see the note there. Thus was Alexander’s kingdom broken and divided, not to his posterity, but ‘was plucked up even for others beside those. Bp Newton

5 And the king of the south shall be strong &c] Though the kingdom of Alexander was divided into four principal parts yet only two of them are here mentioned Egypt and Syria partly because these two were by far the greatest and most considerable but more particularly because Judaea lying between them was sometimes in the possession of the kings of Egypt, and sometimes of the kings of Syria. It is in respect of their situation to Judaea that they are called the kings “of the south” and “of the north”

And the king of the south shall be strong and one of his princes (as the passage may be rendered after the Greek version) that is, of Alexander’s princes “shall be strong above him.” The “king of the south” was indeed very “strong” for Ptolemy annexed Cyprus, Phenicia Canaan, and many islands cities and regions to Egypt, and likewise enlarged the bounds of his empire by the acquisition of Cyrene. But still the king of the north or Seleucus Nicator, was “strong above him, or stronger than he

Before CHRIST about 534
 6 And in the end of years they † shall join themselves together, for the king's daughter of the south shall come to the king of the north to make † an agreement but she shall not retain the power of the arm, neither shall he stand, nor his arm but she shall be given up, and they that brought her, and † he that begat her, and he that strengthened her in these times

7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail

8 And shall also carry captives into Egypt their gods, with their princes, and with † their precious vessels of silver and

for having annexed the kingdoms of Macedon and Thrace to the crown of Syria, he became master of three parts out of four of Alexander's dominions, and is represented by historians as 'the conqueror of the conquerors,' and "the greatest king after Alexander" Bp Newton

6 And in the end of years they shall join themselves together &c] After many years of hostility between the kings of Egypt and Syria Ptolemy Philadelphus the second king of Egypt, and Antiochus Theus, the third king of Syria, agreed to make peace upon condition, that Antiochus should put away his former wife Laodice and her two sons, and should marry Berenice the daughter of Ptolemy "For the king's daughter of the south shall come to the king of the north to make rights or agreements and accordingly Ptolemy Philadelphus brought his daughter to Antiochus Theus, and with her an immense treasure, so that he received the appellation of the dowry-giver" "But she shall not retain the power of the arm that is her interest and power with Antiochus, for after some time he brought back his former wife Laodice with her children to court again" "Neither shall he stand, nor his arm, or his seed, for Laodice fearing the little temper of her husband, lest he should recall Berenice, caused her husband to be poisoned and neither did his seed by Berenice succeed him in the kingdom, but Laodice contrived and managed matters so that her eldest son Seleucus Callinicus was fixed on the throne of his ancestors" "But she shall be given up, for Laodice, not content with poisoning her husband caused also Berenice to be murdered" And they that brought her for her Egyptian women, in endeavouring to defend her, were many of them slain with her "And he that begat her, or rather, as it is in the margin "he whom she had brought forth for the son was murdered as well as the mother by order of Laodice" And he that strengthened her in these times her husband Antiochus, as St Jerome conceives, or those who took her part and defended her or rather her father who died a little before and was so very fond of her that he took care continually to send her fresh supplies of the water of the Nile, thinking it better for her to drink of that than of any other river as Polybius relates Bp Newton

7, 8, 9 But out of a branch of her roots &c] Such wickedness was not to pass unpunished and unrevenge'd Out of the same root with Berenice sprung Ptolemy Puergetes her brother who no sooner succeeded his father Ptolemy Philadelphus in the kingdom than "he came with an army, and entered into the fortress, or fenced cities of the king of the north that is, of Seleucus Callinicus, who with his mother Laodice reigned in Syria and he dealt or acted "against them and prevailed so far that he took Syria, and Cilicia, and the upper parts beyond the Euphrates and almost all Asia" And when he had heard that a rebellion was raised in Egypt, he plundered the kingdom of Seleucus, and took 10,000 talents of "silver, and precious vessels,

of gold, and he shall continue more years than the king of the north

9 So the king of the south shall come into his kingdom, and shall return into his land

10 But his sons † shall be stirred up, and † shall assemble a multitude of great forces and one shall certainly come, and overflow, and pass through then shall he return, and be stirred up, even to his fortress

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north and he shall set forth a great multitude, but the multitude shall be given into his hand

12 And when he hath taken away the multitude, his heart shall be lifted up, and

and images of their "gods two thousand and five hundred" So the king of the south came into the kingdom of the north and then returned into his own land He likewise continued more years than the king of the north, for Seleucus Callinicus died in exile of a fall from his horse and Ptolemy Puergetes survived him about four or five years Bp Newton

10 But his sons shall be stirred up, &c] The sons of the king of the north should endeavour to vindicate and avenge the cause of their father and their country The sons of Seleucus Callinicus were Seleucus Ceraunus and Antiochus the Great The former who succeeded his father on the throne, was indeed "stirred up, and assembled a multitude of great forces in order to recover his father's dominions, but was poisoned by two of his generals after an inglorious reign of two or three years Upon his decease his brother Antiochus was proclaimed king The Prophet's expression is very remarkable, that "his sons should be stirred up, and assemble a multitude of great forces but then the number is changed, and only "one should certainly come, and overflow, and pass through Accordingly Antiochus came with a great army, and took Seleucia, and recovered Syria Then after a truce, wherein both sides treated of peace, but prepared for war Antiochus "returned, and overcame in battle Nicolaus the Egyptian general, and had thoughts of invading Egypt itself Bp Newton — then shall he return and be stirred up even to his fortress] Or, "he shall again be stirred up &c At the spring of the next year he shall take the field again and encamp at Raphia, a frontier town upon the borders of Egypt Bp Newton

11 And the king of the south shall be moved with choler &c] Ptolemy Philopator the king of Egypt though a luxurious prince, was at length roused by the near approach of danger And he "came forth he marched out of Egypt with a numerous army to oppose the enemy, and encamped not far from Raphia which is the nearest town to Egypt after Rhinocorura And there he "fought with him, even with the king of the north for thither likewise came Antiochus with his army and a memorable battle ensued "And he the king of the north set forth a great multitude, amounting to 62,000 foot 6,000 horse and 10 elephants But yet "the multitude was given into his hand that is, into the hand of the king of the south for Ptolemy obtained a complete victory and Antiochus, having lost about 10,000 foot 500 horse and 1,000 prisoners was obliged to solicit a peace Bp Newton

12 And when he hath taken away the multitude &c] Ptolemy knew not how to make a proper advantage of his victory but his heart was lifted up by success Being denied rest from his fear he now more freely indulged his lusts that instead of being strengthened by his victory, he provoked even his own subject to rebel against him but the Prophet in the passage more particularly foretold, the case of his own countrymen After

Before
CHRIST
about 574

he shall cast down *many* ten thousands
but he shall not be strengthened by it

† Heb
the end
of times of
years

13 For the king of the north shall return,
and shall set forth a multitude greater than
the former, and shall certainly come *later*,
certain years with a great army and with
much riches

† Heb
the children
of the house

14 And in those times there shall many
stand up against the king of the south
also † the robbers of thy people shall exalt
themselves to establish the vision, but
they shall fall

† Heb
the chief of
the multitude
† Heb
the people of
his choice

15 So the king of the north shall come,
and cast up a mount, and take † the most
fenced cities and the arms of the south
shall not withstand, neither † his chosen

the return of Antiochus Ptolemy visited the cities of Coele-Syria and Palestine which had submitted to him, and among others in his progress he came to Jerusalem. He there offered sacrifices, and was desirous of entering into the holy of holies contrary to the custom and religion of the place, being, as the writer of Maccabees says greatly lifted up by pride and confidence. His curiosity was restrained with great difficulty, and he departed with heavy displeasure against the whole nation of the Jews. At his return thence to Alexandria he began a cruel persecution upon the Jewish inhabitants of that city, who had resided there from the time of Alexander and enjoyed the privileges of the most favoured citizens. And he cast down many ten thousands, for it appears from Iosephus that about this time forty thousand Jews were slain or sixty thousand, as they are reckoned in St Jerome's Latin interpretation. No king could be "strengthened by the loss of such a number of useful subjects. The loss of so many Jews and the rebellion of the Egyptians added to the maladministration of the state must certainly very much weaken, and almost totally ruin the kingdom. *Bp Newton*

19 For the king of the north shall return, &c.] After a peace of about fourteen years in the course of which Ptolemy Philopator had died of intemperance and was succeeded by his son Ptolemy Epiphanes, a child of four or five years old, Antiochus having acquired great riches and collected many forces in an eastern expedition which enabled him to "set forth a greater multitude than the former, returned not doubting to have an easy victory over a infant king. *Bp Newton*

14 And in those times there shall many stand up &c.] Not only Antiochus rose up against young Ptolemy, but others also confederated against him. The provinces, which were before subject to Egypt rebelled and Egypt itself was disturbed by seditious Philip too the king of Macedon entered into a league with Antiochus to divide Ptolemy's dominions between them. "Also the robbers of thy people it is literally the sons of the breakers the sons of the rioters the factious and refractory ones, of thy people, the Jews, who were at that time much broken into factions. These were to exalt themselves to establish the vision accordingly they revolted from Ptolemy, and thereby contributed greatly, without knowing it, to the accomplishment of this prophecy concerning the calamities, which should be brought upon the Jewish nation by the succeeding kings of Syria. But they shall fall for Scopas came with a powerful army from Ptolemy and in the absence of Antiochus soon reduced the cities of Coele Syria and Palestine to their former obedience. *Bp Newton*

15 So the king of the north shall come, &c.] Antiochus, wishing to recover the cities and countries which Scopas had taken from him into those parts and having defeated Scopas, pursued him to Sidon which he closely besieged and at length compelled to surrender. This event probably was principally intended by his "casting up a mount and taking the city of munitions as in the margin for Sidon was an exceeding strong

people, neither shall there be any strength to withstand

Before
CHRIST
about 574

16 But he that cometh against him shall do according to his own will, and none shall stand before him and he shall stand in the † glorious land, which by his hand shall be consumed

Or
goodly land
† Heb
the land of
ornament

17 He shall also set his face to enter with the strength of his whole kingdom, and † upright ones with him, thus shall he do and he shall give him the daughter of women, † corrupting her but she shall not stand on his side, neither be for him

Or
upright
ones
or
equal to
him

18 After this shall he turn his face unto the isles, and shall take many but a prince † for his own behalf shall cause † the re-

† Heb
to corrupt
† Heb
for him
† Heb
for his own
behalf

city both in situation and fortifications besides which he took other the most fenced cities, as in the text as recited by the Greek and Roman historians. "The arms of the south could not withstand him, neither his chosen people neither Scopas nor the other great generals, nor the choicest troops that were sent against him but he did according to his own will and none was able to "stand before him, for he soon rendered himself master of all Coele-Syria and Palestine. Among others the Jews also readily submitted to him and thus he "stood in the glorious land and his power was established in Judea, which by his hand was consumed, the Jews suffering many things and their country being wasted, during these hostilities. *Bp Newton*

17 He shall also set his face to enter with the strength of his whole kingdom.] Antiochus not contented with having rent the principal provinces from Egypt was forming schemes to invade the country itself with all his forces "and upright ones with him, that is, the Jews, who marched under his banners and are so called to distinguish them from the idolatrous soldiers. And so Antiochus would have seized upon Egypt by force but, as he was meditating a war with the Romans, he judged it better to proceed by stratagem, and to carry on his designs by treachery, rather than by arms. For this purpose "he shall give him the daughter of women his daughter so called, as being one of the most eminent and beautiful of women accordingly Antiochus married his daughter Cleopatra to Ptolemy, and gave in dowry with her the provinces of Coele-Syria and Palestine upon condition of the revenues being equally divided between the two kings. All this he transacted with a fraudulent intention to "corrupt her and induce her to betray her husband's interests to her father. But his design did not take effect "she shall not stand on his side, neither be for him Ptolemy and his generals were aware of his artifice and therefore stood upon their guard and Cleopatra herself affected more the cause of her husband than of her father inasmuch that she joined with her husband and united his to the Romans to congratulate them upon their victories over her father and to exhort them, after they had expelled him out of Egypt to prosecute the war in Asia issuing them at the same time that the king and queen of Egypt would readily obey the commands of the senate. *Bp Newton*

18 After this shall he turn his face unto the isles.] Antiochus having fitted out a formidable fleet, "turned his face unto the isles of the Mediterranean, subdued most of the maritime places on the coasts of Asia, Thrace, and Greece and took Samos, Euboea and many other islands. This was a great indignity and reproach offered to the Romans, when their confederates were thus oppressed, and the cities, which they had lately restored to liberty were enslaved. "But a prince, or rather "a leader, general, meaning the Roman generals, repelled the injury and caused his "reproach to cease. After various defeats Antiochus and his successors became tributary to the Romans, so truly and effectually did they not only "cause the reproach offered by him

Before
CHRIST
about 584

proach offered by him to cease, without his own reproach he shall cause it to turn upon him.

19 Then he shall turn his face toward the fort of his own land but he shall stumble and fall, and not be found

† Heb
on that
causeth an
exalter to
fall
† Heb
ang is

20 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom but with a few days he shall be destroyed, neither in anger, nor in battle

21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom but he shall come in peaceably, and obtain the kingdom by flatteries

to cease but greatly to their own honour, "caused it to turn upon him" *Bp Newton*

19 *Then he shall turn his face toward the fort of his own land*] After the battle that decided his fortunes, Antiochus fled away to Syria and thence into Syria, to Antioch "the fort of his own land" Then marching into the eastern provinces, to collect there the arrears of tribute, and amass what treasure he could, in an attempt to plunder the rich temple of Jupiter Belus in Elymais, he was assaulted by the inhabitants of the country, and himself and all his attendants slain. Thus by an inglorious death he "stumbled and fell and was no more found" *Bp Newton*

It is observable, that during the reign of Antiochus the Great the Romans began to extend their conquests in the East, and they are by his means imperceptibly, as it were introduced into the narration, of which they make so considerable a part in the sequel. This prince in many instances favoured the Jews yet during the whole of his wars was generally the occasion of great distresses amongst them and hence we have so long an account of him, from the tenth verse to the nineteenth *Went*

20 *Then shall stand up in his estate a raiser of taxes in the glory of the kingdom*] Or rather, as in the margin, one that causeth in exalter to pass over the glory of the kingdom. Seleucus Philopator succeeded his father Antiochus the Great in the throne of Syria, but he performed nothing worthy of the empire of Syria, and of his father. The tribute of a thousand talents, which he was obliged to pay annually to the Romans, was indeed a grievous burden to him and his kingdom and he was little more than

raiser of taxes all his days. He was tempted even to commit sacrilege for being informed of the money that was deposited in the temple of Jerusalem, he sent his treasurer Heliodorus to seize it. This was literally causing an exalter to pass over the glory of the kingdom, when he sent his treasurer to plunder that temple which "even kings did honour and magnify with their best gifts, and where Seleucus himself of his own revenues, bore all the costs belonging to the service of the sacrifices." But within few days or rather years according to the prophetic style he was destroyed, and his reign was of short duration in comparison of his father's for he reigned only twelve years, and his father thirty seven. Or perhaps the passage may be better expounded thus that within few days, or "years, after his attempting to plunder the temple of Jerusalem, he should "be destroyed" and not long after that he was "destroyed, neither in anger nor in battle" as all chronologists agree, neither in rebellion at home nor was abroad, but by the treachery of his own treasurer Heliodorus. The same wicked hand that was the instrument of his sacrilege, was also the instrument of his death *Bp Newton*

21 *And in his estate shall stand up a vile person,*] Antiochus Epiphanes who succeeded to the kingdom was at Athens, when his brother Seleucus died by the treachery of Heliodorus and the honour of the kingdom was not given to him, for Heliodorus attempted to get possession of it himself, another party declared in favour of Ptolemy Philometor, king of Egypt, whose mother Cleopatra was the daughter of Antiochus the Great, and

Before
CHRIST
about 514

22 And with the arms of a flood shall they be overflowed from before him, and shall be broken, yea, also the prince of the covenant

Before
CHRIST
about 171

23 And after the league made with him he shall work deceitfully for he shall come up, and shall become strong with a small people

24 He shall enter peaceably even upon the fittest places of the province, and he shall do that which his fathers have not done, nor his fathers' fathers, he shall scatter among them the prey, and spoil, and riches yea, and he shall forecast his devices against the strong holds, even for a time

† Heb
into the
peaceable
and full

† Heb
think his
thought

sister of the late king Seleucus and neither was Antiochus I piphanes the right heir to the crown, but his nephew Demetrius, the son of Seleucus, then an hostage at Rome. However he obtained the kingdom by flatteries. He flattered Eumenes king of Pergamus and Attalus his brother, and by fair promises engaged their assistance. He flattered the Syrians and with great show of clemency obtained their concurrence. He flattered the Romans also, and sent ambassadors to court their favour by presents and promises of fidelity. Thus he "came in peaceably" and as he flattered the Syrians, the Syrians flattered him again and bestowed on him the title of Epiphanes or the illustrious but the epithet of "vile," or rather "despicable," given him by the Prophet, agrees better with his true character. For he disgraced himself by such prodigal, low, ridiculous, and indecent conduct, as induced Polybius, who was a contemporary writer and others after him, instead of Epiphanes, or the illustrious, more rightly to call him Epimanes, or the madman *Bp Newton*

He is called here "a vile person" not for any want of wit or parts, but for the extravagance of his life and actions *Went*

22 *And with the arms of a flood shall they be overflowed from before him,*] Heliodorus, the murderer of Seleucus and his partisans, as well as those of the king of Egypt, who had formed designs upon Syria were vanquished by the forces of Eumenes and Attalus, and dissipated by the arrival of Antiochus, whose province disconcerted all their measures. "The prince also of the covenant was broken" that is the high priest of the Jews. As soon as Antiochus was seated on the throne, he removed Onias from the high priesthood, and preferred Jason, the brother of Onias to that dignity but though he had made a league with Isakem the new high priest, he did not adhere to it faithfully, but acted "deceitfully," and having deposed Jason, substituted Jason's younger brother, Menelaus, in his room *Bp Newton*

23, 24 — *for he shall come up,*] Rather, "and he shall come up, and shall become strong with a small people." Antiochus Epiphanes had been many years in hostage at Rome, and coming from thence with only a few attendants he appeared in Syria little at first, but soon received a great increase and became strong with a small people. By the friendship of Eumenes and Attalus he "entered peaceably" ver 24 upon the upper provinces as likewise upon the provinces of Coele-Syria and Palestine. And wherever he came, he outdid his fathers and his fathers' fathers in liberality and profusion. He "scattered among them the prey and spoil and riches." The "prey of his enemies, the 'spoil of temples, and the 'riches of his friends as well as his own revenues, were expended in publick shows, and bestowed in largesses among the people. The writer of the first book of Maccabees affirms, that, in the liberal giving of gifts, "he abounded above the kings that were before him," 1 Mac iii 90. After some time, apprehensive of a war with Egypt, he went into Phoenicia, to fortify his own "strong holds," and to "forecast his devices against those of the enemy" thus he did "even for a time, and employed some years in his hostile preparations" *Bp Newton*

Before
CHRIST
about 534
Fulfilled
about 170

25 And he shall stir up his power and his courage against the king of the south with a great army, and the king of the south shall be stirred up to battle with a very great and mighty army, but he shall not stand for they shall forecast devices against him

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow and many shall fall down slain

† Heb.
their hearts

27 And both these kings' hearts shall be to do mischief, and they shall speak lies at one table, but it shall not prosper for yet the end shall be at the time appointed

25, 26 And he shall stir up his power &c.] The transactions here foretold, are thus related by the writer of the first book of Maccabees: "Now when the kingdom was established &c see chap i ver 16-19 "He shall stir up his power against the king of the south with a great army," says the Prophet "he entered into Egypt with a great multitude," says the historian "The king of the south shall not stand," says the Prophet, "Ptolemy was afraid and fled," says the historian "Many shall fall down slain," says the Prophet, "and many were wounded to death," says the historian The misfortunes of Ptolemy Philometor are by the Prophet ascribed principally to the treachery and baseness of his own ministers and subjects "for they shall forecast devices against him, yea, they that feed of the portion of his meat shall destroy him And it is certain that Iulius was a very wicked minister, and bred up the young king in luxury and effeminacy contrary to his natural inclination Ptolemy Macron too, who was governor of Cyprus, revolted from him and delivered up that important island to Antiochus, and for the reward of his treason was admitted into the number of the king's principal friends and was made governor of Calcutyria and Palestine Nay even the Alexandrians, seeing the distress of Philometor renounced their allegiance and taking his younger brother Lucius or Physcon proclaimed him king instead of the elder brother Bp Newton

27 And both these kings' hearts shall be to do mischief, &c.] Ptolemy Philometor by some means, of which history does not inform us came into the hands of Antiochus and after Antiochus was come to Memphis and the greater part of Egypt had submitted to him, he and Philometor did frequently eat and converse together at one table, but notwithstanding this appearance of peace and friendship, "their hearts were really bent to do mischief, and they" spoke lies the one to the other For Antiochus pretended to take care of his nephew Philometor's interest and promised to restore him to the crown, at the same time that he was plotting his ruin, and was contriving means to weaken the two brothers by a war against each other, that the conqueror, wearied and exhausted, might fall an easy prey to him On the other side, Philometor laid the blame of the war on his governor Iulius, professing great obligations to his uncle and seemed to hold the crown by his favour, and at the very same time that he was resolved to take the first opportunity of breaking the league with him, and of being reconciled to his brother and accordingly as soon as ever Antiochus was withdrawn, he made proposals of accommodation, and by the mediation of their sister Cleopatra a peace was made between the two brothers, who agreed to reign jointly in Egypt and Alexandria But still this artifice and dissimulation did not prosper on either side For neither did Antiochus obtain the kingdom neither did Philometor utterly exclude him and prevent his returning with an army, as each intended and expected by the measures which were taken, for these wars were not to have an end till the "time appointed," which was not yet come Bp Newton

8 Then shall he return into his land with great riches,] He

28 Then shall he return into his land with great riches, and his heart shall be against the holy covenant, and he shall do exploits, and return to his own land

Before
CHRIST
about 534
Fulfilled
about 169

29 At the time appointed he shall return and come toward the south, but it shall not be as the former, or as the latter

30 For the ships of Chittim shall come against him therefore he shall be grieved, and return, and have indignation against the holy covenant so shall he do, he shall even return, and have intelligence with them that forsake the holy covenant

Fulfilled
about 168

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength,

did indeed return with great riches, for the spoils which he took in Egypt were of immense value Returning thence he set his heart against the holy covenant for having heard of some disturbances, which had arisen at Jerusalem on a report of his death, and concluding that the whole nation of the Jews had revolted, he marched against Jerusalem, besieged the city, and took it by force of arms, slew 40,000 of the inhabitants, and sold as many more for slaves, polluted the temple and altar with swine's flesh, profaned the holy of holies by breaking into it, and took away the golden vessels and other sacred treasures to the value of 1800 talents When he had "done these" exploits," he "returned to his own land Bp Newton

29, 30 At the time appointed] Namely, the time hinted at before, ver 28 "he shall return &c Antiochus, perceiving that the two brothers had provided for their mutual safety and interest by making peace, was so offended that he again invaded Egypt But this expedition was not so successful as his former ones, because the ships of Chittim, which brought the Roman ambassadors from Italy, to command a peace between the contending kings came against him Antiochus was terrified, and withdrew his army "Therefore he grieved and returned" He led back his forces into Syria and had indignation against the holy covenant, for he vented all his anger upon the Jews slaying great multitudes, plundering and burning the city, pulling down its walls and houses, shedding the blood of those who came to worship at the temple defiling the sanctuary, and causing the whole service to be omitted "So he did, and after his return to Antioch he published a decree, which obliged all persons upon pain of death to conform to the religion of the Greeks and so the Jewish law was abrogated, the heathen worship was set up in its stead, and the temple itself was consecrated to Jupiter Olympius In the transacting and ordering of these matters he "had intelligence with them that forsook the holy covenant, Menelaus and the other apostate Jews of his party who were the king's chief instigators against their religion and their country Bp Newton

31 And arms shall stand on his part, &c.] The last attack of Antiochus on the city and people of the Jews has been already noticed Another power was introduced at the twelfth verse, in the term "ships of Chittim," and so this the narrative most probably now turns, and will be found applicable to the affairs and consequences of this fourth beast or kingdom to the end of the book, although there are various opinions concerning the application of this part of the prophecy Hynth, Bp Newton

In the same year that Antiochus by command of the Romans retired out of Egypt, and set up the worship of the Greeks in Judaea, the Romans conquered the kingdom of Macedonia, the fundamental kingdom of the empire of the Greeks, and reduced it into a Roman province, and thereby began to put an end to the reign of Daniel's third beast This is thus expressed by Daniel And after him arms, that is, Romans "shall stand up" Arms are every where in this prophecy put for the military power of a kingdom, and they "stand up, when they conquer

Before CHRIST about 50
Or
Or
and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate

32 And such as do wickedly against the covenant shall he corrupt by flatteries, but the people that do know their God shall be strong, and do exploits

33 And they that understand among the people shall instruct many, yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days

34 Now when they shall fall, they shall be helped with a little help, but many shall cleave to them with flatteries

35 And some of them of understanding shall fall, to try them, and to purge, and

to make them white, even to the time of the end, because it is yet for a time appointed

36 And the king shall do according to his will, and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished, for that that is determined shall be done

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god, for he shall magnify himself above all

38 But in his estate shall he honour the God of forces, and a god whom his fathers knew not shall he honour with gold,

and grow powerful. Hitherto Daniel described the actions of the kings of the north and south, but upon the conquest of Macedonia by the Romans, he left off describing the actions of the Greeks, and began to describe those of the Romans in Greece. They conquered Macedonia, Illyricum, and Epirus, in the year of Nabonassar 580, thirty-five years after, by the last will and testament of Attalus the last king of Pergamus, they inherited that rich and flourishing kingdom, that is, all Asia westward of mount Taurus, sixty-nine years after they conquered the kingdom of Syria, and reduced it into a province, and thirty-four years after they did the like to Egypt. By all these steps the Roman arms stood up over the Greeks, and after ninety-five years more, by making war upon the Jews, they polluted the sanctuary of strength, and took away the daily sacrifice, and then placed the abomination of desolation. For this abomination was placed after the days of Christ, Matt xxiv 15, in the sixteenth year of the emperor Adrian, in the year of our Lord 132, they placed this abomination by building a temple to Jupiter Capitolinus where the temple of God in Jerusalem had stood. Thereupon the Jews under the conduct of Barchochab rose up in arms against the Romans, and in the war had fifty cities demolished, nine hundred and eighty-five of their best towns destroyed, and eighty thousand men slain by the sword, and in the end of the war in the year 136, were banished Judea upon pain of death, and thenceforward the land remained desolate of its old inhabitants. Sir Isaac Newton, Bp Newton

32, 33 And such as do wickedly against the covenant &c.] The Roman magistrates and officers in the use of the most alluring promises, as well as of the most terrible threatenings, to prevail upon the primitive Christians to renounce their religion, and offer incense to the statues of the emperors and images of the gods. Many were induced to comply with the temptation, and apostatized from the faith, but the true Christians, "the people that knew their God were strong, remained firm to their religion, and gave the most illustrious proofs of the most heroic patience and fortitude. It may be said also with the strictest truth and propriety of the primitive Christians, that being dispersed every where, in preaching the Gospel in all the parts of the Roman empire, they "instructed many, and gained a great number of proselytes to their religion, yet they fell by the sword, and by flame, by captivity, and by spoil, many days, for they were exposed to the malice and fury of a general persecution, and suffered all manner of injuries, afflictions, and tortures, with little intermission for the space of three hundred years. Bp Newton

34, 35 Now when they shall fall, &c.] The Church had now laboured under long and severe persecutions from the civil power. The tenth and last general persecution was begun by Diocletian, it raged, though not at all times equally, ten years, and was suppressed entirely by Constantine, the first Roman emperor who made open profession of Christianity, and then the Church was no longer persecuted but was protected and favoured by the civil power. But still this is called only "a little

help" because, though it added much to the temporal prosperity, yet it contributed little to the spiritual graces and virtues of Christians. It was attended with this peculiar disadvantage, that "many clave to them with flatteries. Many became Christians for the sake of temporal emolument, and pretended to be of the religion, only because it was the religion of the empire. This is also called "a little help," because the temporal peace and prosperity of the Church lasted but a little while. The spirit of persecution presently revived, and no sooner were the Christians delivered from the fury of their heathen adversaries, than they began to quarrel among themselves, and to persecute one another. Such, more or less, has been the condition of the Church ever since, and, generally speaking, "those of understanding have fallen" a sacrifice to others, some of the best and wisest men to some of the worst and most ignorant. These calamities were to befall the Christians, "to try them and to purge and to make them white, not only at that time, but even to the time of the end, because it is yet for a time appointed. Bp Newton

36 And the king shall do according to his will &c.] The prophecy now proceeds to describe the principal author of the persecutions which should be permitted for the trial of the Church. A "king" or "kingdom" as before noticed, signifies any government, state, or potentate, and the meaning of this verse appears to be, that, after the empire was become Christian, there should spring up in the Church an antichristian power that should act in the most absolute and arbitrary manner, exalt itself above all laws divine and human, dispense with the most solemn and sacred obligations, and in many respects enjoy what God had forbidden, and forbid what God had commanded. This power began in the Roman emperors, who summoned, counselled, and directed the division of the empire, this power still increased, and was exerted principally by the Greek emperors in the East, and by the bishops of Rome in the West, as we shall see in the several particulars hereafter specified by the Prophet. This power too was to continue in the Church, and "prosper till the indignation be accomplished, for that that is determined shall be done. This must denote some particular period. Bp Newton

37 Neither shall he regard the God of his fathers, &c.] He shall apostatize in some measure from the religion of his Christian fathers, as he actually did, both in the Greek and Latin Church by worshipping Mahuzzim instead of the true God blessed for ever. Nor shall he regard the desire of women, or conjugal affection, the meaning is, he shall neglect and discourage marriage, as both the Greeks and Latins did, to the great detriment of human society, and to the great discredit of the Christian religion. Thus did the power here described "magnify himself above all, even God himself, by contradicting the primary law of nature, and making that dishonourable which the Scripture hath pronounced "honourable in ill, Heb xiii 4. Bp Newton

38 But in his estate shall he honour the God of forces.] Or "Mahuzzim, that is, properly, "military bulwarks, for-

^{He fore}
^{CHRIST}
^{about 534} and silver, and with precious stones, and
pleasint things

^{† Heb}
^{the}
^{as}
^{† Heb}
[†]
^{† Heb}
[†]
10 Thus shall he do in the most strong
holds with a strange god, whom he shall re-
knowledge and increase with glory, and he
shall cause them to rule over many, and
shall divide the land for a gain

10 And at the time of the end shall the
king of the south push it him, and the
king of the north shall come against him
like a whirlwind, with chariots, and with
horsemen, and with many ships, and he
shall enter into the countries, and shall
overflow and pass over

^{|| Or}
^{† Heb}
^{land}
^{land}
^{land}
^{land}
11 He shall enter also into the || glorious land, and many countries shall be over-
thrown, but these shall escape out of his
hand, even Edom, and Moab, and the chief
of the children of Ammon

^{† Heb}
[†]
12 He shall stretch forth his hand also
upon the countries, and the land of Egypt
shall not escape

13 But he shall have power over the
treasures of gold and of silver, and over all

the precious things of Egypt, and the I- ^{Before}
byans, and the Ethiopians shall be at his ^{CHRIST}
steps ^{about 31}

14 But tidings out of the east and out of
the north shall trouble him: therefore he
shall go forth with great fury to destroy,
and utterly to make away many

15 And he shall plant the tabernacles of
his palaces between the seas in the || glorious ^{|| Or}
holy mountain, yet he shall come to ^{† Heb}
his end, and none shall help him ^{mountain}
^{delight}
^{holiness}

CHAP XII

1 Michael shall deliver Israel from their troubles
Daniel is informed of the times

AND at that time shall Michael stand
up, the great prince which standeth
for the children of thy people: and there
shall be a time of trouble, such as never
was since there was a nation even to that
same time: and at that time thy people
shall be delivered, every one that shall be
found written in the book

2 And many of them that sleep in the

treasure, or is the word may signify, "protectors, defenders,
guardians." Then he should worship God, or with God, and
it is notorious that the worship of saints and angels was estab-
lished both in the Greek and Latin Church, and that their
shines and images were adorned with the most costly offerings
and honoured with gold and silver, and with precious stones
and desirable things. What renders the completion of the prophe-
cy still more remarkable is that they were celebrated and
adored under the title of Mihuzzim, of bulwarks and fortresses,
of protectors and guardians of mankind. *Bp Newton*

9 This shall he do in the most strong holds with a strange god,
He. This verse contains other instances of his regard to Ma-
huzzim, but for the better understanding of this part of the prophe-
cy, it may be proper to propose a more literal translation of it.
Thus shall he do, to the defenders of Mihuzzim, together
with the strange god whom he shall acknowledge, he shall mul-
tiply honour, and he shall cause them to rule over many, and
the earth he shall divide for a reward. That is, He shall mul-
tiply honour to the defenders and champions of Mihuzzim, as
well as to Mihuzzim themselves, defying Mihuzzim, he shall
glorify them, priests and ministers, and he shall cause them
to rule over many, and the earth he shall divide for a reward.
The defenders and champions of Mihuzzim were the popish ec-
clesiasticks and religious orders, and that they have been hon-
oured and revered, and almost adored in former ages, that
their authority and jurisdiction have extended over the purses
and conscience of men, that they have been enriched with noble
buildings and huge endowments, and have had the choicest of
the lands appropriated for church lands, are points of such pub-
lic notoriety, that they require no proof, as they will admit of
to him. *Bp Newton*

10 And at the time of the end shall the king of the south push at
him. See. The minute and astonishing conformity of the fore-
told prophetic description, ver. 11—19 throughout with the
event, and its exact harmony with the parallel prophecies of
Daniel himself, and with corresponding passages in the New Testa-
ment afford a high probability to the correctness of the inter-
pretation, which *Bp Newton* has supported with great learning
and ability, and at considerable length in his *Dissertations on the*
Prophecies. The import of this vision, ver. 10—19, appears to
be unfulfilled. It is therefore sealed or shut up at present,
and further light shall be furnished by the events. *Dr Hales*

Chap XII ver 1 And at that time shall Michael stand up]
to defend the cause of the true people of God, and to destroy
the enemies of the true religion. *Wm. H.*

— and there shall be a time of trouble,] When the Jew shall
be restored there shall be such calamities as no nation hath ever
before experienced, since men were formed into civil societies.
Tribulations are often mentioned in Scripture as preceding ex-
traordinary events, see Ezek xxx 2, 3, and especially the
ushering in the kingdom of God, whether that kingdom relate
to the first or second advent of the Messiah. See Isa viii 22
Jer xxx 7, Matt xxii 21, at which last place an expression is
used of like import with this of Daniel. This unusual and ex-
traordinary time of trouble is supposed to correspond with that
represented by St John, to follow upon the pouring out of the
seventh vial, Rev xvi 18, yet the people of God shall escape.
Wm. H.

— every one that shall be found written in the book] Whoso-
ever shall be registered or arranged in the class of the pious or
fathful. At Ezek ix 4 the pious are said to be marked with
the T, then in their foreheads like the capital T, of the
Greeks, see Phil iv 3, Rev iii 5, xx 15, where the book is
called the book of life. "Rejoice," says our Lord to His dis-
ciples, Luke x 20, "because your names are written in heaven,"
because ye are enlisted under the banners of the Gospel, called the
kingdom of heaven, and are thereby entitled to its present graces,
and if ye persevere with faith and constancy will be rewarded
with its future glories. *Wm. H.*

2 And many of them that sleep &c] The prophecy, for we have
seen, was brought down to the restoration of the Jew, and there-
upon proceeds to the general restoration or resurrection of all
men, and the final judgment. The Jews themselves believed this
doctrine, and had hopes therein founded on the promises of God
to their fathers, Acts xxvi 6, and there is no passage in the Old
Testament that more strongly declares this truth than that before
us. *Wm. H.*

These expressions can with truth and propriety be applied only
to the general resurrection of the just and unjust, and, though
it may be said, "many of them that sleep in the dust of the earth
shall awake," yet that is no objection to the truth here delivered,
for as Theodoret observed long ago, the Prophet had said "many"
for "all," as St Paul does in Rom v 15, 19. The proper con-
clusion of all is the general resurrection, and the consequent hap-

^{Before} ^{CHRIST} ³¹ dust of the earth shall awake, ² some to everlasting life, and some to shame and everlasting contempt

³ And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever

But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end many shall run to and fro, and knowledge shall be increased

¶ Then I Daniel looked, and, behold, there stood other two, the one on

piety of the wise and good ver 3, 'And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever' Bp Newton

And they that be wise shall shine &c] The words allude to chap xi 3, '5 and import that they, who have been the great lights of the world and have instructed others by their doctrine and confirmed them in the truth by their sufferings and example, shall have an eminently glorious reward at the day of judgment. So the martyrs are described as having a share in the first resurrection. Rev xx 5 Our Saviour's words plainly allude to this text Matt xiii 43 W Lenth

The Judge of all the earth will certainly do right. He hath given the fullest assurance that there is a reward for the righteous, and it is certain, that this reward will be augmented in proportion as men have been more extensively useful, or have advanced the real and best interest of their fellow creatures. In the last verse the reward and punishment are expressed generally as to their degree and merely said to be perpetual in their duration, in this they are exalted to the highest pitch of distinction in their degree and their duration is expressed in the strongest terms of pointing out eternity. The design of which is to convince the eminently virtuous, that they are in a more especial manner the favourites of Heaven and may with greater confidence expect their reward. The glories of the future world are shadowed forth in Scripture by the loftiest and most splendid images in this, but after all, so inadequate is language and so inferior the conceptions of the human mind to this great subject that the finest description of the joys of eternity is that negative one of St Paul, which he hath in some measure borrowed from Isaiah 'I've hath not seen nor heard neither have entered into the heart of man the things which God hath prepared for them that love Him' 1 Cor ii 9 Hunt

But thou O Daniel shut up the words &c] To 'shut up' a book, and to seal it is the same with concealing the sense of it from common understanding. see chap viii 26 The same reason is assigned for this command in both places, namely, because there would be a long interval of time between the date, and the final accomplishment of the prophecy compare chap x 1 But the nearer that time approached, the more light should men have for understanding the prophecy itself as is implied in the following words 'many shall run to and fro, and knowledge shall be increased' many shall be inquisitive after truth, and keep correspondence with others for their better information and the gradual completion of some prophecies shall direct observing readers to form a judgment concerning those particulars which are yet to be fulfilled. H Lenth

One cannot help observing here the analogy between God's word and works not only operations of nature have been unravelled, but every useful art and invention traced out and brought to perfection by the continual labour and successive industry of man. And the like gradual process is observable with respect to the word of God in its early communication it was wrapt up in mystery, and surrounded by obscurity, for this among other purposes, to excite the attentive observation of men

this side of the bank of the river, and the other on that side of the bank of the river

6 And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half, and when he

and engage their diligence, so that by affording proper employment for our active spirits it may serve to train and habituate them to that temper and frame which will be a suitable qualification for them in the future world, where we shall be continually exercised in acts of devotion and praise and be making constant advances in knowledge, goodness and happiness Hunt

5 — behold, there stood other two] I saw two other angels on the bank of the river Tiddikel, attending upon that supreme Angel, or the Son of God, who appeared in the glorious form above described see chap x 4 5 W Lenth

7 And I heard the man clothed in linen &c] And I heard Christ the great Angel of the covenant, the eternal Son of God answer him again, who, lifting up both His hands towards heaven, the place of His throne, swore by Himself and His eternal Father, and blessed Spirit Bp Hall

Holding up the hand was a ceremony anciently used in taking an oath see notes at Gen xiv 22, Deut xxvii 40 W Lenth

— that it shall be for a time, times, and an half] That is, as hath been before noticed, for three prophetick years and an half, and three prophetick years and in half are 1260 prophetick days, and 1260 prophetick days are 1260 years. The same time therefore is prefixed for the desolation and the oppression of the Eastern Church as for the tyranny of the little horn in the Western Church and it is most remarkable that the doctrine of Mohammed was first forged at Mecca, and the supremacy of the Pope was established by virtue of a grant from that wicked tyrant Phocas, in the very same year of Christ 606. There is a further notation of the time in the following words 'And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished when the Jews shall be recalled from their dispersion then all these things shall receive their full and final completion. The Prophet not sufficiently understanding this answer, inquired, ver 8 What or how long shall be these latter times or latter wonders? And it is answered again, ver 11 that from the time of the taking away the daily sacrifice, and setting up the abomination that maketh desolate, there shall be a thousand two hundred and ninety days.

The 'setting up of the abomination of desolation' appears to be a general phrase and comprehensive of various events. It is applied by the writer of the first book of Maccabees chap i 51, to the profanation of the temple by Antiochus and his setting up the image of Jupiter Olympus upon the altar of God. It is applied by our Saviour, Matt xxiv 15 to the destruction of the city and temple by the Romans, under the conduct of Titus, in the reign of Vespasian. It may for the same reason be applied to the Roman emperor Adrian's building a temple to Jupiter Capitolinus in the same place where the temple of God had stood and to the misery of the Jews, and the desolation of Judea that followed. It may with equal justice be applied to the Mohammedans invading and desolating Christendom, and converting the churches into mosques and this latter event seemeth to have been particularly intended in this passage. If this interpretation be true the religion of Mohammed will prevail in the East the space of 1260 years, and then a great and glorious revolution

Before CHRIST 534 shall have accomplished to scatter the power of the holy poople, all these things shall be finished

8 And I heard, but I understood not then said I, O my Lord, what shall be the end of these things?

9 And he said, Go thy way, Daniel for the words are closed up and sealed till the time of the end

10 Many shall be purified, and made white, and tried, but the wicked shall do wickedly and none of the wicked shall

understand, but the wise shall understand.

11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days

Before CHRIST 534
† Heb. —
to set up the abomination &c
|| Or
abomineth

|| Or
and thou
&c

will follow perhaps the restoration of the Jews, perhaps the destruction of Antichrist but another still greater and more glorious will succeed and what can this be so probably as the full conversion of the Gentiles to the Church of Christ? For, (ver 12.)

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Here then are three different periods assigned, 1260 years, 1290 years, and 1385 years and what is the precise time of their beginning and consequently of their ending, as well as what are the great and signal events, which will take place at the end of each period, we can only conjecture time alone can with certainty discover Bp Newton

8 And I heard, but I understood not &c.] The full discovery was not made to the Prophet, but reserved for future ages, till time should bring it to light The question that follows, What shall be the end of these things? alludes to the like expression having been used in the preceding parts of this book, and especially at chap x 14 The inquiry is checked at the next verse, and in intimation given, that it is not so much for the use of the present as of future ages, that this revelation is made The prophecy is of distant reference and interpretation, it is necessary therefore that it should be involved in obscurity What is delivered may satisfy the minds of the pious and faithful, but it is not meant that the curious should be gratified, that human pride should be indulged, or that the counsels of God should be made subservient to the ambition of princes, or any sinister designs of man Wintle

9 And he said, Go thy way, Daniel &c.] Such prophecies, as belong to things yet future especially to the times and circumstances of those things, are few, if any of them, fit for the unlearned to pry into particularly Nay, the learned themselves, if they are prudent also, will observe what answer the angel gave to the Prophet Daniel "And I heard, but I understood not then said I O my Lord, what shall be the end of these things? And he said Go thy way, Daniel for the words are closed up and sealed till the time of the end When the proper season comes, possibly in some cases not before the event hath interrupted them the prophecies will prove their own reality by their clearness and strengthen, perhaps in an hour of much need, the patience and the faith of the saints, Rev xiii 10 Thus it happened to the Apostles They understood not beforehand our Saviours prediction, "Destroy this temple, and in three days I will raise it up But "when He was risen from the dead, they remembered that He had said this unto them and they believed the Scripture, and the word which Jesus had said, John ii 19, — Bp Secker

10 Many shall be purified, &c.] The persecutions of the faith-

ful are designed for the trial of their faith, and the purification of their lives see chap xi 15 But as for those, who are obstinately bent upon following the corrupt practices, to which they have been accustomed, neither the exhortations nor the threatenings of Gods word, nor the judgments, which they see overtake others, will prevail with them to forsake their wicked practices See Rev ix 20, xiii 11 W Louth

— and none of the wicked shall understand &c.] The holy writers often repeat this maxim, that an honest and good heart is a necessary qualification for receiving and understanding Divine truths See Is vi 9 &c, Hos xiv 9, John viii 47, x 27 xviii 37 W Louth

It is not less our duty to subject all our vicious inclinations to the authority of holy writ, than our vain prejudices I or if we indulge but one, it will naturally bias us to reject, or misinterpret, whatever is inconsistent with it and besides, we shall lose the hope of that illumination, without which we can apprehend nothing to good purpose This is what the angel saith to Daniel, "None of the wicked shall understand, but the wise shall understand And our Saviour promises only, that "if any man will do the will of God, he shall know of the doctrine, whether it be of God, John vii 17 Abp Secker

12 Blessed is he that waiteth, &c.] Some expositors suppose St John to allude to these words Rev xx 6, where he says "Blessed and holy is he that hath part in the first resurrection In like manner the Prophet here pronounces those blessed who after a patient expectation of the fulfilling of Gods promises come to have a share in the enjoyment of them W Louth

13 But go then thy way till the end be &c.] Be content with that state and condition, which God shall appoint thee, till the finishing of all these wonderful events W Louth

The Prophet had been making inquiries after the end of these wonders, the angel had given him all the information that was needful either for himself or future times, and with this he dismisses him, subjoining at the same time a short epitome of his own fate, that as he was now far advanced in life, he must expect soon to retire from this world, that he should rest in peace to the time of the end, when he should again be raised up and restored to life, and receive his final allotment from his righteous Judge, before whom he should stand in judgment at the last day, or "at the end of the days

The word "lot must here be meant in the good sense that the Prophet should be ranked among the blessed, and partake of the heavenly inheritance, when the mystery of God shall be perfected The expression seems to indicate a long space of time Wintle

The following are the Chapters from Daniel appointed for Proper Lessons on Sundays and Holydays

CHAP	III	-	-	-	19th Sunday after Trinity,	-	-	-	Morning
	VI	-	-	-	Ditto,	-	-	-	Evening
	IX	-	-	-	Thursday before Easter,	-	-	-	Morning
	X	-	-	-	St Michael and all Angels	-	-	-	Evening

GENERAL INTRODUCTION

TO THE TWELVE MINOR PROPHETS.

THE writings of the twelve Minor Prophets were in the Hebrew canon comprised in one book, which was called by St. Stephen "the Book of the Prophets," Acts vii 42 compared with Amos v 25. By whom they were so compiled is uncertain, probably however they were collected together in that form by Ezra, or by some member of the Great Synagogue, but certainly above 200 years before the birth of Christ.

The twelve Minor Prophets were so called, not in respect to any supposed inferiority in their writings as to matter or style but in reference to the brevity of their works. The shortness, indeed, of these prophecies seems to have been one reason for joining them together, by which means the volume of their contents was swelled to a greatness in some degree correspondent to their importance.

These twelve Prophets furnish us in scattered parts with a lively sketch of many particulars relative to other kingdoms, they describe in prophetick anticipation, but with historical exactness, the fate of Babylon, of Nineveh, of Tyre, of Sidon, and of Damascus. The three last Prophets especially illustrate many circumstances at a period when the historical pages of Scripture are closed, and when profane authors are entirely wanting. They describe, under the most striking representations, the advent and character of the Messiah and His kingdom, and endeavour, by the most admirable instruction, to excite those religious sentiments, which would facilitate the reception of the Gospel. *Dr Gray*

H O S E A.

INTRODUCTION

HOSHA has been supposed to be the most ancient of the twelve Minor Prophets, and indeed by some writers he is represented as having preceded all the Prophets, since he flourished about the middle of the reign of Jeroboam the Second, the son of Joash, king of Israel, and towards the commencement of that of Uzziah who began to reign over Jerusalem about the year of the world 3194. According to some accounts of no great authority he was of the tribe of Issachar, and of the city of Belesnor, others represent him to have been of the tribe of Judah. He was the son of Beeri, and entered on the prophetick office some time between the years of the world 3194 and 3219. He continued to prophesy above sixty years during the successive reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and probably to about the third year of the reign of the last, or, if we reckon by the kings of Israel, he may be described as having flourished during the reign of Jeroboam and his successors, to the sixth year of Hoshea, which corresponds with the third year of Hezekiah. Hosea was therefore nearly contemporary with Isaiah, Amos, and Jonah. It is probable that he resided chiefly in Samaria, and that he was the first Prophet, of those at least whose prophecies we possess, that predicted the destruction of that country, which was effected soon after the Prophet's death by Shalmaneser, king of Assyria. *Dr Gray*

Hosea's principal subject is that which is the principal subject indeed of all the Prophets, the guilt of the Jewish nation in general, their disobedient refractory spirit, the heavy judgments that awaited them, their final conversion to God, their reestablishment in the land of promise, and their restoration to God's favour, under the immediate protection of the Messiah, in the latter ages of the world. He confines himself more closely to this single subject than any other Prophet. Comparatively, he seems to care little about other people. He wanders not, like Isaiah, Jeremiah, and Ezekiel, into the collateral history of surrounding heathen nations. He mingles not, like Daniel, with the revolutions of the great empires of the world. His own country seems to engross his whole attention: her privileges, her crimes, her punishment, her pardon. He predicts, indeed, in the strongest and the clearest terms, the ingrafting of the Gentiles into the Church of God; but he mentions it only generally, he enters not, like Isaiah, into minute detail of the progress of the business. He alludes to the calling of our Lord from Egypt, and to the resurrection on the third day, and he celebrates, in the loftiest strains of triumph and exultation, the Saviour's final victory over death and hell. But yet, of all the Prophets, he certainly enters the least into the detail of the mysteries of redemption. We have nothing in him descriptive of the events of the intercalary between the two advents of our Lord: nothing diffuse and circumstantial upon the great and interesting mysteries of the Incarnation, and the Atonement. His country, and his kindred, is the subject next his heart. Their crimes excite his indignation, their sufferings interest his pity, their future exaltation is the object on which his imagination fixes with delight. It is a remarkable dispensation of Providence, that clear notices, though in general terms, of the universal redemption, should be found in a writer so strongly possessed with national partialities. Thus Judaism, if I may so call it, seems to make the particular character of Hosea is a Prophet. Not that the ten tribes are exclusively his subject. His country is indeed his particular and constant subject, but his country generally, in both its branches, not in either taken by itself.

Hosea delights in a style, which always becomes obscure when the language of the writer ceases to be a living language. He writes in short, detached, disjointed sentences, not wrought up into artificial periods. His transitions from reproof to persuasion, from threat-

INTRODUCTION.

ening to promise, from terror to hope, and the contrary, are rapid and unexpected. His similes are brief, accumulated, and often introduced without the particle of similitude. Yet these are not the vices, but the perfections of the holy Prophet's style (or to these circumstances it owes that eagerness and fiery animation, which are the characteristic excellences of his writings, and are so peculiarly suited to his subject. *Bp Horsley*

The book of Hosea is cited by St Matthew as unquestionably the inspired production of a Prophet, Matt ii 15 as likewise by St Paul, Rom ix 25, 26, 1 Cor xv 10, and, indeed by Christ Himself, Matt ix 12, 13 and 7. *Dr Gray*

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CHAP I

1 *Hosea to shew God's judgment for spiritual whoredom taketh Gomer 4 and keth by her Israel 6 To-rohamah 8 and To-ammi 10 The restoration of Judah and Israel*

THE word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

2 The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms for the land

[Chap I Under the figure of a wife living in adultery and bearing illegitimate children, is represented the great idolatry of the children of Israel, which provoked God to cast them off, yet with the promise of repairing that loss, by bringing in the Gentiles into the Church and afterwards uniting Israel and Judah under one head the Messiah. The Prophet likewise foretells the extinction of Jehu's family. *W Louth*

Ver 1 — *in the days of Uzziah, — and in the days of Jeroboam*] Jeroboam, the son of Joash the second king of Israel of that name and contemporary with Uzziah, is here mentioned because this prophecy very nearly concerns the kingdom of Israel. There was no need of enumerating any of the succeeding kings of Israel, because from the Prophet's mention of his prophesying from the times of Uzziah to those of Hezekiah, it follows that he prophesied all the reigns of Jeroboam's successors, the reign of Hezekiah bearing date from the third year of Hosea, the last of the kings of Israel. *W Louth*

— *by Hosea*] To speak to Hosea, ver 1, and "by Hosea," in this verse, are phrases of different import. To speak to expresses, that to him the discourse was immediately addressed. To speak by, that through him it was addressed to others — and that the speech, so addressed to others, was not the Prophet's own but God's, God using the Prophet as His organ of speech to the people. *Bp Horsley*

— *Go take unto thee a wife of whoredoms and children of whoredoms*] That is, Marry a wife, who will afterwards, namely, after the birth of her first child prove unfaithful to thy bed, and bear children begotten by others, for hereby will be most fitly, and even sensibly represented to the people of Israel then like those dealing with Me — inasmuch as the people of the land have committed the like great spiritual whoredom departing from the Lord and worshipping idols. *Dr Wells, W Louth*

Some commentators understand by "a wife of whoredoms" a wife that had heretofore been noted for unchastity, howsoever now reclaimed. *Bp Hall Junius*

3 *So he went and took Gomer — which conceived, &c*] After the marriage the Prophet's wife bore three children. These children represent certain distinct parts or descriptions of the Jewish nation of the whole of which the mother was the emblem. Of the three children the eldest and the youngest were sons, the intermediate child was a daughter. The eldest appears to have been the Prophet's son, but the two last were illegitimate. *Bp Horsley*

hath committed great whoredom, departing from the LORD. Before
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3 So he went and took Gomer the daughter of Diblaim, which conceived, and bare him a son.

4 And the LORD said unto him, Call his name Jezreel, for yet a little while, and I will + avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

6 ¶ And she conceived again, and bare a

4 — *Call his name Jezreel,*] The names imposed upon the children by God's direction, sufficiently declare what particular parts of the Jewish nation were severally represented by them. The name of the first was Jezreel, importing "seed of God," and the persons, represented by the Prophet's proper son to whom the name is given were all those true servants of God, scattered among all the twelve tribes of Israel, who, in the time of the nation's greatest depravity, worshipped the everlasting God, in the hope of the Redeemer to come. These were a holy seed, the genuine sons of God, begotten of Him to a lively hope, and the early seed of that Church, which shall at last embrace all the families of the earth. These are Jezreel typified by the Prophet's own son and rightful heir, as the children of God, and heirs of the promises. *Bp Horsley*

— *I will avenge the blood of Jezreel upon the house of Jehu*] That is, the blood of the holy seed, the faithful servants of God shed by the idolatrous princes of Jehu's family in persecution and the blood of children shed in their horrible rites upon the altars of their idols. *Bp Horsley*

— *and will cause to cease the kingdom of the house of Israel*] It is said, that what is here threatened shall be done after a little while upon the house of Jehu — and it is added, as a consequence on it or what should be effected together with it "or by it that the kingdom of Israel should cease." So he saith "yet a little while." The time was not yet come that it could be done, because God's promise to Jehu was that "his children the fourth generation should sit on the throne of Israel" and the present king Jeroboam was but the third from him. In the time of Zachariah, who succeeded Jeroboam, and reigned but six months, what is here said was effected. And so both the promise before made, and the curse now denounced were in their due time fulfilled. *Dr Edward Pocock*

5 *And it shall come to pass at that day,*] Quickly after the extinction of Jehu's family. *W Louth*

— *I will break the bow of Israel in the valley of Jezreel*] See 2 Kings xv 29, and xvii 5, 6. The taking of several cities successively, and at last of the capital itself, was a "breaking of the bow of Israel," a demolition of the whole military strength of the kingdom "in the valley of Jezreel," where all those cities were situated. *Bp Horsley*

The bow, being in those times of great use in war, was figuratively and proverbially taken for all sorts of military arms and instruments, and also for all strength of war. *Dr Pocock*

^{Before CHRIST about 85} daughter. And God said unto him, Call her name **Lo-ruhamah** for [†]I will no more have mercy upon the house of Israel, [‡]but I will utterly take them away. [§]7 But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. ^{||}8 ¶ Now when she had weaned **Lo-ruhamah**, she conceived, and bare a son.

6 — [Call her name *Lo-ruhamah*.] All of the Jewish people that were not *Leziel* the “seed of God,” those who were not *Israel* though they were of *Israel* are typified by the two illegitimate children. The first of these the daughter was called *Lo-ruhamah*. The sex of the child is the emblem of weakness. Her name signifies “unloved, or unpitied on, as it is paraphrased in the margin of our Bible, in conformity with all the ancient versions, “not having obtained mercy. This daughter typifies the people of the ten tribes in the enfeebled state of their declining monarchy, torn by intestine commotions and perpetual revolutions, harassed by powerful invaders, impoverished by their tyrannical exactions, and condemned by the just judgment of God to utter excision as a distinct kingdom, without hope of restoration for so the type is explained by the Holy Spirit Himself. *Bp Horsley*

7 [But I will have mercy upon the house of Judah.] It was an aggravation of the guilt of Israel, that idolatry was the very foundation of her polity. Her very existence, as a distinct kingdom was founded on the worship of the calves, which was instituted by Jeroboam for preventing the return of the ten tribes to their allegiance to the house of David. The two tribes, on the contrary, remained loyally attached to David's family, and the idolatry into which from time to time they fell was rather the lapse of individuals, than the premeditated policy of the nation. Except in the reigns of one or two of their very worst kings, the public religion was the worship of the true God according to the rites of His own appointment, by a priesthood of His own institution. And thus was probably the reason that the kingdom of Judah though severely punished was however treated with longer forbearance, and, when the dreadful judgment came, in some respects with more lenity. *Bp Horsley*

— and will save them by the Lord their God, &c.] This promise may be principally referred to their deliverance from captivity not by human means, but by God's moving the heart of Cyrus to restore them, *Ezra* i. 1 &c. *Dr Pocock*

In the different treatment of the house of Judah and the house of Israel, we see the prophecy hitherto remarkably verified. After the excision of the kingdom of the ten tribes, Judah, though occasionally visited with severe judgments, continued however to be cherished with God's love, till they rejected our Lord. Then Judah became *Io ammi* (see note on ver 9) but still continues to be visibly an object of God's love, preserved as a distinct race for gracious purposes of mercy. *Bp Horsley*

— by the Lord their God.] Interpreters observe, that this expression may allude to the salvation to be accomplished by the Messiah, who is God as well as man the Lord being spoken of as a distinct Person from the principal Author of the salvation here promised. Compare *Isa* xxxiv. 4, xl. 9. *W Lomax*

There is one certain deliverance, promised to the Jews in one Prophet after another, by the name of “salvation by the Lord,” by “the Lord God Himself,” as superiour to and different from their former deliverances by flesh and blood and this the Jews appropriate to the redemption of the Messiah. God saves, and God judges, by Him. And He is therefore termed “the Lord” in *Mat* iii. 1, as being *Emmanuel*, the God, the Saviour with us. *Bp Chandler*

8 9 — she conceived, and bare a son. Then said God, Call his name *Lo-ammi*.] The child conceived after *Lo-ruhamah* was

9 Then said God, Call his name **Lo-ammi** for ye are not my people, and I will not be your God.

10 ¶ Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered, and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. 11 ¶ Then shall the children of Judah

weaned must typify the people of the kingdom of Judah, in the subsequent periods of their history. Or rather the child typifies the whole nation of the children of *Israel*, reduced in its external form, by the captivity of the ten tribes to that single kingdom. The sex represents a considerable degree of national strength and vigour remaining in this branch of the Jewish people very different from the exhausted state of the other kingdom previous to its fall. Not have the two tribes ever suffered so total an excision. The ten were absolutely lost in the world soon after their captivity. But the people of Judah have never ceased totally to be. In captivity at *Babylon* they lived a separate race, respected by their conquerors. From that captivity they returned. They became an opulent and powerful state, formidable at times to the rival powers of *Syria* and *Egypt*, and held in no small consideration by the Roman people, and the first emperors of Rome. And even in their present state of ruin and degradation without territory and without polity of their own such is the masculine strength of suffering with which they are endued, they are still extant in the world, as a separate race, but not as God's people, otherwise than as they are reserved for signal mercy, God grant it may be at no very distant period! But at the present they are *Io ammi*, “Not My people.” And so they have actually been more than seventeen centuries and a half, and to this condition they were condemned when this prophecy was delivered. *Bp Horsley*

9 — for ye are not my people.] That is “Ye, O men of Judah, are not My people.” *Bp Horsley*

10 Yet the number of the children of Israel shall be as the sand of the sea, &c.] We learn from St Paul, that *Israel* is a name, not only belonging to those, who are so according to the flesh, but comprehending all that rightly believe in God, all the seed of *Israel* and *Abraham*, as well that which is of the faith of *Abraham*, who is the father of all believers, as that which is of the flesh and of the law, *Rom* iv. 11, 16, *Gal* iii. 7. So that by the multitude of believers, as well of the Gentiles as of the Jews, is this to be made good, that “the number of the children of *Israel* should be as the sand of the sea.” *Dr Pocock*

— and it shall come to pass, that in the place &c.] That is, at *Jerusalem*, or at least in *Judea*, where this prophecy was delivered, and where the execution of the sentence took place. This prophecy appears to promise the restoration of the natural *Israel* of the house of Judah to their own land. *Bp Horsley*

• Or, the promise may extend to others, as well as to them even to as many of other nations, who had ever been looked on as “not God's people,” as the whole Gentile world were, and that any where, in any place even to as many as the Lord our God should call, *Acts* ii. 39. *Dr Pocock*

11 Then shall the children of Judah and the children of Israel be gathered together, &c.] When “the fulness of the Gentiles is come in,” this will be a means of converting the Jews, and bringing them into the Church. See *Rom* ix. 26. Either the prediction signifies, that upon this will follow the restoration of the Jewish nation, when they shall return into their own country from the several dispersions, where they were scattered, and become one nation or kingdom under the Messiah, then *Heid* and *King*. Compare *Ezek* xxxvii. 21, 22, *Mic* ii. 12. *W Lomax* Or, the being “gathered together” denotes, not so much their coming together into one place, as consent and agreement of

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and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land, for great shall be the day of Jezreel

CHAP II

1 The idolatry of the people 6 God's judgments against them 14 His promises of reconciliation with them

|| That is
My people
|| That is,
Hammah, or
turned
masoch
* Isa 50:1
* Ezek 16
25

SAY ye unto your brethren, || Ammi, and to your sisters, || Ruhamah

2 Plead with your mother, plead for she is not my wife, neither am I her husband let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts,

3 Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

mund, the effect of which shall be, that they shall with one accord submit to one government Dr Pocock

— and appoint themselves one head,] The title of "Head" is often given to Christ in the New Testament see Eph 1:22, iv 15, v 29, Col 1:18, so that in Him, who is our peace, all farther difference and enmity being taken away, both Jews and Gentiles are made one, Eph 2:15, 16, as one body under one head Dr Pocock

— and they shall come up out of the land.] Jerusalem being situated on an eminence, and in the heart of a mountainous region, which rose greatly above the general level of the country to a great distance on all sides, the sacred writers always speak of persons going to Jerusalem, as "going up" Bp Horsley

This mountain being a type of the Church of Christ, it is very proper and significant language to say of those, who should come into the Church, that they should "come up out of the land" Dr Pocock

— for great shall be the day of Jezreel.] Great and happy shall be the day, when the holy seed of both branches of the natural Israel shall be publicly acknowledged of their God, united under one head, their King Messiah, and restored to the possession of the promised land, and to a situation of high preeminence among the kingdoms of the earth Bp Horsley Or, taking the words in a spiritual sense, we may understand "the day of Jezreel," as comprehending the whole time of grace and salvation, all the time since the appearance of Christ, that "one Head," in whom they, of whom it is said "ye are not My people," are called the sons of the living God, and are all gathered together, and ascend out of the world Dr Pocock

Chap II ver 1 Say ye unto your brethren, Ammi, and to your sisters, Ruhamah.] Although the Israelites, in the days of Hosea, were in general corrupt and addicted to idolatry, yet there were among them in the worst times some, who had not bowed the knee to Baal These were always Ammi, and Ruhamah, God's own people, and a darling daughter It is probable that God here commissions these faithful few to admonish the inhabitants of the land in general, of the dreadful judgments that would be brought upon them by the gross idolatry of the Jewish Church and nation Speak to your brethren, O Ammi, (O My people,) and to your sisters, O Ruhamah, (O darling daughter) Bp Horsley

2 Plead with your mother, &c.] Because by her false dealing with God and alienating herself from God, she hath alienated His mind from her, and so far provoked Him, that He hath declared He will in severity of judgment proceed against her and her children, let her, that she may avert God's displeasure and reconcile Him again to her, turn to Him by repentance, and put away from her her idolatries her spiritual fornications, and evil doings, and let her children, that she may do so and that they

4 And I will not have mercy upon her children, for they be the children of whoredoms. Before CHRIST about 785

5 For their mother hath played the harlot she that conceived them hath done shamefully for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink

6 ¶ Therefore, behold, I will hedge up thy way with thorns, and I will make a wall, that she shall not find her paths

7 And she shall follow after her lovers, but she shall not overtake them, and she shall seek them, but shall not find them then shall she say, I will go and return to my first husband, for then was it better with me than now

8 For she did not know that I gave her

may escape God's judgments, plead with her, call on her so to do, and endeavour her reformation This is plainly the scope of the words The expressions are figurative Dr Pocock

3 — and set her as in the day that she was born,] Bare, helpless, and unprotected Dr Pocock

— and make her as a wilderness, &c.] When a woman is the image of a country, or of a Church, that may be said of the woman, which, in unfigured speech, might be said of the country, or the Church she represents The country might literally be made a waste wilderness, by unfruitful seasons, by the devastations of war, or of noxious vermin; a Church is made a wilderness and a parched land when the living waters of the Spirit are withheld Bp Horsley

5 — she said, I will go after my lovers.] I will go after others, whom I esteem as my lovers that is, I love rather to worship idol gods, as thinking them the gods that give me my bread, &c Dr Wells

— my drink.] "My liquors" such as milk, honey, wine, &c Bp Horsley

The base and degraded state of the Israelites is here very remarkable, in that they make no mention of those high spiritual privileges, which distinguished them from all other nations, of their laws and statutes, of God's grace and favour, and the light of His countenance, but have regard only to those things which concern their inferior part, and are common to them with beasts Those, whom Israel supposes to give her those things, are "her lovers," and to them she will surrender her affections It is a farther proof of her stupidity and aggravated ingratitude, that whereas it was God, who had furnished her with all these favours, as well as those of a more excellent nature, being glutted and intoxicated with abundance, she forgets God, and plainly denies Him to be the Author of them Dr Pocock

6 — I will hedge up thy way &c.] See the like expressions in Lam iii. 7, 9, Job xix 8 Whence this appears to be a proverbial kind of speech, taken from what is usually done among men, when they would stop up a way, and hinder others from going in it, to put before it an hedge of thorns, or to cross it with a wall Dr Pocock

— with thorns,] See the note on Mic vii 4

7 — then shall she say, I will go and return to my first husband,] She shall be forced to acknowledge, that when she clave unto God, who in lovingkindness had espoused her to Himself and entered into covenant with her, and called her to His service, and is therefore called her "first Husband," it was much better with her than it is now By the good providence of God such evils are often brought upon men, that, by their calamities in this world, they may be compelled to return to the service of God Dr Pocock

8 — she did not know.] That is, she did not gratefully acknow-

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† Heb new vine
Or
† Heb
crow with
made
Baal
Or
take away
† Heb
fully or
villany

corn, and † wine, and oil, and multiplied her silver and gold, || which they prepared for Baal

9 Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will || recover my wool and my flax given to cover her nakedness.

10 And now will I discover her † lewdness in the sight of her lovers, and none shall deliver her out of mine hand

11 I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and, all her solemn feasts

12 And I will † destroy her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given

ledge to profess, what she could not, except willingly and perversely, be ignorant of she laid it not to heart, but behaved herself, as if she knew it not Dr Pocock

— which they prepared for Baal. Which they offered or consecrated to Baal Abp Newcome

It was a grievous charge, which God here preferred against the Israelites, that His corn, and wine, and oil, and silver, and gold, which He had given them, they employed in the service of Baal, an abominable idol. If, when God giveth us wit, wealth, power, authority, health, strength, liberty, or any other good things, instead of using these things to His glory, and the relief of His servants, we abuse them to the service of those idols, which we have set up in our hearts, to gratify our covetousness, or our sensuality, we are as liable to the charge as the Israelites were, as unjust, as profane, as unthankful in every respect as they Bp Sanderson.

9 Therefore will I return, and take away my corn &c.] That is, I will again take away My coin &c. The happy and prosperous condition of the people shall be changed into a general want and penury of all things necessary for their well being Dr Pocock. It appears from all the Prophets, and particularly from Amos and Joel, that the beginning of judgment upon the refractory, rebellious people, was in unfruitful seasons, and noxious vermin, producing a failure of the crops, dearth, murrain of the cattle, famine, and pestilential diseases. Bp Horsley

10 And now will I discover her lewdness.] Or, as in the margin, "her folly," or "villany" By hiding My face from them, and depriving them of My blessings, I will make it appear how foolish, how shameful, how lewd, how vile and base they were in forsaking God and following idols. And this God threatens to do, "in the sight," or presence, "of her lovers," that is, of her idols. Dr Pocock

11 I will also cause all her mirth to cease, her feast days, &c.] The public festivals are frequently called days of joy and gladness: the observation of several of these festivals was retained in the worship of the golden calves: see 1 Kings xii. 32; Amos viii. 5. God here threatens them, that under their captivity they should have no opportunity to celebrate these festivals, since they had so much abused those solemn seasons of Divine worship. See chap. ix. 4, 5; Amos viii. 10 W Lowth

12 And I will visit upon her the days of Baalam.] I will punish her for all the idolatries she has committed from the days of Jeroboam, who first introduced the worship of false gods W Lowth

14 Therefore, behold, &c.] Here is a plain alteration of style from threatenings to promises; so that the first word should be rendered *Nevertheless*. See the note on Isa. xxx. 18. W Lowth

— I will allure her.] Or, persuade her. Though the word commonly signifies to *mislead*, to *deceive*, it may be used by an easy metaphor in a good sense. Abp Newcome

— and bring her into the wilderness.] These words, joined

me: and I will make them a forest, and the beasts of the field shall eat them.

10 And I will visit upon her the days of Baalam, wherein she buried incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the LORD.

14 ¶ Therefore, behold, I will allure her, and bring her into the wilderness, and speak || comfortably unto her.

15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, that thou shalt call me || Ishi, and shalt call me no more Baali.

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Or, gently
† Heb
to her heart

That is, My husband
That is, My lord

with the preceding, should be understood in this manner "I will allure her," by means of the persuasive doctrine of the Gospel "and for that end, or in order to produce that effect, "I will bring her into the wilderness," meaning that this was the way or method by which He would prepare them to receive His persuasions. As the method, which God had used with the Israelites of old, for withdrawing them from the corruptions of Egypt, and making them His peculiar people, was by disciplining them in the wilderness; so He now says that He will employ the like method for weaning them from their idolatry, and inclining their hearts to Him, namely, by bringing them into a condition, as painful as that of their forefathers in the wilderness, a condition of captivity among the heathen, in which they should be disciplined in the knowledge of God, and their dependence upon Him. Dr Pocock

— and speak comfortably unto her.] Speak what shall touch her heart, in her outcast state in the wilderness of the Gentile world, by the profusion of mercy in the Gospel Bp Horsley

15 And I will give her her vineyards from thence.] I will not only speak kindly and comfortably to her, but by deeds also and benefits, actually bestowed upon her, will testify My favour towards her. These words of promise seem opposed to the former threat, "I will take away My wine in the season thereof," ver. 9 and "I will destroy her vines," ver. 12. "From thence" may signify either from that place, or from that time Dr Pocock

— the valley of Achor for a door of hope.] "The valley of Achor," that is, of tribulation, or consternation, alluding to the vale near Jericho, where the first Israelites, first setting foot within the Holy Land, were thrown into trouble and consternation, but immediately afterwards found it "a door of hope," for from that time, Joshua having received fresh encouragement from God drove on his conquests with uninterrupted success. In like manner the tribulations of the Jews, in their present dispersion shall open to them the door of hope, and "she shall sing there," that is, in the wilderness, and in the vale of tribulation, under those circumstances of present difficulty mixed with cheering hope Bp Horsley

— and she shall sing there, as in the days of her youth, &c.] These words are a continued allusion to the history of the Israelites of old, and to the great deliverance wrought for them in the time of Moses; "in the days of her youth," when, as Jeremiah limits the term, "she went after God in the wilderness," Jer. ii. 2. The promise "she shall sing," appears opposed to what was threatened in her state of rebellion, "I will also cause all her mirth to cease," ver. 11. Dr Pocock

16. — thou shalt call me.] Here is a change from the third to the second person, not unusual in Scripture. Dr. Pocock. See the note from Bp. Lowth on Deut. xxxii. 5.

— Ishi, — Baali.] Ishi, my husband, is an appellation of love; Baali, my lord, of subjection and fear. "God hath not

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Job 5 23

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name

18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground, and I will break the bow and the shield and the battle out of the earth, and will make them to lie down safely.

19 And I will betroth thee unto me for ever, yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies

20 I will even betroth thee unto me in faithfulness, and thou shalt know the Lord.

21 And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth,

22 And the earth shall hear the corn,

given us the spirit of fear, but of power, and of love, and of a sound mind," 2 Tim 1:7 See Jer. xxiii. 27 Bp Horsley

The word "Baal" often signifies an husband, and is particularly spoken of God, as He was by His covenant-relation an husband to His people, see Isa. liv 5, Jer. iii. 14. But the word 'Baal' having been so much profaned by being given to idols, He forbade it to be applied any more to Himself. As it follows, according to the sense of the next verse, He would utterly abolish the idols, the "Baalim," which they had before served, and leave no occasion for farther remembrance of them, such as the very use of the name, by which they were called, might be in danger of causing W Lenth, Dr Pocock

17 For I will take away &c.] He, from whom is both to will and to do, here promises His help and the assistance of His grace for the conversion of Israel, so that she, who was before wholly addicted and wedded to her Baals, might conceive a detestation of them, and an abhorrence even of their names. Compare Deut xxx 6, Zech xiii 2 Dr Pocock

18 And in that day will I make a covenant for them with the beasts of the field, &c.] That is, I will cause that they shall not do any injury, but shall be as harmless, as if they were bound by a covenant or league of peace. These expressions are figurative, and relate to the times of the Gospel. Compare Matt xvi 17, 18, Luke x 19 Dr Pocock

I will break — the battle] The Hebrews often use a verb, which is applicable to some of the substantives placed after it, but not to all. See Mic vi 13, Zeph i 17, Mal iii 6 Abp Newcome

19 And I will betroth thee unto me &c.] I will enter into a new covenant with My Church, consisting of the converted Jews and increased by the coming in of the fulness of the Gentiles, wherein I will eminently display My attributes of righteousness and equity, of lovingkindness, mercy, and faithfulness W Lenth

20 — and thou shalt know the Lord] That is, by thy experience of His goodness and lovingkindness, "thou shalt know Him to be the Lord Jehovah, the powerful God, who always makes good what He hath said, which is the chief meaning of the name Jehovah" or, thou shalt have, not only a bare knowledge of God, but at the same time such a due acknowledgment of Him, as influences the practice, and produces love correspondent to that which He displays. Such knowledge comprehends all the fruits of faith, and sincere obedience to His commandments. "Is not this to know me?" saith the Lord, Jer xxii 16 Dr Pocock

21 — I will hear the heavens, and they shall hear the earth; &c.] All creatures shall answer the desires and wants of My people

and the wine, and the oil, and they shall hear Jezreel

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23 And I will sow her unto me in the earth, and I will have mercy upon her that had not obtained mercy, and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God

Rom 26
1 Pet. 2 10

CHAP III

1 By the expiation of an adulteress, is shewed the desolation of Israel before their restoration

THEN said the Lord unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel, who look to other gods, and love flagons of wine

† Heb
of grapes

2 So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley

† Heb
lethoch

the heavens shall answer the wants of the earth, in sending down seasonable showers, and the earth shall answer the wants of mankind, in bringing forth corn, and wine, and other necessities of life, and the very fruits of the earth shall answer the wishes of My people, now returned into their own land, by giving them due nourishment. The same sense is more plainly expressed in Zechariah, chap viii 12, "The seed shall be prosperous, &c W Lenth. In short, all second causes shall, by God's appointment, duly concur for the welfare and happiness of His then Christian Church, which may be fitly styled "Jezreel," according to their prayers, and upon their steady obedience to Him Dr Wells

23 And I will sow her unto me in the earth.] Here is a plain allusion to the word "Jezreel," mentioned just before, which signifies the seed of God. The Prophet foretells a plentiful increase of true believers, like that of corn sown in the earth. Compare Zech x 9 W Lenth

The myriads of the natural Israel, converted by the preaching of the Apostles, were the first seed of the universal Church. And there is reason to believe, that the restoration of the converted Jews will be the occasion and means of a prodigious influx of new converts from the Gentiles in the latter ages, Rom xi 12, 15. Thus the Jezreel of the natural Israel from the first have been, and to the last will prove, a seed sown of God for Himself in the earth Bp Horsley

Chap III ver 1 — Go yet, love a woman &c.] This was probably the same woman, mentioned Chap. i. 9, who upon her infidelity was parted from her husband. Still he had a kindness for her, and was willing to receive her on condition of her reformation. The Hebrew word, rendered "friend," is used for an husband, Jer iii. 20, Cant. v 16 W Lenth

— the children of Israel.] "Children of Israel," and "house of Israel," are two distinct expressions to be differently understood. "The house of Israel," and sometimes "Israel" by itself, is a particular appellation of the ten tribes, as a distinct kingdom from Judah. But "the children of Israel," is a general appellation for the whole race of the Israelites, comprehending both kingdoms Bp Horsley

— and love flagons of wine.] By following those bodily delights and pleasures, such as drunkenness, gluttony, and the like, which the service of the heathen idols permitted, or required, or perhaps by partaking in the wine, which was drunk at the heathen sacrifices. Dr Pocock

2 So I bought her to me for fifteen pieces of silver, &c.] This was not a payment in the shape of a dowry, for the woman was

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* Deut 21
13

† Heb
a standing
or, statue

* Jer 30 9
Ezek 21
23
* Isa. 2 2

3 And I said unto her, Thou shalt abide for me many days, thou shalt not play the harlot, and thou shalt not be for another man so will I also be for thee

4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without † an image, and without an ephod, and without teraphim

5 Afterward shall the children of Israel return, and seek the LORD their God, and David their king, and shall fear the LORD and his goodness in the latter days.

CHAP. IV

1 God's judgments against the sins of the people, 6 and of the priests, 12 and against their idolatry 15 Judah is exhorted to take warning by Israel's calamity

about 780

HEAR the word of the LORD, ye children of Israel for the LORD hath a

his property, if he thought fit to claim her, by virtue of the marriage already had but it was a present supply of her necessary wants, by which he acknowledged her as his wife, and engaged to furnish her with alimony, not ample indeed, but suitable to the recluse life which he prescribed to her The paragonomous gift, a sum of money which was but half the price of a female slave, and a pittance of black barley bread, typified the hard fare, which the Israelites were to expect at the hand of God, in their state of exile Bp Horsley In certain marriage contracts in the East, there is always the formality of a measure of corn mentioned over and above the stipulated sum of money Sir J Chardin

3 — Thou shalt abide for me many days] That is, Thou shalt stay sequestered, and as in a state of widowhood, till the time that I shall be fully reconciled to thee, and see fit again to receive thee to the privileges of a wife Dr. Pocock

— thou shalt not be for another man] The word "another" is not in the Hebrew, so the sentence may be thus translated, more agreeably to the original, Thou shalt not have an husband, neither will I have thee (to my wife). W Lowth, Dr Pocock The condition of the woman, restrained from licentious courses, owned as a wife, but without restitution of conjugal rites, admirably represents the present state of the Jews, manifestly owned as a peculiar people, withheld from idolatry, but as yet without access to God through the Saviour Bp Horsley.

4 For the children of Israel shall abide many days &c.] This threatening has been most remarkably fulfilled upon the whole nation of the Jews, from the destruction of Jerusalem by Vespasian unto this day W Lowth

— without a king, and without a prince,] Without a monarch, and without any government of their own Bp Horsley

— without a sacrifice,] Deprived of the means of offering the typical sacrifices of the law, and having as yet no share in the true sacrifice of Christ Bp Horsley

— without an image, and without an ephod, and without teraphim] These are mentioned as principal implements of idolatrous rites And the sum of the fourth verse is this that for many ages the Jews would not be their own masters, would be deprived of the exercise of their own religion, in its most essential parts, not embracing the Christian, they would have no share in the true service; and yet would be restrained from idolatry, to which their forefathers had been so prone Bp Horsley

5 — David their king:] See note on Jer. xxx 9 As it is said in Isaiah, chap xi 10, that "the Gentiles should seek to the Root of Jesse," that is, the Messiah, so it is here said that the children of Israel shall seek the same Messiah as their King Dr Pocock

[Chap IV ver. 2 — they break out,] They are become profigate and impudent, they have broken out beyond all bounds,

* controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. Before CHRIST about 780 * Mic 6 1

2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and † blood toucheth blood

† Heb
bloods

3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven, yea, the fishes of the sea also shall be taken away

4 Yet let no man strive, nor reprove another for thy people are as they that strive with the priest.

5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will † destroy thy mother

† Heb
cut off

6 ¶ My people are † destroyed for lack of knowledge because thou hast rejected knowledge, I will also reject thee, that

like swelling waters, gotten out of their banks, and overflowing the land Dr Pocock

— blood toucheth blood] There are murders committed without intermission, one overtaketh and reacheth to another Abp Newcome

3. — with the beasts of the field, &c.] The cattle and the fowls, shall be affected by the scarcity with which God shall visit the land, and He will so dispose second causes, that even the fishes of the sea shall not supply the wants of His rebellious people Abp. Newcome.

4. — let no man strive, nor reprove another] Because the case of the people was desperate, and it would be lost labour to reprove them W Lowth

— strive with the priest] To "strive," or contend, with the priest, the authorised interpreter of the law, and the typical intercessor between God and the people, was the highest species of contumacy and disobedience, and by the law was a capital offence see Deut xxv 12. God tells the Prophet, that contumacy and perverseness, even in this degree, were become the general character of the people That the national obstinacy and contempt of the remonstrances and reproofs of the Prophets were such as might be compared with the stubbornness of an individual who at the peril of his life would arraign and disobey the judicial decisions of God's priests Bp Horsley

It was in the prophetic times an expression signifying height of impiety, "Thy people are as they that strive with the priest" Seeing then God hath no less regard to His peculiar servants now than he had then, seeing they no less represent Him, and act by His authority now, than any did then, seeing their service is as precious to Him, and as much tendeth to His honour now, as the Levitical service then did, seeing He no less loveth order and peace in the Church, than He did in the Synagogue, we may well suppose it a no less heinous sin, and odious to God, to despise the ministers of Christ's Gospel, than it was before to despise the ministers of Moses's law Dr Isaac Barrow

5 Therefore shalt thou fall] The last sentence was addressed to the Prophet "thy people," O prophet This is to the people themselves "Thou," O stubborn people Bp Horsley See the note on Deut xxxii 5

— in the day, — in the night,] Neither the light shall afford thee a way of escaping the evil, nor the darkness cover thee from it Dr Pocock

— and I will destroy thy mother] That is, thy mother city, the metropolis namely, Jerusalem, the metropolis of the whole nation, or of the children of Israel Bp Horsley

6 — for lack of knowledge] The "knowledge" here spoken of, is not a speculative, but a practical, knowledge not only a knowledge of the letter or sense of the law, but the framing of

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thou shalt be no priest to me seeing thou hast forgotten the law of thy God, I will also forget thy children

7 As they were increased, so they sinned against me therefore will I change their glory into shame

8 They eat up the sin of my people, and they set their heart on their iniquity

9 And there shall be, like people, like priest and I will punish them for their ways, and reward them their doings

10 For they shall eat, and not have enough they shall commit whoredom, and shall not increase because they have left off to take heed to the Lord

11 Whoredom and wine and new wine take away the heart.

12 My people ask counsel at their stocks, and then staff declareth unto them for the spirit of whoredoms hath caused

then lives according to it The end of His giving them His laws and commandments was, that they might so know them, as to keep and do them that was reckoned then "wisdom and understanding, Deut iv 6, and the doing according to His commandments He declares to be the knowledge of Him, Jer, xxii 16 Dr Pocock

— because thou hast rejected &c] These denunciations are addressed to the high priest for the time being, as the representative of the whole order The priests are taxed with negligence of their duty, in not teaching the people, and in suffering a general ignorance to prevail, and for this crime they are threatened with the abolition of their order Bp Horsley

It is very observable how the sin and the punishment run parallel, and are proportioned one to the other The crimes objected are, that they "rejected knowledge," and that they "forgot the law of their God" The punishment proportioned to the first, that He also would "reject them, that they should be no priests to Him" to the second, that He would also "forget their children" Dr Pocock

7 As they were increased, so they sinned against me] The priesthood among the Jews was, by God's appointment, a situation of the highest rank and authority The complaint is, that, in proportion as they were raised in dignity and power above the rest of the people, they surpassed the rest in impiety Bp Horsley

8 They eat up the sin of my people and they set their heart on their iniquity] The meaning is, that it was their ordinary custom, under pretence of the right of their office, to receive from the people their sin offerings, and to feed upon them At the same time, they set their heart on their iniquity, that is, they were desirous that the people should commit sin, that so the sin offerings might come in to them Dr Pocock

9 And there shall be, like people like priest] As they are alike in sinning, so shall they be in punishment W Lenth

11 — take away the heart] These words are expressed as a general sentiment of acknowledged truth they are however to be particularly applied to the Israelites, and show the reason of their having so wickedly forsaken God, and left off to take heed to Him and His ways They had devoted themselves to these sinful indulgences the bad effects of which are, to "take away the heart" of men to make them brutish in their understanding, and which accordingly had taken away their hearts, and wholly corrupted their minds and judgments, and deprived them of their reason Dr Pocock

12 — their stocks — their staff] Both these terms probably mean their wooden idols Dr Pocock

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them to err, and they have gone a whoring from under their God

13 They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good therefore your daughters shall commit whoredom, and your spouses shall commit adultery

14 I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery for themselves are separated with whores, and they sacrifice with harlots therefore the people that doth not understand shall fall

15 I though thou, Israel, play the harlot, yet let not Judah offend, nor come ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The Lord liveth

16 For Israel slideth back as a backsliding heifer now the Lord will feed them as a lamb in a large place

13 — because the shadow thereof is good] This suggests a natural cause, why groves and trees were scenes of idolatry in those countries Abp Newcome

— therefore your daughters shall commit whoredom] God delivers men up to "vile affections," as a punishment for their idolatry See Rom i 26 W Lenth

14 I will not punish your daughters &c] I will not chastise that in your children and wives, which ye that are the parents and husbands are willingly guilty of Bp Hall

— for themselves are separated] There is a change of person in the pronoun "themselves," whereas in the former part of the verse the second person is used, "your daughters and your spouses" A similar change occurs in the foregoing verse from "they to "your" Dr Pocock See the note on ver 5

— harlots] The Hebrew word here signifies such as prostituted themselves in an idol temple in honour of the idol such impure practices were frequent in the heathen temples dedicated to Venus, and such licentious devices see Baruch vi 13 Bp Horsley

15 I though thou Israel, play the harlot, &c] Here a transition is made with great elegance and animation, from the general subject of the whole people, in both its branches, to the kingdom of the ten tribes in particular Whatever the obstinacy of the house of Israel may be in her corruptions, at least let Judah keep herself pure Let her not join in the idolatrous worship at Gilgal or Beth-aven, or mix idolatry with the profession of the true religion As for Israel, I give her up to a reprobate mind When the discourse passes naturally to the detail and amplification of Israel's guilt Bp Horsley

— and come not ye unto Gilgal,] Come not ye, O men of Judah Bp Horsley

Gilgal was a remarkable place for the renewing of the rite of circumcision, Josh v 9 There the people afterwards used to offer sacrifices, 1 Sam xv 21 After Jeroboam's establishment of idolatry, it was noted for the worship of false gods, as appears by comparing this text with chap ix, 15, xii 11 Amos iv 4 v 5 In those places of Amos, as well as in this verse it is joined with Beth-el noted for the worship of one of Jeroboam's calves, called Beth-aven here, and in chap x 5 Beth-el originally signifies "the house of God," that name was given it by Jacob, because of God's appearing to him there, Gen xxviii 17 But when it became the seat of idolatry, it was called "Beth-aven, the house, of vanity" W Lenth

— nor swear, The Lord liveth,] Swear not the solemn oath of the living God in an idolatrous temple Bp Horsley

16 — as a backsliding heifer] See the note on Jer vii, 24 — in a large place] That is, in an uninclosed place, a

^{Before CHRIST about 780} 17 Ephraim is joined to idols let him alone
^{† Heb is gone} 18 Their drink is sour they have committed whoredom continually her rulers with shame do love Give ye
^{† Heb is gone} 19 The wind hath bound her up in her wings and they shall be ashamed because of their sacrifices

CHAP V

1 God's judgments against the priests, the people and the princes of Israel for their manifold sins, 15 until they repent

HEAR ye this, O priests, and hearken, ye house of Israel, and give ye ear, O house of the king, for judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor

2 And the revoltors are profound to make slaughter, though I have been a rebuker of them all

(O)
 ent. Sc
 † Heb a
 correction

wide common They shall no longer be fed with care in the rich enclosures of God's cultivated farm, but turned out to browse the scanty herbage of the waste That is, they shall be driven into exile among the heathen, freed from what they thought the restraints, and of consequence deprived of all the blessings and benefits of religion This dreadful menace is delivered in the form of severe derision a figure much used by the Prophets especially by Hosea Bp Horsley

17 Ephraim is joined to idols let him alone] It is to no purpose to take pains to reclaim them see ver 4 W Lenth

18 Their drink is sour] The verse taxes them with three great vices drunkenness, whoredom, and bribery W Lenth Their intemperance is odious they have committed whoredom continually her rulers are all for bribes, and are not ashamed to give Bp Hall

19 The wind hath bound her up in her wings &c] The wind of God's judgments hath bound them up Dr Pocock

Chap V ver 1 — for judgment is toward you, because ye have been a snare &c] That is, as dangerous and destructive as snares and nets spread by hunters and fowlers on the mountains, particularly those of Mizpah and Tabor Dr Pocock

2 And the revoltors are profound to make slaughter] The ring-leaders in idolatry the chief revoltors from My holy religion, lay deep designs to ensnare men's lives though I by My Prophets and judgments have not forbore to utter vehement rebukes against them all W Lenth, Bp Hall

3 I know Ephraim] I know him and his doings W Lenth

It is not very material to determine, whether Ephraim is here taken more strictly for the one tribe, or in greater latitude for the whole ten tribes, thus denoting the same as Israel in which the naming of both is only a repetition of the same thing in different words for the sake of emphasis Dr Pocock

5 And the pride of Israel doth testify to his face] Their proud carriage, boldness, and insolence against God, and in their idolatrous courses, witnesseth to their face against them, that is, makes their wickedness and ill deserts openly known, and declares how worthy they are of punishment Dr Pocock

— therefore shall Israel and Ephraim fall in their iniquity &c] The ten tribes, as distinguished from Judah, "shall fall into the punishment due to them, miseries and calamities, 'in their iniquity,' that is, for, or by reason of, their iniquity And 'Judah also shall fall with them,' Judah also, being partakers

3 I know Ephraim, and Israel is not hid from me for now, O Ephraim, thou comest manifest whoredom, and Israel is defiled

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4 They will not frame their doings to turn unto their God for the spirit of whoredoms is in the midst of them, and they have not known the LORD

^{† Heb They will not give}
^{† Heb Their doings will not suffer them}

5 And the pride of Israel doth testify to his face therefore shall Israel and Ephraim fall in their iniquity, Judah also shall fall with them

6 They shall go with their flocks and with their herds to seek the LORD, but they shall not find him, he hath withdrawn himself from them.

7 They have dealt treacherously against the LORD for they have begotten strange children now shall a month devour them with their portions

8 Blow ye the cornet in Gibeah, and the trumpet in Ramah cry aloud at Beth aven, after thee, O Benjamin.

with them in their idolatry and other wickedness, shall partake with them in the like punishment Sin shall have the like effect in both Dr Pocock

6 They shall go with their flocks and with their herds to seek the Lord] They shall at length offer sacrifices to Him in vain Abp Newcome The prophecy looks forward to the times of Hezekiah and Josiah, declaring, that the attempts of those pious kings to restore the true worship will fail of any durable effect, and will not avail to reverse the doom pronounced upon the guilty people Bp Horsley

They stopped their ears obstinately against Him, when He called on them, and proffered mercy in the day of mercy He will now stop His ear against them, when they cry for it in the day of judgment Dr Pocock

7 They have dealt treacherously against the Lord] The Hebrew verb properly signifies the infidelity of a wife to her husband W Lenth

— they have begotten strange children] That is, children trained from their earliest infancy in the habits and principles of idolatry, and growing up aliens with respect to God, ('for all are not Israel which are of Israel, ') alienated from Jehovah in their affections, and in their way of thinking, in their sentiments, and practices, mere heathen Bp Horsley

— now shall a month devour them with their portions] A very short time shall complete their destruction With their portions that is, their allotments They shall be totally dispossessed of their country, and the boundaries of the separate allotments of the several tribes shall be confounded Bp Horsley

8 Blow ye the cornet in Gibeah, &c] Some suppose Gibeah and Ramah to have been two cities not far distant from each other situated in the lot of Benjamin, on the confines of both kingdoms others suppose Gibeah to have been the bound of the kingdom of Judah, and Ramah that of the kingdom of Israel According to the latter supposition, the alarm was to be sounded, that it might be taken by the people of both kingdoms, according to the former, that it might give notice to the places in the lot of Benjamin, and so to the kingdom of Judah, that the enemy were already come upon Israel and were now so near, that the people of Judah also had reason to look to themselves Dr Pocock

— after thee, O Benjamin] The sense must be supplied by the enemy, or some such thing The enemy is just behind thee The conciseness and abruptness of the speech more effectually calls for attention in the person to whom it is addressed

Before
CHRIST
about 780

9 Ephraim shall be desolate in the day of rebuke among the tribes of Israel have I made known that which shall surely be

10 The princes of Judah were like them that remove the bound therefore I will pour out my wrath upon them like water

11 Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment

|| Or
norm

12 Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness

|| Or
the king
of Jereb
or the
king that
should
lead

13 When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jereb yet could he not heal you, nor cure you of your wound

Behind thee O Benjamin, look to thyself without more delay, beware danger is at thy back, the enemy at thy heels Dr Pocock

10 The princes of Judah were like them that remove the bound] Literally, the landmark, concerning which came, see Deut xix 14, and for the curse annexed to it, and its heinousness in God's sight, Deut xxvii 17 By the phrase in this place "like them that remove the bound," we may understand that the princes of Judah put away, and passed over, all bounds prescribed to them both by the law of God, and by the laws of men Dr Pocock

11 Ephraim is oppressed and broken in judgment,] He is oppressed with a heavy weight of calamity he is crushed in his judicial contest with Me Abp Newcome

— because he willingly walked after the commandment] This is commonly explained of Jeroboam's command to his subjects of forsaking the worship of the true God, which command they readily complied with Of the same kind "were the statutes of Omri" mentioned by Micah, chap vi 16 IV Lowth God permitted or ordered those evils, which they suffered to befall them, because they willingly and obstinately forsook His commandments, to follow commandments contrary to His Dr Pocock

12 — as a moth, — as rottenness] The Hebrew word, rendered 'a moth' means a worm that breeds in clothes and eats them that rendered "rotteness," or "a worm, in the margin, means a worm that breeds in wood, when it is old and rotten, or, as some think, rottenness itself Dr Pocock The sense is, that God would, from small and unperceived beginnings, work a slow, but certain and complete destruction Bp Horsley

13 — and sent to king Jereb] It is probable as commentators in general agree, that Judah is understood here before the verb "sent" the sense seems to require it as Judah is expressed before, in mentioning the evils that they felt, and after, ver 14, in mentioning what should befall them The person, to whom he sent is uncertain our translators shew that they thought the original capable of different interpretations, by rendering it 'king Jereb' in the text and "the king of Jereb," and "the king that should lead" in the margin Dr Pocock

Jereb was either the name of an Assyrian king, or of an Assyrian city see chap x 6 Abp Newcome Or, the phrase describes some powerful monarch "the king, who takes up all quarrels, as it may be translated that is a king who took upon him to interfere in all quarrels between inferior powers, to arbitrate between them and compel them to make up their differences upon such terms as he thought proper to dictate, whose alliance was of course anxiously courted by weaker states Such was the Assyrian monarch in the times to which this prophecy relates His friendship was purchased by Menahem, king of Israel, 2 Kings xv 19, 20, and in a later period solicited by Ahaz chap xvi 5—9 Bp Horsley

Before
CHRIST
about 780

14 For I will be unto Ephraim as a lion, and as a young lion to the house of Judah I, even I, will tear and go away, I will take away, and none shall rescue him

15 I will go and return to my place, till they acknowledge their offence, and seek my face in their affliction they will seek me early

† Heb
till they be
guilty

CHAP VI

1 An exhortation to repentance 4 A complaint of their ungodwardness and iniquity

COME, and let us return unto the LORD about 780 for he hath torn, and he will heal us, he hath smitten, and he will bind us up

2 After two days will he revive us in 1 Cor 15 the third day he will raise us up, and we shall live in his sight

— yet could he not heal you, &c] We have here the usual scriptural change of persons from "them" to "you" For an illustration of the facts alluded to, see the history, 2 Chron xxviii 16—20 Dr Pocock

15 I will go and return to my place] The sense is that Jehovah will withdraw the tokens of His presence from the Jewish temple Bp Horsley

— till they acknowledge their offence,] This is a proof of what God elsewhere declares, "that He hath no pleasure in the death of the wicked, but that the wicked turn from his way, and live" God withdraws Himself from His people not that He would finally reject them, but that they might know their wickedness and folly in rejecting and forsaking Him and so acknowledge their offence and seek His face Dr Pocock

Chap VI The three first verses of this chapter should be joined to the preceding The Prophet speaks in his own person to the end of the third verse He takes occasion, from the intimation of final pardon to the penitent, given in the conclusion of God's awful denunciation of judgment, to address his countrymen in words of mild pathetic persuasion Bp Horsley

Ver' 2 After two days — we shall live in his sight] There appears in this place a very plain allusion to Christ lying dead in the grave for two days and on the third rising again to life The reference in the margin shews this to have been the opinion of our translators Dr Pocock

Jehovah, who had departed will return, and again exhibit the signs of His presence among His chosen people So the Jews, converted and restored, will live in His sight, or in His presence, and attain the true knowledge of God, which they never had before The "two days" and the "third day" seem to denote three distinct periods of the Jewish people The first day is the captivity of the ten tribes by the Assyrians, and of the two under the Babylonians, considered as one judgment upon the nation beginning with the captivity of the ten, and completed in that of the two The second day is the whole period of the present condition of the Jews, beginning with the dispersion of the nation by the Romans The third day is the period yet to come, beginning with their conversion and restoration This I take to be the sense of the prophecy, in immediate application to the Jews Nevertheless whoever is well acquainted with the allegorical style of prophecy, when he recollects, that our Saviour's sufferings were instead of the sufferings and death of sinners, that we were baptized into His death, and, by baptism into His death, we buried with Him, and that He, rising on the third day, raised us to the hope of life and immortality, will easily perceive no very obscure, though but an oblique, allusion to our Lord's resurrection on the third day, since every believer may speak of our Lord's death and resurrection, as a common death and resurrection of all believers Bp Horsley

Before
CHRIST
about 780

3 Then shall we know, if we follow on to know the LORD his going forth is prepared as the morning, and he shall come unto us as the rain, as the latter and former rain unto the earth

|| Or that
thy judg-
ment might
be as
Matt 9
13 & 17
Eccl 5:1
1 Sam 13
22
|| Or
like Adam

4 O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away

5 Therefore have I hewed them by the prophets, I have slain them by the words of my mouth and thy judgments are as the light that goeth forth

6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings

7 But they like men have transgressed the covenant there have they dealt treacherously against me

3 — his going forth is prepared as the morning] His appearance as our Deliverer is fixed as the return of the morning we shall be restored by Him from our calamities, as certainly as the rising of the sun chase away darkness *Abp Newcome*

— and he shall come unto us as the rain, &c] See Deut xi 14 The periodical rains being looked upon as necessary causes of great blessings, other things also, which produced blessings in other kinds, whether temporal or spiritual are often compared to such rains See Deut xxxii 2, Ps lxxii 6, Prov xvi 15, Is lx 10, &c *Dr Pocock*

4 O Ephraim, what shall I do unto thee?] Here Jehovah takes up the discourse again in His own person *Bp Horsley* God declares that the true cause of the impending evils was not any defect of mercy or providence in Him, who had used all probable means for bringing the people home to Himself, but was to be found in their own inveterate wickedness If at any time, desiring to be relieved from some affliction, they made a shew of reformation, their goodness was not real, sincere, and permanent, but it soon failed they were quickly weary of it, and returned to their evil ways *Dr Pocock*

5 Therefore have I hewed them by the prophets, &c] It is agreeable to the language of Scripture to represent the Prophets of God as doing that which they foretold should be certainly done *Dr Pocock* See Jer 1 10, and the note there

— and thy judgments are as the light that goeth forth] God having admonished, reproved, and threatened the people, in order to recall them, but without effect, they cannot accuse Him of cruelty in inflicting the judgments which He threatens such judgments are evidently deserved, their justice is as clear as the sun, as the light that goeth forth, as manifest as that is to all. *Dr Pocock*

6 For I desired mercy and not sacrifice,] That is, rather than sacrifice I am better pleased with true goodness, than with the exactest observance of the external duties of religion, unless they proceed from a sincere principle of obedience, see Mic vi 6—8 The Jews are accustomed to express comparisons by negatives, or rejecting the things less worthy Compare Joel ii 13, and John vi 27 *W Iowth* The parallel line clearly shews that by “not sacrifice” is to be understood in preference to sacrifice *Abp Newcome*

The words appear to anticipate an answer of the people, that they were not so unworthy as they were accused of being, since they were constant in offering all sorts of sacrifice to God, but God replies, that sacrifices were not all that was required of them, for that He delighted not in such things for themselves, but only in respect to other things, which by them were testified, and with which they ought to be accompanied. That sacrifices, when

8 Gilead is a city of them that work iniquity, and is polluted with blood.

9 And as troops of robbers wait for a man, so the company of priests murder in the way by consent for they commit lewdness

10 I have seen an horrible thing in the house of Israel there is the whoredom of Ephraim Israel is defiled

11 Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people

Before
CHRIST
about 780.

|| Or
cunning for
blood
|| Heb
with one
shoulder or
to Shechem
|| Or
enormity

CHAP. VII

1 A reproof of manifold sins 11 God's wrath against them for their hypocrisy

WHEN I would have healed Israel, about 780.
then the iniquity of Ephraim was discovered, and the wickedness of Sa-
tanic evils

rightly offered, were acceptable to Him, appears from His numerous precepts concerning them in the law *Dr Pocock*

— the knowledge of God] Not in inactive speculative knowledge, but such knowledge as testifies itself by the keeping of God's commandments By “mercy may be understood all the duties of the second table, and by “the knowledge of God all those of the first *Dr Pocock* This is the general rule, comprehending the sum of all the practical precepts of the Prophets *Bp Horsley*

7 But they like men have transgressed the covenant] Either “like men” in general, whose quality it is to be false and treacherous in observing covenants which aggravates the accusation, that they, God's peculiar people, should be as regardless of their plighted faith, as other nations, that were strangers to Him and aliens from His covenant or, “like Adam, as in the margin *Dr Pocock*

— there have they dealt treacherously against me] “I here in the covenant, that is, in that matter wherein they ought to have been especially faithful *Dr Pocock*

9 Gilead is a city of them that work iniquity,] Gilead or Ramoth Gilead, was a city of refuge Deut iv 43, and such also was Sichem, Josh xx 7 both therefore inhabited by priests and Levites. The Prophet means to represent the priests as seducers of the people to that idolatry, which proved the ruin of the nation *Bp Horsley*

9 — murder in the way by consent] That is, they associate themselves for murdering such as fall in their way as troops of robbers lay wait for any passenger to spoil him One of the marginal readings, “with one shoulder, imports the same thing, namely, “by consent, like men putting their shoulders together to move some great weight But if the other reading in the margin, “in the way to Shechem, be taken, it describes the place where such murders and outrages were committed by those idolatrous priests and their associates from Gilead *Dr Pocock* See the foregoing note

11 Also, O Judah, he hath set an harvest for thee] Also, O Judah, corrupted Israel hath prepared a harvest of revenge for thee, in sowing the seeds of idolatry in thee *Bp Hall* “When I returned the captivity of My people or, more plainly, “When, or whereas, I would have turned away the captivity of My people that is, I would upon their repentance have averted My judgments, which will end in their captivity *W Iowth, Dr Wells*

Chap VII ver 1 When I would have healed Israel &c] When God used all the means of bringing Israel to repentance, such as the admonitions of His Prophets, His fatherly chastisements, and

Before
CHRIST
about 780

† Heb
trippeth
† Heb
is / not to

maria for they commit falsehood, and the thief cometh in, and the troop of robbers spoileth without

2 And they consider not in their hearts that I remember all their wickedness now, their own doings have beset them about, they are before my face

3 They make the king glad with their wickedness, and the princes with their lies

1 They are all adulterers, is an oven heated by the baker, *who* ceaseth from rising after he hath kneaded the dough, until it be leavened

5 In the day of our king the princes have made him sick with bottles of wine, he stretched out his hand with scorn

6 For they have made ready their heart like an oven, whiles they lie in wait their baker sleepeth all the night, in the morning it burneth as a flaming fire

7 They are all hot as an oven, and have devoured their judges, all their kings are

h Or
the cause
all cause
h Or from
a king

h Or
with heat
through
time
h Or
applied

1 fulfilled
about 774

the like then their wickedness farther appeared, in that they would not hearken to His word, nor be amended, but more obstinately persisted in their evil courses. Israel, Ephraim, and Samaria design altogether, as either of them might do singly, the whole body consisting of both prince and people *Dr Pocock*

3 They make the king glad with their wickedness, &c] They study to please their kings and great men, by complying with the idolatry which they have set up *W Lenth* "Their lies mean then perfidy towards God in deserting His service for idolatry *Bp Horsley*

1 They are all adulterers, &c] They are as much inflamed with lust "as an oven heated or over-heated," by the baker, who (therefore) ceaseth from rising or making any more fire, "after he hath kneaded the dough, until it be leavened" *Dr Wells*

5 In the day of our king &c] On the king's birth-day, or his coronation-day, or some other solemn festival kept in his honour, the great men gave themselves to immoderate drinking, enticing their king to do the same, till he so far forgot himself, as to give the hand of fellowship to vain persons *Dr Pocock* Those, who in their cups made a jest of the true religion, and derided the denunciations of God's Prophets, he distinguished with the most familiar marks of his royal favour *Bp Horsley* Some recent and notorious act of contempt to God or to His Prophets, or to public justice appears here to be alluded to *Bp Newcome*

6 For they have made ready their heart like an oven, &c] As an oven conceals the lighted fire all the night while the baker takes his rest and in the morning vomits forth its blazing flame so all manner of concupiscence is brooding mischief in their hearts, while the ruling faculties of reason and conscience are lulled to sleep and their wicked designs wait only for a fair occasion to break forth *Bp Horsley*

7 They are all hot as an oven &c] "All, that is, the whole body of the people. Of this general corruption the pernicious effects are such as concern not only private persons, but the public welfare to the disturbance of all order and government which must necessarily result from the destruction and untimely end of the judges by which none understand the inferior magistrates others the kings who are presently more particularly mentioned *Dr Pocock*

— all their kings are fallen] The prophecy looks forward to the fall of the six last kings in uninterrupted succession Zechariah, Shallum, Menahem, Pekahiah, Pekah, Hoshea *Bp Horsley*

fallen there is none among them that calleth unto me

8 Ephraim, he hath mixed himself among the people, Ephraim is a cake not turned

9 Strangers have devoured his strength, and he knoweth it not yea, gray hairs are here and there upon him, yet he knoweth not

10 And the pride of Israel testifieth to his face and they do not return to the Lord their God, nor seek him for all this

11 Ephraim also is like a silly dove without heart they call to Egypt, they go to Assyria

12 When they shall go, I will spread my net upon them, I will bring them down as the fowls of the heaven, I will chastise them, as their congregation hath heard

13 Woe unto them for they have fled from me destruction unto them because they have transgressed against me though I have redeemed them, yet they have spoken lies against me

Before
CHRIST
about 780

† Heb
sprinkled

† Chap

† II
nd

8 Ephraim, he hath mixed himself among the people &c] For Ephraim he hath mixed himself with heathens and is a professed associate with them Ephraim is grown irresolute in his religion like a cake that is half dough, and half baked, so is he half Israelite half Pagan *Bp Hall* One thing on one side another on the other burnt to a coal at bottom raw dough at the top An apt image of a character that is all inconsistencies *Bp Horsley*

— a cake not turned] All along the Black sea, from the Maotic lake to the Caspian sea in Chaldaea, and in Mesopotamia except in towns, the people often make their bread about an inch thick this they lay on a corner of the hearth, and cover it with hot embers and when in a quarter of an hour they turn it *Bp Pocock*

9 Strangers have devoured his strength] Such nations as either violently assaulted or spoiled him, or such as he applied to for help as the Assyrians, chap v 13, and in this chapter, ver 11 the Egyptians Assyrians and others These "devoured his strength," his wealth his riches and treasure the flower also of his men, and the fruits of his land *Dr Pocock* Yet all these afflictions do not make him sensible of the disastrous state of his affairs, and that the hand of God is against him *W Lenth*

— gray hairs] The tokens of decay of natural strength, and of tendency to dissolution *Dr Pocock*

11 Ephraim also is like a silly dove without heart] That is without understanding see Jer v 21 As a silly dove, at frightened at her nest, flies to one place and to another for security and there often falls into one net or snare and meets with greater danger than she would have found at home so Ephraim, being troubled with the great evils which he felt or feared at home forsook God and His protection and called on Egypt and Assyria for help, but instead of it met with greater injury *Dr Pocock*

12 — I will chastise them as their congregation hath heard] As they have heard their punishments declared in the prophetic denunciations in the books of Moses, which were read in their synagogues every sabbath day *Bp Horsley*

13 — though I have redeemed them, yet they have spoken lies against me] Though I have redeemed them out of Egypt, (see Mic vi 4,) and afforded them many other signal deliverances yet they have not given Me the glory but have represented Me by their golden calf and have "changed My truth into a lie, Rom i 25 *W Lenth* See the note on ver 3

Before
CHRIST
about 760

14 And they have not cried unto me with their heart; when they howled upon their beds; they assemble themselves for corn and wine, and they rebel against me

Or
chastened

15 Though I have bound and strengthened their arms, yet do they imagine mischief against me

* Paul 739

16 They return, but not to the most High; they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt

CHAP VIII

1, 12 Destruction is threatened for their impiety and idolatry

about 760
† Heb
th. 1 f f
th. mouth

SET the trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed my covenant, and trespassed against my law

2 Israel shall cry unto me, My God, we know thee

11 And they have not cried unto me with their heart &c.] Though they have made shew of some great repentance and humiliation howling and crying upon the beds of their distress, yet they have not with their hearts unfeignedly sought unto me. *Bp Hall* Even when they assembled themselves for fear of death and famine to pray for plenty, for corn and wine, even then did they continue to rebel against God. *Dr Pocock*

15 Though I have bound and strengthened their arms, &c.] Though I have bound up their wounds, and given them new strength and vigour, yet they are continually devising some new idolatrous invention whereby they may dishonour Me. *H Lenth* Or is in the margin 'though I have chastened, &c.' Whether I have inflicted punishment on them or shewed them favour, they rejected Me for their idols. *Abp Newcome*

16 They return but not to the most High.] A distinction is here made between a true and a false or hypocritical conversion. It is not said that they returned not at all, that they made no shew of repentance: but that they returned not home to the Lord which is what He requires of true converts. 'If thou wilt return O Israel saith the Lord, return unto Me, Jer iv 1. This is well given notice of by our translators, in supplying the word "but," which is not in the original, "They return but not to the most High." *Dr Pocock*

— they are like a deceitful bow.] Like an ill-contrived bow, which never directs the arrow to the mark. *H Lenth* Their intentions, which are pretended to be directed to God are indeed carried quite another way. *Dr Pocock*

— this shall be their derision in the land of Egypt.] Their blasphemies and other enormities shall be a just cause of reproach to them, when they are exiles in Egypt, whither many of them fled or were carried away captive. See chap ix 3, Compare chap viii 13 and see the note on Ezek xxxvi 20 *H Lenth*

Chap VIII ver 1. Set the trumpet to thy mouth.] This is a manifest allusion to the custom of calling the people together by this means. It is not necessary to suppose, that the Prophet was really to sound a trumpet, but rather that he should call upon the people with all possible earnestness and vehemence. Compare Is viii 1. *Dr Pocock* Call the people to war: the Assyrian enemy shall come, like an eagle, against the professed Church of God the people of Israel. *Bp Hall*

3 Israel shall cry unto me, My God, we know thee.] Israel shall

Ver II

3 Israel hath cast off the thing that is good: the enemy shall pursue him.

Before
CHRIST
about 760

4 They have set up kings, but not by me: they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off

5 Thy calf, O Samaria, hath cast thee off; mine anger is kindled against them: how long will it be ere they attain to innocency?

6 For from Israel was it also: the workman made it, therefore it is not God: but the calf of Samaria shall be broken in pieces

7 For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: it so be it yield, the strangers shall swallow it up

8 Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure

9 For they are gone up to Assyria, a

Or
H Lenth

about 771

feignedly cry unto Me, and challenge favour from Me: and say, My God we make profession of Thy name. *Bp Hall*

3 Israel hath cast off the thing that is good.] Either God Himself, who is simply and absolutely good. *Matt xix 17* or such things as are pleasing to God and therefore good as bringing men near to Him, such as His law His worship, the performance of their duty to Him and the observance of His ways and commandments. *Dr Pocock*

4 They have set up kings, but not by me &c.] In the description of those things, which provoked God to inflict His judgments upon Israel, He declares their apostasy from Him, first in civil matters, then in matters of their religion. *Dr Pocock*

— princes, and I knew it not.] That is God did not own or approve of what they did. *Dr Pocock*

5 Thy calf, O Samaria hath cast thee off.] The calf or idol that the Israelites worshipped, is said to cast them off, inasmuch as it was of no avail to them. *Dr Pocock* *Dr Wells*

6 For from Israel was it also.] This, their calf and calf-worship, is, as all other idols and idolatry, of mere human invention, framed by the Israelites, according to the thoughts of their own hearts, and the device of their own heads and not agreeable to the will and command of God. *Dr Pocock*

7 For they have sown the wind, &c.] And as for them, they shall even reap as they have sown: they have sown the wind and they shall reap a whirlwind: they have trusted to vanity, and they shall receive loss and disappointment: a famine shall come upon them: the grain that they have sown, shall yield no stalk, or, if it have a stalk yet that stalk shall yield no ear, or if an ear, yet that ear shall yield no substance of meal: or, if it do yield any, the strangers, their enemies shall swallow it up. *Bp Hall*

8 Israel is swallowed up.] Though they be not brought to utter destruction and annihilation yet they shall be so "swallowed up," as it were, by other nations among whom they shall be dispersed, that they shall retain neither the constitution, nor the name of Israel, as the people of God, or a people at all of their own jurisdiction. This hath been long since plainly verified in the ten tribes which have been for so many years so lost among the Gentile nations that even the very name of them is perished and no one can say where they are. *Dr Pocock*

— as a vessel wherein is no pleasure.] As broken vessels that are put to base uses. *Bp Hall*

9 For they are gone up to Assyria.] Thinking to make the Assyrians their friends and under their protection to find shelter

9 G

Before CHRIST about 760
 wld ass alone by himself Ephraim hath hired flouers

† Heb
 10 Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes

11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin

12 I have written to him the great things of my law, but they were counted as a strange thing

13 They sacrifice flesh for the sacrifices of mine offerings, and eat it, but the LORD accepteth them not, now will he remember their iniquity, and visit their sins: they shall return to Egypt.

14 For Israel hath forgotten his Maker, and buildeth temples, and Judah hath

multiplied fenced cities but I will send a fire upon his cities, and it shall devour the palaces thereof. Before CHRIST about 760

CHAP. IX.

The distress and captivity of Israel for their sins and idolatry

REJOICE not, O Israel, for joy, as other people for thou hast gone a whoring from thy God, thou hast loved a reward upon every cornfloor

2 The floor and the winepress shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in the LORD's land, but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria

4 They shall not offer wine offerings to

from what God had denounced against them *Dr Pocock* This is not yet the going into captivity. The captivity, though near at hand is yet to come. This going up is past. It is a voluntary going up, and a crime. The captivity is the punishment *Bp Horsley*

— *a wild ass alone by himself*] See the note on Job xi 12. With respect to the expression "alone by himself," at may be observed, that though wild asses be often found in the desert in whole herds, yet it is usual for some one of them to break away, and separate himself from his company, and run alone at random by himself *Dr Pocock* See also the note on Job xxxix 6

— *Ephraim hath hired lovers*] This alludes to the general profusion of the government in forming foreign alliances, in which the latter kings, both of Israel and Judah, were equally culpable as appears by the history of the collateral reigns of Ahaz and Pekah. Their allies are called "lovers," for every forbidden alliance with idolaters was a part of the spiritual incontinence of the nation *Bp Horsley* Nothing could be more flagitious, than that the hire should be given by the adulteress. See Ezek xvi 3. *Abp Newcom*

10 Yea, though they have hired &c] Though they have hired allies among the heathen nations, now will I gather them, in order to deliver them into captivity, and they shall sorrow in a little time for the burden of captivity, &c, put on them by the king of Assyria. "A little in this place should be "in a little time." The king of Assyria is styled "the king of princes, as having kings and princes for his tributaries" *Dr Wells, W Louth*

11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin] Or a punishment for his sin. He shall fall from one degree of wickedness and idolatry to another, and his sin shall bring with it its own punishment. *W Louth*

12 I have written to him the great things of my law, &c] I have given unto them My royal law, and have left it recorded for them that it might be to them a perpetual direction, but they have still treated it as if it were a thing that concerned them not *Bp Hall*

13 They sacrifice flesh &c] Though pretending to worship God they offered many sacrifices, yet they offered them with evil intention namely to glut and feast themselves but not appease or please Him and therefore it is added, the Lord accepteth them not *Dr Pocock*

— *they shall return to Egypt*] Or be reduced to an abject oppressed condition like that of the Egyptian servitude *Bp Horsley*

14 For Israel hath forgotten his Maker, and buildeth temples &c] For Israel hath forgotten his Maker and, contrary to His commandment, buildeth temple to idol and Judah con-

trary to the command of the same God, hath multiplied fenced cities, as trusting in his own strength but I will send the Assyrian, as a fire upon the cities of Israel, and the Chaldean into the cities of Judah, and they shall consume and waste the palaces thereof *Bp Hall*

[Chap IX ver 1 Rejoice not, O Israel, for joy,] It should seem that this prophecy was delivered at a time when the situation of publick affairs was promising perhaps after some signal success, which had given occasion to publick rejoicings *Bp Horsley* Or, the joy here mentioned may properly mean those rejoicings, commonly made among all people at the end of harvest, when the Gentiles offered sacrifices of thanksgiving for the plenty they enjoyed *W Louth*

— *as other people*] Those national successes, which might be just cause for rejoicing to other people, are none to thee for thou hast incurred the heavy sentence of God's wrath for thy disloyalty to Him, and all thy bright prospects will vanish, and terminate in thy destruction. The Gentiles were not guilty in an equal degree with the Israelites, for although they sinned, it was not against the light of Revelation, in contempt of the warnings of inspired Prophets, or in breach of any express covenant *Bp Horsley*

— *thou hast loved a reward upon every cornfloor*] Meaning, that they considered the good things, which they received, as "a reward" for the service which they paid to their false gods *Dr Pocock*

2 The floor and the winepress shall not feed them, &c] The Prophet here tells them, they might think they had obtained their "reward" For their crops were ruled abundant, nevertheless they would not be the better for the plenty of their land *Bp Horsley*

3 — *the Lord's land*,] The land, which the Lord swore to their fathers to give them, Deut xxv 20, and which He did accordingly give them, still reserving the ownership of it to Himself. See Lev xxv 23 *Dr Pocock*

— *Ephraim shall return to Egypt, &c*] This returning of theirs into Egypt seems to be the flight of several of them thither, to avoid the destruction brought by the Assyrians upon their nation, when the rest were either slain, or carried captives from the Lord's land into Assyria and other countries, where they were "wanderers among the nations," ver 17 *Dr Pocock*

— *and they shall eat unclean things in Assyria*] Their circumstances in captivity shall not permit them to observe the rule of the law relating to unclean meats and they will be forced to eat of such meats as have been offered to idols. Compare Dan i 8, Ezek iv 13 *W Louth*

4 They shall not offer wine offerings &c] A more particular

^{Before CHRIST about 700.} the LORD, neither shall they be pleasing unto him. then sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted for their bread for their soul shall not come into the house of the LORD.

5 What will ye do in the solemn day, and in the day of the feast of the LORD?

† Heb. spoil. 6 For, lo, they are gone because of destruction. Egypt shall gather them up, Memphis shall bury them. † the pleasant places for their silver, nettles shall possess them. thorns shall be in their tabernacles.

† Heb. the desire. 7 The days of visitation are come, the days of recompence are come, Israel shall know it: the prophet is a fool, † the spiritual man is mad, for the multitude of thine iniquity, and the great hatred.

† Heb. man of the spirit. 8 The watchman of Ephraim was with my God: but the prophet is a snare of a fowler in all his ways, and hatred in the house of his God.

Explanation of that threatening denounced chap. iii. 4. that they should be "without a sacrifice" they should have no opportunity in their captivity to offer meat offerings or drink offerings to God, as they did upon the high places, or in their idolatrous temples, see Amos iv. 4, 5 and sometimes, perhaps in the temple at Jerusalem see Jer. 17. They themselves shall be in the condition of mourners for the dead, and by that means be unqualified to offer any thing to God, nor will their offerings be acceptable. see Deut. xxvi. 14. W. Lowth.

— the bread of mourners.] See the note on Jer. xvi. 7. — for their bread for their soul shall not come into the house of the Lord.] Either they shall not offer in the house of the Lord oblations for making atonement or expiation for their souls or by "bread for their soul" may be understood such as is necessary for preserving and keeping them alive, and then the meaning is, their bread shall be for their eating, but shall not come into the house of the Lord. Dr. Pocock.

5 What will ye do in the solemn day, &c.] Ye shall have no opportunity of observing any of your solemn feasts in your captivity see chap. ii. 11. W. Lowth.

6 For, lo, they are gone &c.] They shall flee into Egypt, hoping there to find refuge and safety from destruction: but they shall die there, Egypt shall gather them up, for burial, as the words appear to be explained in the following, "Memphis shall bury them." Memphis, or Moph in the Hebrew, was a chief city or metropolis of Egypt, called Noph in Isaiah, chap. xix. 18, Jer. ii. 16, Ezek. xxx. 18, &c. Some suppose it to be the place now called Cairo. For the sense here given to "gather," see Jer. viii. 2, Ezek. xxix. 5. Dr. Pocock. The Arabs call Cairo Menoph at this day. Abp. Newcome.

— the pleasant places for their silver,] The closets or cabinets, where they were wont to hide their treasures and jewels. Bp. Hall. The general sense of this passage is very clear. It describes the extreme devastation of the country by the Assyrian conquest, under the image of weeds growing up in the dwellings, deserted by their owners, and stripped of their costly and elegant furniture of silver. Bp. Horsley.

7 — the prophet is a fool, the spiritual man is mad,] The days are at hand which shall make the Israelites sensible, that not a word of God shall want its effect, and that His Prophets were true Prophets, but their false prophets, to whom the Israelites hearkened, were indeed "fools" and "madmen." And this should come to pass "for the multitude of their iniquity," whereby they

9 They have deeply corrupted themselves, as in the days of Gibeah: therefore he will remember their iniquity, he will visit their sins. ^{Before CHRIST about 700.}

10 I found Israel like grapes in the wilderness, I saw your fathers as the firstripe in the fig tree at her first time: but they went to Baal-peor, and separated themselves unto that shame, and their abominations were according as they loved. ^{Numb. 25.}

11 As for Ephraim, their glory shall fly away like a bird, from the butt, and from the womb, and from the conception.

12 Though they bring up their children, yet will I bereave them, that there shall not be a man left: yea, woe also to them when I depart from them!

13 Ephraim, as I saw Tyrus, is planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

14 Give them, O Lord, what wilt thou give? give them a miscarrying womb and dry breasts. ^{† Heb. that casteth the fruit.}

shewed themselves to "hate" God, and made themselves hateful to Him. Dr. Pocock.

8 The watchman of Ephraim was with my God &c.] The Prophet, whom God sent to them, such as Hosea himself, or any other formerly sent, and by them rejected was "with God" a true Prophet of His, and faithful in the discharge of His commission. Dr. Pocock. The true Prophet, like a watchman sent by God, gave warning to Israel of their approaching calamities see Jer. vi. 17, Ezek. lii. 17, xxiii. 2. Micah vii. 4. But the words of the false prophet are like "a snare laid on purpose to entrap men into mischief and destruction." See chap. v. 1. And his false prophecies he utters purely out of "hatred" to God and His worship, and to deter those that hearkened to him from attending upon God's service at the temple. W. Lowth.

9 — as in the days of Gibeah.] The men of Gibeah are described in the same characters as those of Sodom are, compare Judges xix. 22, with Gen. xix. 4. to which they added the villainy of forcing the Levites concubine, Judges xix. 23. W. Lowth.

10 I found Israel like grapes in the wilderness &c.] Israel was no less pleasing to Me at the first, than ripe grapes would be to a thirsty traveller in a dry wilderness. I esteemed your forefathers, those fruitful Patriarchs, as the most choice and firstripe figs, but their sinful progeny fell off and degenerated to idolatry, applying themselves to that shameful idol, and chose to themselves several abominable deities, according as they were affected to the parties that worshipped them. Bp. Hall.

"The wilderness" is rightly connected with "grapes," and is not to be connected with "Israel." Bp. Horsley.

— as the firstripe.] The early figs are very desirable, and much esteemed in those countries. See Jer. xxiv. 2, 14. xxviii. 4. Dr. Pocock.

— unto that shame,] See the note on Jer. iii. 24.

11 As for Ephraim, their glory shall fly away &c.] Barrenness is threatened with peculiar propriety, as the judgment for the worship of the idol here mentioned. Bp. Horsley.

13 Ephraim, as I saw Tyrus, is planted in a pleasant place.] The situation of Ephraim, and particularly of the royal city of Samaria, situate in that tribe, is as pleasant as that of Tyre. see Ezek. xxvii. 9. W. Lowth.

14 Give them, O Lord, what wilt thou give? give them &c.] Give them, O Lord, what shall I intreat Thee to give them? even that, which they would think to be a judgment miscarrying

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chap 12
11

15 All their wickedness ^{is} in Gilgal
for there I hated them for the wicked-
ness of their doings I will drive them out
of mine house, I will love them no more
all their princes *are* revolters

16 Ephraim is smitten, their foot is
drud up, they shall bear no fruit yea,
though they bring forth, yet will I slay
even the beloved fruit of their womb

17 My God will cast them away, because
they did not hearken unto him and they
shall be wanderers among the nations

CHAP X

Israel is reprov'd and threatened for their impiety and
idolatry

ISRAEL is *an empty vine*, he bringeth
forth fruit unto himself according to
the multitude of his fruit he hath increased
the altars, according to the goodness of
his land they have made goodly images

about 710
On
a vine
empty
the fruit
which
bringeth
forth
statues of
stone
images

wombs and dry breasts that they may never bring forth or nourish up children to idolatry or slaughter Bp Hall

15 All their wickedness is in Gilgal These words may seem
a reply from God to the Prophet's petition, shewing that His de-
creed judgments should not in any degree be taken off from them,
by reason of their unworthiness and great provocations Dr Po-
cock

— for there I hated them Rather, “therefore there I hated
them, He hated them there, because they sinned there on
surely there I hated them The word “there” is emphatical
In that very place where heretofore I shewed them such tokens
of My love and gracious presence, even there I have since hated
them or now hate them Dr Pocock

Gilgal was the place where the armies of Israel, upon their en-
tering Canaan, first encamped where Joshua set up the twelve
stones taken by God's command out of the midst of Jordan, in
memorial of the miraculous passage through the river There the
first passover was kept, and the fruits of the promised land first
enjoyed There the captain of the host of Jehovah appeared to
Joshua There the rite of circumcision, which had been omitted
during the forty years of the wandering of the people in the wil-
derness, was renewed And, in the days of the Prophet Samuel,
Gilgal appears to have been in approved place of worship and
burnt offering But in latter times, it appears from Hosea and
his contemporary Amos, that it became a place of great resort for
idolatrious purpose And these are the wickednesses in Gilgal,
of which the Prophet here speaks Bp Horsley

16 — yet will I slay &c The scope of these words is to set
forth the diminution of Israel as to their glory, number, strength,
and power, by a firm decree from God This is according to the
curse anciently denounced against them in the law that, if they
should become disobedient, and walk contrary to Him, then
He would make them “be left few in number” Lev xxvi 21
Deut iv 27 xxviii 62 Dr Pocock

17 My God] A. if He were only the God of the Prophet
who chose to Him not of the people who had by their disobe-
dience departed from Him Dr Pocock

— and they shall be wanderers among the nations And so
they became and so they continue to this day wandering
among the nations so a curse to be found out being no set-
tled place of their own so where that they can be called a people
or are so much acknowledged Dr Pocock See the notes on
Deut xxviii 61 65 66

Chap X ver 1 Israel is an empty vine &c Israel is a vine
indeed but a fruitless one or if he bear fruit it is to himself

2 Their heart is divided, now shall they be found faulty he shall break down their altars, he shall spoil their images

Before
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about 740

Or
they shall
divide them
heart
Heb
behind

3 For now they shall say, We have no king, because we feared not the Lord, what then should a king do to us?

1 They have spoken words, swearing falsely in making a covenant thus judgment springeth up as hemlock in the furrows of the field

5 The inhabitants of Samaria shall fear because of the calves of Beth-aven for the people thereof shall mourn over it, and the priests thereof that rejoiced on it, for the glory thereof, because it is departed from it

Or
Cherem

6 It shall be also carried unto Assyria for a present to a king Jacob Ephraim shall receive shame, and Israel shall be ashamed of his own counsel

Chap
13

for the advancing of his own profit and pleasure as his wealth and abundance increaseth so doth his idolatry look how much he is pampered with his store so much more doth he spend upon his goodly images Bp Hall

The fruit here spoken of is not the fruit of good works, but the fruit of national prosperity increasing population, abundant crops, numerous flocks and herds, publick opulence, military strength Bp Horsley

2 Their heart is divided] between God and their idols pre-
tending to worship God but not cleaving in sincerity to Him
nor giving Him their whole heart halting between Him and
Baal 1 Kings xviii 21 Dr Pocock

3 For now they shall say, We have no king &c] It shall
shortly come to pass, that the enemy prevailing against them and
their king, despising men rather than true penitents, they shall
be constrained to say We have no king or are as if we had
none none that can save us he being taken and not able to de-
fend himself see ver 7 and 2 Kings xvii 4 and deservedly is
this happened unto us, because we feared not the Lord we
have forsaken Him, and made Him our enemy and “what good
“then shall a king do to us?” Dr Pocock

4 They have spoken words] Evil words (Dr Pocock) empty
words Abp Newcome What follows may be understood as
taxing them generally with swearing falsely such as swearing
by false gods, or binding them selves to something needless, un-
possible, or unlawful or breaking the promises which they had
ratified by oaths Dr Pocock

— thus judgment springeth up &c] In consequence of their
cruelty about their covenants is a punishment of their fru-
gulent dealings, the judgment of God falls upon them as
severe and bitter as “hemlock” Dr Pocock

5 The inhabitants of Samaria shall fear &c] Samaria here sig-
nifies the kingdom of Israel of which Samaria was the capital
city See chap viii 5 6 The inhabitants of that kingdom shall
be seized with fear and confusion, when the calf of Beth-el (see
chap iv 15) shall be carried away as a present to Shalmaneser
ver 6 when he made the king and kingdom tributary, 2 King
xvii 18 Bp Horsley

— because of the calves of Beth-aven] There is little doubt
but the same is here meant as “the calf of Samaria” chap viii
ver 6 Dr Pocock The plural number is used, because the calf
of Beth-el (here called Beth-aven as having become the temple of
an idol) was in its size and the riches of the temple, the principal
image The word therefore may be rendered, “the great calf”
Bp Horsley

6 It shall be also carried unto Assyria &c] It was the custom

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7 As for Samaria, her king is cut off as the foam upon the water

Heb
the
the
the

8 The high places also of Aven, the sin of Israel, shall be destroyed the thorn and the thistle shall come up on their altars, and they shall say to the mountains, Cover us, and to the hills, Fall on us

Isa 2 19
Luke 23
Rev 11

9 O Israel, thou hast sinned from the days of Gibeah there they stood the battle in Gibeah against the children of iniquity did not overtake them

On
when I shall
bind them
with
trans-
sion
their
hul-
tation
the
beauty
of her

10 It is in my desire that I should chastise them, and the people shall be gathered against them, when they shall bind themselves in their two furrows

11 And Ephraim is as an heifer that is taught, and loveth to tread out the corn, but I passed over upon her fair neck I

of the Eastern people is also of the Romans to carry away the gods of conquered countries *Abp Venome*

7 *As for Samaria her king is cut off &c* The king spoken of is with reason generally understood to have been Hoshea the son of Elah under whom and with whom Samaria was destroyed, see 2 Kings xxii *Dr Pocock*

8 *The high places also of Aven* That is of Beth-aven ver 5 and chap iv 15 or Beth-el which, being by reason of the great wickedness there committed so unworthy of its first name, the house of God, is in contempt first called the house of iniquity and now iniquity itself in the abstract this being the signification of Aven *Dr Pocock*

— *and they shall say to the mountains, Cover us &c* The inhabitants shall be so terrified with the sword of the enemy that they shall wish themselves under ground, and speak to the hills and mountains to fall upon them and shelter them from that fury *Bp Hall* This sublime description of fear and distress our Lord had in view Luke xxiii 30 which may be a reference and not a quotation *Abp Venome*

9 *O Israel thou hast sinned from the days of Gibeah* See chap ix 9 Some render it more than in the days of Gibeah *W Lenth* The sin of Israel now exceeds the sins of those sinful times, when “every man did what was right in his own eyes, and it seemed right in the eyes of the whole tribe of Benjamin to protect the outrage of the Sodomites of Gibeah” See Judges xix *Bp Horsley*

— *there they stood* There that is, upon that occasion, namely, the quarrel with the tribe of Benjamin on account of the outrage of the men of Gibeah They stood that is, the Israelites set themselves in array for the attack *Bp Horsley*

— *the battle in Gibeah against the children of iniquity did not overtake them* Notwithstanding some losses, small in comparison with that of the tribe of Benjamin, which was all but cut off, God gave the Israelites success in that righteous war *Bp Horsley*

10 *It is in my desire that I should chastise them* Though God had hitherto spared them and they thereon grew insolent and secure yet He now declares His determinate purpose of punishing them, and shews by what means and where or why He would do so *Dr Pocock*

— *when they shall bind themselves in their two furrows* The Greek translation gives a plainer and easier sense, according to the reading in the margin, “When I shall bind them as it were, hand and foot to deliver them into the hands of the Assyrians who shall be gathered against them,” for their two transgressions namely the calves of Dan and Beth-el *Dr Wells, W Lenth*

11 *And Ephraim is as an heifer that is taught, &c* The sense would run easier if we read it, Ephraim is as an heifer that is teachable so I passed over her fair neck I cursed Ephraim to ride, Judah did plow, and Jacob did break the clods God

will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods

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about 10

12 Sow to yourselves in righteousness reap in mercy, break up your fallow ground for it is time to seek the Lord, till he come and rain righteousness upon you

13 Ye have plowed wickedness, ye have reaped iniquity, ye have eaten the fruit of lies because thou didst trust in thy way, in the multitude of thy mighty men

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-el in the day of battle the mother was dashed in pieces upon her children.

15 So shall Beth-el do unto you because

here sets forth the gentle and easy methods He used to bring both Israel and Judah to a sense of their duty treating them with gentleness, as a husbandman does young bullocks or horses stroking them and encouraging them, till they are accustomed to the yoke then He gave them His laws and prescribed them rules for the several duties and offices of life and expected they should bring forth fruit answerable to the several helps and advantages which He had given them *W Lenth*

— *I will make Ephraim to ride* Rather I rode upon Ephraim, after the manner of husbandmen who are used to ride upon their bullocks *Grotius*

12 *Sow to yourselves in righteousness* He proceed in the same figure of language, expressing in terms belonging to common husbandry such duties as were required of them in their spiritual husbandry, or service of God The people who were before compared to an heifer, are here spoken to as the husbandman, the sower, and reaper We may understand, is introductory to this verse some such words as, And I said Sow &c *Dr Pocock*

— *reap in mercy* This is a promise that if they did sow in righteousness, they should “reap in mercy” that is they should experience that measure of mercy, whereby God above their desert rewards those, who sincerely endeavour to do His commandments *Dr Pocock* The whole verse may be thus paraphrased Give yourselves to all holy and conscientious endeavours sow to yourselves in holiness and righteousness, and reap mercy and lovingkindness from the Lord break up the fallow grounds of your hearts by a true and serious repentance, for it is time for you to turn to the Lord and to seek to recover His favour so far, as that He may rain upon you the showers of His grace and mercy, whereby ye may appear righteous in His sight *Bp Hall*

13 *Ye have plowed wickedness, ye have reaped iniquity* In the former verse he shewed, what God commanded them to do here in the like figurative expressions, he shews what they had done *Dr Pocock* But alas, contrary to My commandments, ye have ploughed up deep furrows of wickedness and have reaped a huge crop of iniquity *Bp Hall* As your thoughts and designs have been evil such has been the fruit and reward of your labours compare chap viii 7 And ye have eaten the fruit of lies ye have received the just reward of your idolatries See the note on chap vii 8 *W Lenth*

14 — *as Shalman spoiled Beth-el* The allusion is to a military exploit not elsewhere recorded or mentioned in Scripture but doubtless well known in Hosea's time in which some powerful conqueror prosecuted his victory with extreme cruelty and spared neither sex nor age The Israelites are threatened with a like calamity *Dr Pocock, Bp Horsley*

15 *So shall Beth-el do unto you* God sent the evils the Assyrian, His instrument, inflicted them but Beth-el was said to do

Before CHRIST about 740 of, † your great wickedness in a morning shall the king of Israel utterly be cut off.

† Heb
be cut off
from the land

CHAP. XI.

1 The ingratitude of Israel unto God for his benefits
5 His judgment 8 God's mercy toward them

about 740.

Matth —

WHEN Israel was a child, then I loved him, and called my son out of Egypt.

2 As they called them, so they went from them they sacrificed unto Baalim, and burned incense to graven images

3 I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

† Heb
he up

5 ¶ He shall not return into the land of

to the people, what they suffered, because their idolatry and great wickedness there moved God to bring the destroyer against them. Dr Pocock

— in a morning shall the king of Israel utterly be cut off] * suddenly shall Hoshea be deprived of his kingdom, and an end put to the whole state and government of Israel. See Ps xlvii 5, xl 14, cxliii 8, Jer vii 13, xxxv 15. W Louth

[Chap. XI. ver. 1 When Israel was a child, then I loved him] When the people was in the state of childhood; that is, in the patriarchal times, and during their continuance under the Egyptian bondage. W Louth

— and called my son out of Egypt] Israel is called God's son, and His firstborn, Exod iv 22, 23, and therein was an eminent figure of the Messiah in whom all God's promises are fulfilled. This prophecy is applied by St Matthew, chap. ii 15, to our Lord's return out of Egypt, after His flight thither in His infancy: and the literal sense of the words does more properly belong to Him, than to Israel, which is observable in many other prophecies, which can but improperly be applied to those, of whom they were spoken, and, taking them in their true sense, are only fulfilled in Christ. See particularly Ps xxii 16, 18. W Louth

2 As they called them &c] The more earnestly the Prophets called on them to cleave steadfastly to the true God, ver. 7, the more they were bent to depart from Him to the worship of idols. W Louth

3 I taught Ephraim also to go,] See Deut i 31, viii 2. W Louth

— but they knew not that I healed them] They considered not that the health and safety they enjoyed was bestowed by Me. W Louth

4 I drew them with cords of a man,] That is, such cords as are proper to draw men with, as they are men, endued with reason, to discern between good and evil, and with freedom of will to choose the one before the other, and with such a temper and agreement of both that what we apprehend to be good, that we freely choose and refuse what we think to be evil. Accordingly God sets before us good and evil, and both in such a light that we may clearly discern the difference between them, and choose the good before the evil. Thus He draws us with cords, suitable to man's constitution: in explanation He adds, "with bands of love" or with expressions of His love and kindness towards us. In this way, one man commonly draws another: how much more can Almighty God do it who hath the hearts of all men in His hand, and the greatest favours to bestow which man can possibly

Egypt, but the Assyrian shall be his king, because they refused to return.

6 And the sword shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels.

7 And my people are bent to backsliding from me though they called me to the most High, none at all would exalt him.

8 How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man, the Holy One in the midst of thee: and I will not enter into the city.

10 They shall walk after the Lord: he

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about 740
they have contributed to Salim's name

† Heb
they have contributed to Salim's name

Gen 19
21
Amos 4 1

desire? This is the meaning of the Apostle "that the goodness of God leadeth us to repentance, Rom. ii 4. It doth not force or drag us, but it leads us to repentance, and so to Christ. Bp Beveridge. Not violently forcing them into His service, but striving to win them over with gentle invitations, and great favours and benefits, such as usually most powerfully work on reasonable men, and bind them to their benefactor. Dr Pocock

— take off the yoke] Or, "lift up, as in the margin. The expression of lifting up the yoke refers as is well observed by Abp Newcome, and before him by Bishop Louth on Isaiah chap. i 3, to the custom of raising the yoke forward, to cool the neck of the labouring beast. Bp Horsley

5 He shall not return into the land of Egypt,] They were desirous of making their escape thither, and many families perhaps effected it: see chap. ix 6. But here it is threatened, that the nation in a body should not be permitted so to escape, because they refused to return to God. Bp Horsley

6 — his branches,] That is, his people. Dr Wells

8 How shall I give thee up, Ephraim? &c] God's mercies are here pathetically described as contending with His justice, to shew that He does not willingly afflict or grieve the children of men, Lam. iii 33. W Louth

When nothing will do, with what difficulty and reluctance does God deliver up His people into the hands of their enemies? "How shall I give thee up, Ephraim? &c. What a conflict is here! What tenderness and yearning of His bowels towards them! He cannot find in His heart to give them up, till He is forced to it by the last necessity. Abp Tillotson

— mine heart is turned within me, &c] These words would seem to import a change of mind and purpose in any but God, whose counsels man's words cannot duly express, nor his understanding fully comprehend. Dr Pocock

9 I will not execute the fierceness of mine anger,] I do not give way to a blind rage, as men often do. But as God, am unchangeable and will still fulfil My gracious promises made to Abraham and his people, of being their God. Compare Mal. iii 6. W Louth

— I will not return to destroy] When I come a second time, it will not be to destroy. An indirect promise of coming again, not for judgment, but for mercy. Bp Horsley

— and I will not enter into the city] A second time, in order to make an utter destruction. W Louth, Dr Wells

10 They shall walk after the Lord,] They shall follow God's call, and comply with His commands, when He shall convert them by an efficacious call of His providence, or powerful preaching of the Gospel. W Louth. These words may be understood

Before CHRIST
about 740 shall roar like a lion when he shall roar,
then the children shall tremble from the west

11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria, and I will place them in their houses, saith the Lord

12 Ephraim compasseth me about with lies, and the house of Israel with deceit, but Judah yet ruleth with God, and is faithful with the saints

|| Or
with the
me at holy

CHAP XII

1 A reproof of Ephraim, Judah, and Jacob 3 By former favours he exhorteth to repentance 7 Ephraim's sins provoke God

about 725 **E**PHRAIM feedeth on wind, and followeth after the east wind he daily in-

is a prophecy of the conversion of the remainder of Israel to Christ and the settling of them in a spiritual kingdom which prophecy has been already in great measure made good, by the calling in of many of them at Christ's first coming, and the preaching of the Gospel and is still fulfilling, and to be fulfilled, till His second coming, by the conversion of as many of them as the Lord shall call in the interval between His two comings. Near his second coming it is a received opinion, that there shall be a signal conversion of them Dr Pocock

— he shall roar like a lion] "He," that is, Christ, "the Lion of the tribe of Juda," Rev v 5 The same, whom it is said that they shall walk after, that is to say, Jehovah, the Lord, the true and essential God Dr Pocock The roaring is unquestionably the sound of the Gospel, and that sound was to begin to be uttered by the voice of the incarnate God Himself Bp Horsley

— then the children shall tremble from the west] At this efficacious call of God, His children shall come in haste from the several places of their dispersion, and particularly from the western parts of the world, see Zech viii 7, called "the sea in the original, and expressed in Isaiah by "the islands of the sea" see Is xi 11, xxiv 14 W Lenth The children mean primarily and more immediately the Israelites in dispersion abroad out of their own country, Deut xiv 1, and together with them such of the Gentiles, as with them should be called by "the roaring of the lion, the preaching of the Gospel, to the partaking of the common faith and salvation Dr Pocock It is impossible to render in English the full force of the original word, which we translate "tremble" It expresses the rapid motion of birds in the air upon fluttering pinion Bp Horsley

11 They shall tremble as a bird out of Egypt, &c] The Israelites were dispersed as into other remote parts denoted by "the west, or the sea" so also into Egypt, whither diverse of them betook themselves, and into Assyria, whither they were carried captives By the naming of these places may be well understood all other countries where any of them should be from whence it is here promised that they should make speed to come in unto God in their due time Dr Pocock

— and I will place them in their houses,] As doves naturally resort to the houses they are used to, see Is lx 8, so shall these return and settle in their own native country, see Ezek xxviii 25 W Lenth Or, instead of regarding these words as a promise of bringing the Jews back to their own land, it may be better to look upon them as promising spiritual good things under expressions taken from temporal so that by "placing them in their houses" may be meant the bringing them into the Church, and there putting them in a sure and settled state a state of quiet and security like that of a person fixed in his own house Dr Pocock

12 Ephraim compasseth me about with lies, &c] In the mean

createth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt Before CHRIST about 735

The Lord hath also a controversy with Judah, and will punish Jacob according to his ways, according to his doings will he recompense him † Heb east upon

3 ¶ He took his brother by the heel in the womb, and by his strength he had power with God * Gen 25 26 † Heb was a

4 Yea, he had power over the angel, and prevailed he wept, and made supplication unto him he found him in Beth-el, and there he spake with us; † Heb or, behaved himself privily Gen 31 24

5 Even the Lord God of hosts, the LORD is his memorial * Gen 31 9 10 † I xod. 5

6 Therefore turn thou to thy God keep mercy and judgment, and wait on thy God continually. †

time, Ephraim makes a profession of My name, but false and counterfeit and the house of Israel serves Me, but in hypocrisy Bp Hall

— but Judah yet ruleth with God, &c] But Judah still orders his kingdom in God's appointed way retaining kings of the lineage of David, and preserving a lawful priesthood, and by so doing in "faithful with the saints, that is, with his holy forefathers Abraham, Isaac, and Jacob, and with his other progenitors and holy men, or, as in the margin, is "faithful with the Most Holy, still adhering to the worship of God Dr Pocock

Chap. XII ver 1 Ephraim feedeth on wind, &c] A proverbial expression to signify labour in vain, or pursuing such measures as will bring damage rather than benefit W Lenth

— lies and desolation,] Multiplying his falsehood, he multiplies the causes of his own destruction Bp Horsley

— oil is carried into Egypt] They project how to make themselves strong by their leagues with the Assyrians, and they send of their most precious presents to inamurate with the Egyptians Bp Hall

3 He took his brother by the heel &c] From the mention of Jacob in the foregoing verse, the Prophet takes occasion to put his posterity in mind of the particular favours God had bestowed upon his posterity for his sake His taking his brother by the heel in the womb, denoted, that he obtained the right of the first-born, and deprived his brother of it W Lenth

The taking of his brother by the heel is not mentioned in disparagement of the Patriarch On the contrary, the whole of these two verses is a commemoration of God's kindness for the ancestor of the Israelites, on which the Prophet founds an animated exhortation to them, to turn to that God, from whom they might expect so much favour This favour of God for Jacob displayed itself when he was less than an infant, for before he was born he took his brother by the heel, and in his adult vigour, he was endued with such strength as to prevail against an angel Bp Horsley

4 — there he spake with us] That is, God spake with us in the loins of Jacob The things spoken certainly concerned Jacob's posterity, as much as, or more than, himself Bp Horsley

5 — the Lord is his memorial] That is, God's memorial His appropriate perpetual incommunicable name, expressing His essence Bp Horsley See Exod iii 15

6 Therefore turn thou to thy God &c] Thou therefore, O Israel encouraged by the memory of God's love for thy progenitor, and by the example which thou hadst in Him, of the efficacy of weeping and supplication, turn to thy God in penitence and prayer, and in the works of righteousness, and ever, under all circumstances and at all times, look out for His mercy and aid, and be not weary with expectation of His coming Bp Horsley

Before
CHRIST
about 7
Or
press

7 ¶ He is a merchant, the balances of
deceit are in his hand he loveth to op-

8 And Ephraim said, Yet I am become
rich, I have found me out substance, all
my labours they shall find none iniquity
in me that were sin

9 And I that am the Lord thy God from
the land of Egypt will yet make thee to
dwell in tabernacles, as in the days of the
solemn feasts

10 I have also spoken by the prophets,
and I have multiplied visions, and used
similitudes, by the ministry of the pro-
phets

11 Is there iniquity in Gilead? surely
they are vanity: they sacrifice bullocks in
Gilead, yea, their altars are as heaps in
the furrows of the fields

12 And Jacob fled into the country of
Syria and Israel served for a wife, and
for a wife he kept sheep

13 And by a prophet the Lord

brought Israel out of Egypt, and by a pro-
phet was he preserved

14 Ephraim provoked him to anger, and most
bitterly therefore shall he leave his blood
upon him, and his reproach shall his Lord
return unto him

CHAP XIII

1 Ephraim's glory by reason of idolatry, vanisheth 5
God's anger for their unkindness 9 A promise of
God's mercy 15 A judgment for rebellion

WHEN Ephraim spake trembling, he
exalted himself in Israel, but when
he offended in Baal, he died

2 And now they sin more and more,
and have made them molten images of their
silver, and idols according to their own un-
derstanding, all of it the work of the crafts-
men they say of them, Let the men that
sacrifice kiss the calves

3 Therefore they shall be as the morning
cloud, and as the early dew that passeth
away, as the chaff that is driven with the

7 He is a merchant] Or as it is in the margin, according to
all the ancient versions except the Chaldee, "He is Canaan" God
says to the Prophet Instead of turning to Me, and keeping to
works of mercy and justice he is a mere heathen huckster Thou
hast misused him Jacob He is "Canaan" Not Jacob, the
godly the heir of the promise But Canaan, the cheat, the son of
the curse There is an ambiguity in the original, where the word
is both a proper name and an appellation signifying a merchant
Bp Horsley Dr Pocock

8 And Ephraim said, Yet I am become rich, &c] These words
declare the strange pride and insolence of Ephraim, refusing to
forsake their evil ways, but pleasing and applauding themselves
in them as having been found by experience good and profitable
Dr Pocock

iniquity — that were sin] According to a Jewish com-
mentator the Hebrew word for "iniquity" denotes something
more grievous than that for "sin" so that the sense may be, they
shall find in me neither great iniquity nor so much as any light
ordinary sin Or the word for "that" may be rendered by and
or or Dr Pocock

9 And I that am the Lord thy God from the land of Egypt &c]
I who brought thee out from Egypt, and have still continued My
favours towards thee, will in aftertimes return thy captivity B
Louth

The words may be understood, not of a temporal deliverance,
commemorated by fast and times of rejoicing particularly that of
tabernacle but of deliverance from spiritual bondage by Christ
and of admission into the Church of Christ Dr Pocock Con-
cerning the feast of tabernacles, see the notes on Lev xxiii 40
them viii 17 18

10 — and used similitudes by the ministry of the prophets]
Commanding the Prophets to perform symbolical actions is, in
the case of Isaiah going naked Jeremiah, binding himself,
and lying on one side not mourning for his wife Hosea's
marriage and many other instances Bp Horsley

11 Is there iniquity in Gilead? &c] The tribes settled about
Gilead beyond Jordan were already captivated by Tiglath pileser
God by the Prophet declares, that idolatry still prevailed in Gil-
gal, was equally abominable and would bring down similar judg-
ments upon the remaining tribes on the west of Jordan Bp
Horsley

— as heaps in the furrows of the fields] As frequent every

where as clods in the furrows of the fields Bp Hull Their al-
tars stood so thick that they were as discernible as stones gathered
up and laid in heaps in the fields W Louth

12, 13 And Jacob fled into the country of Syria &c] So oppo-
site to thine was the conduct of thy father Jacob, that he fled into
Syria to avoid an alliance with any of the idolatrous families of
Canaan, and, in firm reliance on God's promises, submitted to
the greatest hardships And in reward of his faith God did such
great things for his posterity, bringing them out of the land of
Egypt and leading them through the wilderness like sheep by
the hand of His servant Moses Bp Horsley

14 Ephraim provoked him to anger &c] Notwithstanding all
My favours, shewn to these people and their ancestors, they have
highly provoked Me by their idolatry and other sins There-
fore shall their wickedness be the cause of their destruction and
as they have reproached and dishonoured God by word and deed
God shall as a just recompense, make them a reproach and by-
word among the heathen See chap vii 6, Deut xxviii 37
compare Dan xi 16 B Louth

Chap XIII ver 1 When Ephraim spake trembling &c]
While Ephraim behaved himself humbly towards God as his fa-
ther Jacob, with weeping and supplication chap xii 4 he was in
great power, authority, and dignity in Israel but when he of-
fended, by proudly forsaking God, and worshipping that shame-
ful idol Baal, he lost his former preeminence, and grew contempti-
ble his strength immediately declined and gave manifest
symptoms of ruin and destruction Dr Pocock, W Louth He
was consigned to destruction from his enemies Abp Ven-
come

2 — kiss the calves] That is, worship the calves Among
the ancient idolaters to kiss the idol was an act of the most solemn
adoration Thus we read of "all the knees which have not bowed
unto Baal, and every mouth which hath not kissed him" Fully
mentions a brazen statue at Aguentum, in which the workman-
ship of the mouth was visibly worn by the frequent kisses of the
worshippers And in allusion to this rite, the holy Psalmist,
calling upon the apostate faction to avert the wrath of the im-
pious God, by full acknowledgment of His Divinity bids them
"kiss the Son that is, worship Him Bp Horsley

3 — as the chaff &c] See notes at Ruth ii 2, Ps i 1,
1 King xxii 10

before
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about 725
Isa 43 11
ch 1
Heb
Lxxviii
whirlwind out of the floor, and as the smoke
out of the chimney

1 Yet ¹ I am the LORD thy God from the
land of Egypt, and thou shalt know no
god but me for *there is no saviour beside*
me

3 ¹ I did know thee in the wilderness, in
the land of [†] great drought

6 According to their pasture, so were
they filled, they were filled, and then heart
was exalted, therefore have they forgotten
me

7 Therefore I will be unto them as a
lion as a leopard by the way will I observe
them

8 I will meet them as a bear *that is be-*
reaved of her whelps, and will rend the caul
of their heart, and there will I devour
them like a lion [†] the wild beast shall tear
them

† Heb
th beast of
the field

1 Yet I am the Lord thy God &c.] In thy distress thou be-
tookst thyself to other gods, expecting relief from them, but
thou shalt find that none will be able to save thee but Myself,
whenever thou wilt sincerely turn to Me compare chap xii 9
Isa xlii 11 This and the following verse are an introduction to
the gracious promises that follow, ver 9—14, and chap xiv,
and import, that God will never utterly forget the promises made
to their fathers See Rom xi 29 W Lenth

6 — *therefore have they forgotten me*] “Therefore for that
very reason My kindness itself was the occasion of their ingra-
titude, for, in the pride of heart, which the miraculous supply of
their wants for so long a time produced in them, they forgot their
Benefactor Bp Horsley

11 I gave thee a king in mine anger,] When the Israelites de-
sired to have a king, they forgot that they had a king already,
the Lord of all the earth condescending to be in a peculiar man-
ner their immediate Sovereign Their petition for a king was in
contempt of that sovereignty of God, and this was the circum-
stance by which they incurred God's displeasure in that petition
I would observe, that the seven verses of this chapter, from the
fifth to the eleventh inclusively, form a section which regards the
whole race of Israel in general At the twelfth verse the pro-
phesy turns again on Ephraim in particular Bp Horsley

— I gave thee a king in mine anger, and took him away in my
wrath] Or, ‘will take him away’ I complied with your re-
quest in giving you a king Saul, though I was justly displeased
at it see 1 Sam viii 7, x 19 And of later times I have suf-
fered you to set up new kings, after you had murdered their pre-
decessors, see chap viii 4 and now I will take away your pre-
sent king Hoshea, and at the same time put an end to your king-
dom and nation W Lenth

12 The iniquity of Ephraim is bound up, his sin is hid] Usua-
lly such things as are bound up or tied together, and hid or laid
up in some safe or secret place, are not neglected or forgotten, but
laid aside in order that they may be forthcoming and produced,
when occasion shall require God therefore, in these terms ex-
pressing His dealing with Ephraim as to their sins, manifestly
declares, that though His judgments do not immediately seize
them yet their iniquity is not forgotten by Him, but will in due
time be brought to light and punished The expressions may be
illustrated by Deut xxxii 34, 35, Job xiv 17 Dr Pocock

13 — *he is an unwise son, for he should not stay long &c*] The
old translation renders it more plainly, “Else he would not stand
still like a stubborn child As a child, if it could be supposed
to have understanding, would deliver itself out of the straits of
the womb and not tarry there to the manifest danger of itself and
the mother compare 2 Kings xix 3 so if Ephraim or Israel had

9 ¶ O Israel, thou hast destroyed thy-
self, but in me [†] is thine help

10 I will be thy king where *is any other* [†] that
that may save thee in all thy cities? and
thy judges of whom thou saidst, Give me a
king and princes?

11 I gave thee a king in mine anger [†] and
and took him away in my wrath

12 The iniquity of Ephraim is bound up,
his sin is hid

13 The sorrows of a travailing woman
shall come upon him he is an unwise son,
for he should not stay [†] long in the place of
the breaking forth of children

14 I will ransom them from [†] the power
of the grave; I will redeem them from
death O death, I will be thy plagues,
O grave, I will be thy destruction repent-
ance shall be hid from mine eyes

15 ¶ Though he be fruitful among his

acted wisely, they would have prevented their approaching de-
struction by a speedy reformation W Lenth

14 I will ransom them from the power of the grave &c.] If we
apply this to Ephraim or the Israelites, spoken of before, it may
signify, I though they be in never so hopeless and desperate a con-
dition, God will in due time deliver them out of it See the like
expressions, Ps lvi 13, lxxii 20, lxxvii 13 W Lenth

But the words are rather to be understood as promising new
and extraordinary benefits, obtained and conferred by our Saviour
Jesus Christ, and not limited either to Jews or Israelites, but to-
gether with them reached forth to all sorts of men Dr Pocock

— *the grave,*] Or “hell, as the Hebrew word also signifies
“The grave” is the common receptacle of the bodies of the dead
and by “ransoming from the power of the grave” is meant a free-
ing of the bodies of those who are ransomed in due time from
the grave by a joyful resurrection Dr Pocock But it should be
rendered “hell,” for the Hebrew word for the grave is different,
and the two names are never confounded by the sacred writers
No two things indeed can be more distinct By “hell” is meant
in this passage, not the place where the damned are to suffer their
torment, but the invisible place, where the departed souls of the
deceased remain, till the appointed time shall come for the re-
union of soul and body This is the “hell” of the Old Testa-
ment, though, by an abuse of the word the place of torment is
the first notion it presents to the English reader But the English
word “hell” properly imports no more than the invisible or hidden
place, from the Saxon word “helan, to cover over” (see the note
from Parkhurst on Job xxvi 5 6) In the New Testament we
find the word “hell” in our English Bibles in twenty one pas-
sages in all In nine of these it signifies a place of torment
namely, in these Matt v 22, 29, 30 x 28, xviii 9, xxiii 15,
33, Mark ix 47, Luke xii 5 In the other twelve, simply the
region of departed spirits And in the same sense it is to be
taken in the Apostles Creed, ‘He descended into hell’ of this
place we know little, except that to those, who die in the Lord, it
is a place of comfort and rest, not a paradise of eternal sleep and
senselessness but a place of happy rest and tranquil hope In
the prophetick imagery it is often mentioned as a dark cave deep
in the bowels of the earth Sometimes it is personified, as in this
passage Bp Horsley

— O death, I will be thy plagues, &c.] The Apostle's tri-
umphant exclamation in the passage referred to in the margin is
an indirect allusion to this text of Hosea Bp Horsley

— *repentance shall be hid from mine eyes*] That is, God will
never repent of His determination of ransoming and redeeming
them, He will certainly make it good Dr Pocock

15 Though he be fruitful among his brethren, &c.] But now
9 H

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4 Ezek 11

12

† Heb

or / or

or

Exhile 1

about 1

brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up. He shall spoil the treasure of all pleasant vessels.

16 Samaria shall become desolate, for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

CHAP. XIV.

1 An exhortation to repentance 4 A promise of God's blessing

about 725

O ISRAEL, return unto the LORD thy God, for thou hast fallen by thine iniquity.

2 Take with you words, and turn to the

the case stands with Ephraim, though he be fruitful among his brethren: yet I will fetch the Assyrian upon him, &c. *Bp Hall*. The word Ephraim denotes fruitfulness, see Gen xli 52. This tribe answered his name being the most numerous and potent of all the ten tribes. *H Lenth*.

The frequent and sudden transitions from threatening to promise, from indignation to pathetic persuasion, and the contrary, produce much obscurity in the latter part of this Prophet, which however disappears when breaks are made in the proper places. In the thirteenth verse the peril of Ephraim's situation, arising from his own hardened thoughtlessness, is described in the most striking images. In the fourteenth, God the Saviour comforts him with the promise of the final deliverance and salvation. In this verse is introduced a new threatening, with which the chapter ends. *Bp Horsley*.

— he shall spoil the treasure of all pleasant vessels.] "He, either Jehovah or the conqueror represented under the image of the wind. All pleasant vessels every article of ornamental furniture, of costly materials and exquisite workmanship. *Bp Horsley*.

It can be not followed by repentance, and a thorough renunciation of all former lusts, habits, and customs, it will be visited with destruction like that of Samaria, which is here foretold, and about four years after was fulfilled. Our Saviour has made the application on another like occasion, and we ought all to lay it to heart that "except we repent, we shall all likewise perish." *Hogan*.

Chap XIV Having denounced in the foregoing chapters heavy judgments against Israel for their idolatry and other sins, the Prophet now shows that the only way to prevent or escape the judgments of God is by repentance, which he earnestly exhorts them to take. *Dr Pocock*.

Ver 1 O Israel] The whole family of Israel, in both its branches, is addressed. *Bp Horsley*.

2 Take with you words] That is a set form of supplication. That set form were in use among the Jews in the earliest ages, upon all solemn occasions is evident from various passages of Holy Writ. *Bp Horsley, Dr Pocock*.

— so will we render the calves of our lips.] The meaning is, We will instead of offering sacrifices, render the confession of our lips. *Dr Pocock*. 'Lips' are here put for praises and thanksgivings uttered by the lips. This kind of figure which puts the cause or instrument for the effect, is very frequent with the sacred writers. *Bp Horsley*.

3 Asshur shall not save us &c.] The first part of the people's repentance is described as consisting in a reliance solely upon God's protection, and not putting any trust in human strength, and then in renouncing all idolatrous worship. The Israelites

Lord say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

Before
CHRIST
about 725

Or

Exhile 1

about 1

3 Asshur shall not save us, we will not ride upon horses: neither will we say any more to the work of our hands, we are our gods: for in thee the fatherless findeth mercy.

4 I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

Or

Exhile 1

about 1

Exhile 1

about 1

6 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

7 They that dwell under his shadow shall return, they shall revive as the corn, and

had formerly made in alliance with the Assyrians: see chap xlii 9 xlii 1 and they are often upbraided by the Prophets for their counting foreign alliances: and particularly strengthening themselves with horses from Egypt or Assyria. See I xxx 10 xxxvi 8, 2 Chron xvi 7. *H Lenth*.

— for in thee the fatherless findeth mercy.] God is often said to take especial care of "the fatherless." He gives particular command not to afflict any fatherless child, Exod xxi 22. He doth "execute the judgment of the fatherless." Deut x 18. He is therefore styled "the helper of the fatherless." Ps xli and "a Father to the poor." Ps lxxviii 5 and it is delivered as an expression of exceeding great mercy towards the people that He will not have mercy on their fatherless. Is lx 1. The Israelites therefore being now in such a condition as may be well signified by the appellation of "fatherless," are taught to take with them in their address to God that name of great efficacy in moving Him to mercy and even as it were challenging it as a privilege. *Dr Pocock*.

4 I will heal their backsliding &c.] God's gracious answer to the professions of repentance, assuming them of His being reconciled to them, and as a token of it freeing them from their sins and the consequent punishment due to them: compare chap xi 7 and embracing them with a true love and affection without any remembrance of their former provocations. *H Lenth*.

If all the Israelites had turned to the Lord then God at the preaching of the Gospel and believed in His Christ they would have found this promise made good to them all. As many of them as were converted to Him, enjoyed the benefit of it: when or however they were dispersed and doubtless shall still do so as many as shall at any time come in to Him where ever they remain. *Dr Pocock*.

5 I will be as the dew unto Israel &c.] I will be comfortable and refreshing unto Israel even as the dew is to the summer grass, so that he shall grow up in beauty as the lily and in strength and height as the cedar in Lebanon. *Bp Hall*. Most interpreters understand Lebanon to be here figuratively taken for the forests growing on it. *Dr Pocock*.

— as the lily.] After the first rains in the autumn the fields about Aleppo every where throw out the autumnal lily dissolving and the few plants, which had stood the summer, now grow with fresh vigour. *Dr Russell*.

6 — his smell as Lebanon.] The mountain is celebrated by travellers for the fragrance of the greens, that clothe its sides. Murchell found the great rapture, "which runs at least several hours travel directly up to the sea and is on both sides exceeding steep and high, clothed with fragrant greens from the top to the bottom." *Bp Horsley*.

7 They that dwell under his shadow shall return.] Most interpreters translate the sentence thus: They shall return, and

^{I before} ^{CHRIST} ^{about 12} || grow as the vine the || scent thereof shall
be as the wine of Lebanon
|| O — 8 Ephraim shall say, What have I to do
^{he was} any more with idols? I have heard *him*,
^{Or,} and observed him I am like a green fir
^{men see} tree, ^{From me} is thy fruit found

dwell under His shadow — that is they shall return into their own country and rest safely under the shadow or protection of the Almighty. Compare Ps xcii 1 and see the note on chap i 11. *W Toulk* Or the words are more properly a description of the happy and prosperous condition which shall be enjoyed by those who dwell under the shadow of the Church, the Israel of God. *Dr Pocock*

— as the wine of Lebanon] The Phœnician wines in general were esteemed by the ancients especially those of Tripolis Tyre and Berytus places at the foot of Lebanon or very near it and the wines of that country still preserve their character. *Nabuh* says The wine of Mount Lebanon, long since celebrated by the Prophet Hosea is still excellent. *Bp Horsley*

8 Ephraim shall say What have I to do &c] This verse con-

9 Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them but the transgressors shall fall therein

^{Before} ^{CHRIST} ^{about 775}

tains the prophecy of a dialogue between God and Ephraim or Israel His people, after their conversion. They begin with declaring their utter aversion to idolatry. *see ver* To which God graciously replies, that He has "heard them confessing their sins and expressing their abhorrence of them, (comp Jer xxxi 18,) and that He will "observe" them, that is will guide them with the eye of His providence and mercy. *W Toulk*

— I am like a green fir tree] I shall be to thee as a tall and shady fir tree, and, whatsoever fruit thou yieldest, it shall be of My giving. *Bp Hall*

9 — for the ways of the Lord are right] That is His commandments. The just shall walk safely by obeying them the transgressors shall fall, by virtue of the same commandments in consequence of their transgression. *Crotius*

The following are the Chapters from Hosea appointed for Proper Lessons

CHAP XIII	Wednesday before Easter	- - -	Morning
— XIV	Ditto,	- - -	Evening

J O E L.

INTRODUCTION

IT IS little doubt that Joel lived in the reigns of Uzziah king of Judah, and of Jeroboam II king of Israel, who flourished as contemporary sovereigns between the years of the world 3194 and 3219 and that he delivered his prophecies soon after Hosca had commenced his ministry, though some Jewish and Christian writers have assigned to him a later period some placing him in the reign of Jotham, others in that of Joram, and others contending that he prophesied under Manassch, or Josiah, the last of which monarchs began to reign about 640 years before the birth of Christ

Joel was the son of Pethuel, or Bethuel, and, according to some reports, of the tribe of Reuben He is related to have been born at Bethoron which was probably the lower or nether Bethoron, a town in the territory of Benjamin, between Jerusalem and Caesarea Of the particulars of his life, or of the age to which he attained, we have no account Dorotheus relates only, that he died in peace at the place of his nativity

The Book appears to be entirely prophetick, though Joel, under the impression of foreseen calamities, describes their effects as present, and by an animated representation anticipates the scenes of misery which lowered over Judea chap 1 4—7 10, 16—20 Though it cannot be positively determined to what period the description contained in the first chapter may apply, it is generally supposed that the Prophet blends two subjects of affliction in one general consideration or beautiful allegory, and that under the devastation to be produced by locusts in the vegetable world, he portrays some more distant calamities to be produced by the armies of the Chaldeans in their invasion of Judea.

In the second chapter the Prophet proceeds to a more general denunciation of God's vengeance, which is delivered with such force and aggravation of circumstance as to be in some measure descriptive of that final judgment, which every temporal dispensation of the Duty must faintly prefigure. The severe declarations of Joel are intermingled with exhortations to repentance, and to the auxiliary means of promoting its effects, fasting and prayer, as also with promises of deliverance, and of a prosperity predictive of evangelical blessings.

In consideration of these important prophecies, we need not wonder that the Jews should have looked up to Joel with particular reverence, or that he should be cited as a Prophet by the evangelical writers chap 11 32, compared with Rom x 13, Acts 11 16—21 Dr Gray

In his style Joel is peculiarly elegant, perspicuous, diffuse, and fluent, he is also in a high degree sublime bold, and animated In his first and second chapters he shows how well prophetic poetry succeeds in description, how greatly it delights in metaphors, comparisons, and allegories Nor is the arrangement of his subjects less beautiful than the colouring of his language the amplification of calamities exhortation to repentance, the promise to the penitent of earthly as well as heavenly blessings, the restoration of the Israelitish prosperity, the punishments inflicted on their adversaries However both in this and in other places, when we extol the perspicuity of elocution, and beauty of composition, we do not deny that there is sometimes great obscurity in the matter which may occasionally be observed in the conclusion of this prophecy Bp Lenth

CHAP I.

1 Joel, declaring sundry judgments of God, exhorteth to observe them 8 and to mourn 14 He prescribeth a fast for complaint

THE word of the LORD that came to Joel the son of Pethuel

2 Hear this, ye old men, and give ear, all ye inhabitants of the land Hath this been in your days, or even in the days of your fathers?

[chap I ver 2 Hear this ye old men, &c] The Prophet declares the unexampled severity of the present judgment, by appealing to the memory of the ancients, and the observation of the present generation whether they ever knew or heard of any thing like it, so that it deserved to be recorded as a warning to posterity Compare chap 11 2 W Lenth

4 — the palmerworm — the locust — the cankerworm — the caterpillar] Four kinds of noxious creatures, are here described, the

3 Tell ye your children of it, and let your children tell their children, and their children another generation

4 1 That which the palmerworm hath left hath the locust eaten, and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of

Hebrew names of which appear to be derived from their destructive qualities It is uncertain what names they ought to be in our own, and other European languages Our translators have very well rendered them by the names of such known creatures as concur in hurting and devouring the fruits of the earth, so that whatever escapes one, is destroyed by another Dr Pocock

5 Awake, ye drunkards,] It may seem probable, that the use of drunkenness was then among others much mingled in, and

^{Before CHRIST about 800} the new wine, for it is cut off from your mouth

6 For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek-teeth of a great lion

^{Heb and my flies, &c} 7 He hath laid my vine waste, and I barked my fig tree: he hath made it clean-bare, and cast it away, the branches thereof are made white

8 ¶ Lament like a virgin girded with sackcloth for the husband of her youth

9 The meat offering and the drink offering is cut off from the house of the Lord, the priests, the Lord's ministers, mourn

10 The field is wasted, the land mourneth, for the corn is wasted: the new wine is dried up, the oil languisheth

^{Or sheweth} 11 Be ye ashamed, O ye husbandmen, howl, O ye vinedressers, for the wheat and for the barley, because the harvest of the field is perished

12 The vine is dried up, and the fig tree languisheth, the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men

13 Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering

and the drink offering is withholden from the house of your God

^{Before CHRIST about 800} 14 ¶ Sanctify ye a fast, call a solemn assembly, gather the elders, and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord,

15 Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come

16 Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?

17 The seed is rotten under their clods, the garners are laid desolate, the barns are broken down, for the corn is withered

18 How do the beasts groan! the herds of cattle are perplexed, because they have no pasture, yea, the flocks of sheep are made desolate.

19 O Lord, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field

20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness

CHAP II

1 He sheweth unto Zion the terribleness of God's judgment: 12 He exhorteth to repentance, 15 prescribeth a fast, 18 promiseth a blessing thereon: 21 He comforteth Zion with present, 25 and future blessings

undered the people sottish and stupid, as drunkards usually are, so that they regarded neither the work of the Lord, nor their own good. To them therefore He appears more particularly to address Himself, as having by that odious sin drawn down the present judgment on themselves and their country. The word awake is used to denote the drunkards insensibility to his danger in Prov xxiii 35 and elsewhere it signifies a man's recovery from security in other sins. Rom xiii 11, 1 Ph v 14 Dr Pocock

6 — a nation] Locusts, poetically so called. Abp Newcome As the Prophet applies the term, 'a nation, to the locusts, and Solomon calls the ants 'a people, Prov xxx 25, so Homer has 'the nations of swarming bees, and 'the numerous nations of swarming flies, and Orpheus expressly mentions 'an innumerable nation of locusts. Parkhurst

— is come up] A future event, which might be averted by repentance, chap ii 12 &c, is spoken of as having already taken place, to strengthen the description by setting the images before the eyes of the reader. Abp Newcome

— whose teeth are the teeth of a lion,] The same comparison is used in Rev ix 8, and denotes the great power of doing mischief possessed by these little vermin. Elsewhere, things which have great force to do hurt, are compared to the teeth of a lion, Eccles xxi 2, Ps lvi 6. Dr Pocock

7 He hath laid my vine waste, &c] See the notes on Exod x 15

— the branches thereof are made white] By reason of the bark being eaten from the boughs. Bp Hall

8 Lament like a virgin &c] The words are an apostrophe to the land of Judea: the Prophet puts her in mind that she ought to be deeply affected with the sore strokes of the Divine ven-

geance, and express her inward sense of those calamities with the same outward expressions of mourning, as a young virgin that was betrothed to an husband would lament his untimely loss.

"The husband of her youth, is a woman's first husband: as the 'wife of his youth,' Mal ii 15, is a husband's first wife. W Lenth

9 The meat offering &c] The earth yieldeth not so much as herewith to make a meat offering or drink offering unto the Lord, the corn and the wine and the oil are utterly consumed, so that the priests, the Lord's ministers, have just cause to mourn. So also verses 10—13 Bp Hall

14 Sanctify ye a fast, &c] In order to deprecate God's wrath, and avert His judgments. See chap ii 15, 16 *W Lenth The word "sanctify" seems to require, how the people were to prepare themselves for the enjoined fast, and to behave themselves in it, namely, with more than ordinary sanctity and holiness, not thinking it sufficient only to abstain from meat and drink, which is sufficient to denominate a man to fast, but withal to abstain from sin and wickedness which is requisite to a holy and religious fast, such as is the duty and sign of an humble penitent, and is alone acceptable to God. Dr Pocock

— into the house of the Lord your God,] See 1 Kings viii 27 W Lenth

17 — the barns are broken down,] The receptacles for the fruits of the earth are not repaired, because there is nothing to treasure up in them. Abp Newcome

19 — for the fire hath devoured the pastures &c] For the scorching drought hath devoured all the herbage of the wilderness, and the fiery beams have burnt up all the trees of the field. Bp Hall The wilderness is sometimes opposed to the hills or mountains, and then it signifies the plains, and places for pasture. See Is lxiii 13, Jer lxi 10 W Lenth

Before
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BLOW ye the || trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble for the day of the LORD cometh, for it is nigh at hand,

2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong, there hath not been ever the like, neither shall be any more after it, *even* to the years [†] of many generations.

† Heb
for many
years and
generations

3 A fire devoureth before them, and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness, yea, and nothing shall escape them.

4 The appearance of them is as the appearance of horses, and as horsemen, so shall they run.

5 Like the noise of chariots, on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

Before
(CHRIST
about 800)

6 Before their face the people shall be much pained: all faces shall gather ^{black-}ness. [†] *Heb* not

7 They shall run like mighty men, they shall climb the wall like men of war, and they shall march every one on his ways, and they shall not break their ranks.

8 Neither shall one thrust another, they shall walk every one in his path: and *when* they fall upon the || sword, they shall not [†] *Or* [†] *Heb* be wounded.

9 They shall run to and fro in the city, they shall run upon the wall, they shall climb up upon the houses, they shall enter in at the windows like a thief.

10 The earth shall quake before them,

Ithopia "Whosoever they feed, their leavings seem as it were parched with fire." *Abp. Newcome*

— *as the garden of Eden*] A proverbial expression for a place of pleasure and fruitfulness, as we commonly use the word Paradise. See Gen. xiii. 10. Is. li. 3. *W. Louth*

— *nothing shall escape them*] That is, nothing which the ground produces. *Abp. Newcome* Different authors give accounts similar to Dr. Shaw's in the note on Exod. x. 15, concerning the devastation occasioned by locusts among all sorts of vegetable productions: not only herbage (corn, pulse, the fruits and leaves, the buds and very bark of trees) but even the hemp, notwithstanding its great bitterness, and the reeds with which the African huts are thatched.

5 *Like the noise of chariots &c.*] See Rev. ix. 9, Nahum iii. 2. Bochart says that a swarm of locusts make so loud a noise, when they move, that they may be heard six miles off. *Abp. Newcome*

— *like the noise of a flame of fire &c.*] The noise in the former comparison seems to be made by their motion, this is probably meant of the noise made by their chewing, or eating. *Dr. Pocock*

Cyril, quoted by Bochart says of them, that while they are breaking their food with their teeth the noise is like that of flame driven about by the wind. *Abp. Newcome*

Dr. Chandler in his *Journals in Asia Minor* takes notice of the prodigious crackling and noise which accompanied an accidental fire, which was kindled in the long pitched grass near Ilios and devoured all before it. *Parkhurst*

6 — *all faces shall gather blackness*] The alteration in the countenance was to indicate the inward pain. *Dr. Pocock* Compare Jer. viii. 21, Nahum ii. 10. *W. Louth*

7. *They shall run like mighty men &c.*] *אֵלֵינוּ* "in such a swift and orderly manner, that no place shall be inaccessible to them, nor any force be able to withstand them." *W. Louth*

8 *Neither shall one thrust another,*] Many writers mention the order of locusts in their flight and march, and their manner of proceeding directly forwards, whatever obstacles were interposed. *Abp. Newcome* See Dr. Shaw's note on Exod. x. 15.

— *and when they fall upon the sword, they shall not be wounded*] This refers to the scales with which locusts are covered as with a coat of mail. *Abp. Newcome*

9 *They shall run to and fro in the city &c.*] Compare Exod. x. 5, 6. Jerome saith of locusts that there is nothing accessible to them, they seize, not only on the fields, corn, and trees, but also enter cities, houses and the most private chambers. *Dr. Pocock*

10 *The earth shall quake before them, &c.*] This and the fol-

Chapter II ver. 1 *Blow ye the trumpet in Zion, &c.*] The Prophet describes the locusts and caterpillars as God's "army," ver. 11 in pursuance of which metaphor he exhorts the people to prepare to meet them, in the same terms as if they were alarmed to encounter an enemy, which was by sounding a trumpet. See Jer. ix. 5, 6, 19. This ceremony was not only used to give notice of an approaching enemy, but likewise to publish the time of the solemn assemblies for the worship of God. See Num. x. 5, 9, 10. And this is the chief use they were to make of it upon this occasion. See Jer. 15. For there was no other way to avert the impending judgment, but humbling themselves before God with fasting and prayer. *W. Louth*

— *the day of the Lord*] A day, in which He will send very terrible judgments on the land, and take vengeance on them for their sins. *Dr. Pocock*

2 *A day of darkness*] A very calamitous day, bringing with it much mischief and distress, which are figuratively set forth by darkness, as a state of prosperity is by light. See Amos v. 18 &c. By some interpreters darkness here is understood properly for darkness in the air caused by what should then befall them in their land. Compare Exod. x. 15. *Dr. Pocock* See on that passage the note from Dr. Shaw, whose testimony concerning locusts darkening the sun is confirmed by various authors, ancient and modern.

— *as the morning spread upon the mountains*] As a morning cloud spread upon the mountains which hides the sun and the heavens and threatens the certain coming of showers. *Dr. Pocock*

— *a great people and a strong*] The Prophet speaks of the locusts in such military terms, and represents them like such a formidable army, that it has induced several learned men to think that they are put by a figure to denote real armies. Another opinion is, that we are to understand the locust caterpillar, worm and caterpillar spoken of ver. 4 of the preceding chapter in a literal sense, and that the military terms, which are used may by the authority of parallel passages in Scripture be applied to them. *Reading*

— *there hath not been ever the like, &c.*] See Exod. x. 14. In both places we are to take it for a proverbial expression to set forth the extraordinary greatness of the judgment. Compare 2 Kings xv. 1, 2. *W. Louth*

3 *A fire devoureth before them &c.*] They consume like a general conflagration as Pliny says "burning things up by their touch." Sir Hans Sloane in his Natural History of Jamaica, says, "They destroy the ground not only for the time but burn trees for two years after." and Ludolphus in the History of

before the heavens shall tremble the sun and
the moon shall be dark, and the stars shall
withdraw their shining

11 And the LORD shall utter his voice
before his army for his camp is very great
for he is strong that executeth his word
for the day of the LORD is great and very
terrible, and who can abide it?

12 ¶ Therefore also now, saith the LORD,
turn ye even to me with all your heart,
and with fasting, and with weeping, and
with mourning

13 And rend your heart, and not your
garments, and turn unto the LORD your
God for he is gracious and merciful,
slow to anger, and of great kindness, and
repenteth him of the evil

14 ¶ Who knoweth if he will return and
repent, and leave a blessing behind him,
even a meat offering and a drink offering
unto the LORD your God?

15 ¶ Blow the trumpet in Zion, sanctify
a fast, call a solemn assembly

following clause expresses great consternation and calamity. The two
other clauses may well have a literal sense see the note on ver 2
or they may denote in a strong eastern manner, devastation
spread through a whole country. *Abp Newcome*

11 And the Lord shall utter his voice before his army] I take a
leader or general. He shall command or encourage this His
army and can make the means of parts of the execution the instrumen-
ts of His vengeance. God's voice sometimes denotes His
anger the most terrible way of declaring His will is when He
peaks to us by His judgments. Compare chap 4 in 16, Amos 1
2 Jer xxx 30. The time of God's particular judgments, is
well as that of His general one is commonly expressed by the
day of the Lord the former being an earnest and imperfect
representation of the latter. *H Louth*

12 Therefore also now saith the Lord &c] The sins of the
people were the cause which merited this dreadful visitation
and the way to remove it was for the people to repent of their
sins by open confession and acknowledgment of them, by a deep
humiliation and sorrow for them, and by utterly renouncing and
forsaking them. This is the great reason of the Prophet's dis-
course and the main point which he pursues throughout it
Reading

— turn ye even to me with all your heart] Let not your heart
be divided between God and your idols or other sins, but let it
be given wholly up to Him. God requires in our love and ser-
vice of Him that it be with all our heart, with all our soul, and
with all our might. Deut vi 5, and with all our mind, as
our Saviour adds in repeating that first and great commandment,
without obeying which no other can be duly observed, Mark xii.
30. Without heart, actuated by the heart, all performances of
the outward man are insufficient and vain, or rather they are dis-
pleasing. ¶ It when the heart shall have duly performed its
part the outward man is not left unconcerned, but hath his part
also to perform, in order to express how the inward man of the
heart is really affected and so by the joint concurrence of both
true conversion or repentance is made up. The Prophet there-
fore to the inward affection of the whole heart adds those outward
acts, which are to accompany and express it "fasting and weep-
ing, and mourning" *Dr Pocock*

He that would so turn to the Lord, as to find mercy with Him,
must not turn from one sin to another, or from one sect to an-
other, or from one religion to another only, but he must turn
from all his sins, from all his former wicked ways and unright-
eous thoughts, and must "turn unto the Lord with all his heart

16 Gather the people, sanctify the con-
gregation, assemble the elders, gather the
children, and those that suck the breasts,
let the bridegroom go forth of his chamber,
and the bride out of her closet

17 Let the priests, the ministers of the
LORD, weep between the porch and the
altar, and let them say, Spare thy people,
O LORD, and give not thine heritage to re-
proach, that the heathen should rule over
them, wherefore should they say among
the people, Where is thine God?

18 ¶ Then will the LORD be jealous for
his land, and pity his people

19 Yea, the LORD will answer and say
unto his people, Behold, I will send you
corn, and wine, and oil, and ye shall be sa-
tisfied therewith and I will no more make
you a reproach among the heathen

20 But I will remove far off from you
the northern army, and will drive him into
a land barren and desolate, with his face
toward the east sea, and his hinder part to-

that is, our hearts must be wholly inclined to God and our souls
be offered up as a whole burnt offering unto Him without any
mental reservation or hypocritical equivocation. There is no
agreement between Christ and Belial, between God and sin in
the same heart. *Bp Beveridge*

13 And rend your heart, and not your garments,] Not merely
your garments. See Gen xxxii 29, 34, Job i 20. 2 Sam
i 11

— repenteth him of the evil] See the note on Gen vi 6

14 Who knoweth if he will return &c] Who knoweth whether
your humiliation may not yet prevail with Him and cause Him
to withdraw His judgments, and instead thereof to bestow a
blessing of plenty upon us, so that there may be both matter and
occasion for the sacrifices of our thanksgiving unto the Lord. *Bp
Hall*

16 Gather the people, &c] As their sin and its punishment
was national, extending to all ranks and degrees of people the
repentance and humiliation was to be as extensive and general.
All are summoned, none exempted. *Hogan*

17 — between the porch and the altar] The altar of burnt of-
ferings stood before the porch of the temple. 2 Chron vii 12
and the mid-space in the open court was naturally a place of great
concourse, that the prayers of the people might accompany the
sacrifice. *Abp Newcome*

— and let them say, Spare thy people, O Lord] It was usual
to prescribe certain forms of prayer or praise to the priests in their
public ministrations see Hosca xiv 2, 1 Chron xvi 6. Such
was this here mentioned, wherein they beseech God to deliver
His people, not for any merit of theirs, but for the glory of His
own name, lest the neighbouring heathens should take occasion
to blaspheme His name, as if He were not able to protect His
people. Compare Ps xli 10. xxxix 10. cxxv 2. *H Louth*

— that the heathen should rule over them] Or, as in the
margin should use a byword against them, that is should
make them the subject of scorn and derision, as if they were for-
saken by the God whom they worshipped. *H Louth*

The translation "rule over them" may be supported, because
when they were distressed by the locusts, they would be an easier
prey to an enemy but to make a proverb of them is the more
natural translation. *Abp Secker*

18 Then will the Lord be jealous for his land,] He will be
moved with great affection for it, so as to take away what is in-
jurious to it, and to seek it good, that it continue not desolate
and a reproach to its enemies. *Dr Pocock*

Before
CHRIST
about 800

† Heb
he hath
made, up, and
to do

ward the utmost sea, and his stink shall come up, and his ill savour shall come up, because † he hath done great things.

21 ¶ Fear not, O land, be glad and rejoice for the LORD will do great things.

22 Be not afraid, ye beasts of the field for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and rejoice in the LORD your God for he hath given you † the former rain † moderately, and he † will cause to come down for you the rain, the former rain, and the latter rain in the first month.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.

26 And ye shall eat in plenty, and be

‡ Or
a teacher of
righteous-
ness

† Heb
according to
righteous

† I ev 26 4
Deut 11
61

20 — and his stink shall come up, &c.] That a strong and pestilential smell arises from the putrid heaps of locusts, whether driven upon land or cast up from the sea, in which they have perished appears from the testimony of many writers. Among various other authorities to the same effect, St Jerome is quoted by Bochart as saying that in his time those troops of locusts, which covered Judaea, were cast by the wind into the sea, and that when the waters threw them up, their smell caused a pestilence. Hevenot says of them, "They live not above six months and when dead, the stench of them so corrupts and infects the air, that it often occasions dreadful pestilences." Abp Newcome

— because he hath done great things.] Or rather, "although he hath done great things." Though this army of insects, by Divine appointment, has made such destruction in the land, yet shall it come to this shameful end. W Louth. Or "because He doth or shall do great things, He, that is, Jehovah." Junius, Castellan.

23 — for he hath given you the former rain.] In the margin, "a teacher of righteousness" a translation, which the words will well bear, and which is given in many versions, and by many expositors of great note and learning, most of whom understand it as a prophecy of the Messiah. Dr Pocock.

— the former rain, and the latter rain in the first month.] See the notes on Deut xi 14 xlviii 12, 1 Sam xii 17. The first month was Nisan, answering partly to our March, and partly to April.

25 — I will restore to you the years that the locust hath eaten,] That is, I will repair the damage, which the land has for several years received from the ravages of those devouring creatures. Dr Pocock.

— my great army.] We have here a key to the grand and beautiful description which runs through these two chapters. Every reader must be struck with the poetical and sublime manner in which the allegory is conducted. There is not a more splendid piece of poetry extant. Abp Newcome.

21 And ye shall know that I am in the midst of Israel.] In order to a removal of the threatened evils, the people are exhorted to turn unto God by serious repentance, and are promised that on so doing they should be received again into His favour, and owned for His people. Dr Pocock.

28 — I will pour out my spirit upon all flesh, &c.] The plentiful effusion of the Holy Spirit is mentioned by the Prophets as the peculiar character of the Gospel state and it is elsewhere compared to the pouring out of waters upon a thirsty land,

satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you and my people shall never be ashamed.

27 And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else and my people shall never be ashamed.

28 ¶ And it shall come to pass afterward, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

30 And I will shew wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

Before
CHRIST
about 600

1 I a 41
Acts 2 17

Chap
1

whereby it becomes fruitful. See Is xlv 3 lvi 13 Jer xxxi. This text is applied by St Peter to the descent of the Holy Ghost upon the first believers Acts ii 17. "All flesh comprehendeth the Gentiles as well as the Jews which promise we see was punctually fulfilled Acts x 44, xi 17. H Louth.

This prophecy is one of the clearest and most undoubted of any that foretold the establishment of the new law. It hath been fulfilled in the Christian Church two ways first, by the extraordinary effects of such a general effusion of the Holy Spirit, whereby the Apostles and primitive saints were empowered to work miracles, speak with diverse tongues, and foretell future events, and secondly, in the more ordinary gifts of Divine grace, bestowed upon all Christians. H Louth.

29 And also upon the servants and upon the handmaids &c.] Not only, no particular sex or age, but also no particular condition, should render persons incapable of receiving the good gifts of God's Spirit. In those days, that is under the kingdom of Christ. See Gal iii 28, 1 Cor vii 22. Dr Pocock.

30 And I will shew wonders in the heavens &c.] The Prophet having foretold in the clearest terms the general effusion of the Holy Spirit, which was to characterize the Gospel dispensation concludes this chapter with a striking description of the destruction of Jerusalem, which followed soon after and punished the Jews for their obstinate rejection of the sacred influence speaking in terms, which, as well as those of our Saviour that relate to them, have a double aspect, and refer to a primary and a final dispensation. Compare Matt xxiv 29. Dr Gray.

Very great slaughter, and the burning of many towns and even of a part of Jerusalem itself, preceded the destruction of the city and the temple, and the total subversion of the Jewish polity by the Romans. Abp Newcome.

31 The sun shall be turned into darkness, and the moon into blood.] That is, into the colour of blood. Harmer. These expressions may be understood of the "fearful sights and great signs from heaven, Luke xxi 11, which alarmed the minds of the Jews before the taking of Jerusalem by Titus. Abp Newcome. Or, as some expositors think, they are meant, not literally, but metaphorically, and denote such calamities as should deprive the people of all sight of comfort. Dr Pocock. See the notes on Isaiah xiii 10, 13.

— before the great and the terrible day of the LORD come.] These wonderful things were in part shown at the destruction of Jerusalem by Titus but they shall be fully and perfectly completed towards the end of the world, before the last judgment, which time

Before
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about 800
Rom 10
13

32 And it shall come to pass, that ¹ whosoever shall call on the name of the Lord shall be delivered for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call

CHAP III

1 God's judgments against the enemies of his people 9
God will be known in his judgment 18 His blessing upon the church

FOR, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land

deserves to be called 'the day of the Lord' and 'the great day' for the great things that shall be done in it and 'the terrible day' for all the judgments that are in it to be executed upon all the people who have ever lived in the world. *Dr Pocock*

32 — whosoever shall call on the name of the Lord] St Paul Rom x 13 explains this of such persons as give themselves up to Christ and profess themselves His disciples, that being the most effectual means of escaping the judgments coming upon the unbelieving Jews and likewise of being delivered from the wrath to come. see Luke xxi 22 1 Thess ii 16 *W Lenth*

This calling on the name of the Lord mentioned by the Prophet, and applied by the Apostle to Jesus Christ plainly proves that Jesus is the Lord Jehovah and that He is to be invoked as the proper object of prayer. *Hogan* See the note on Rom x 13

— for in mount Zion and in Jerusalem shall be deliverance,] These words may be understood figuratively of the Church of God, which having been first seated in mount Zion and Jerusalem and thence extended all the world over, Luke xxiv 47, carried the name thereof along with it. *Dr Pocock*

— and in the remnant whom the Lord shall call] Namely, such as should embrace the Gospel and thus escape the dangers and destruction which would seize on others. *Dr Pocock*

Chap III ver 1 — in those days and in that time,] The time called 'the last days,' chap ii 28, according to St Peter's interpretation, Acts ii 17, which comprehends all that time which reaches from the first to the second appearance of the Messiah. see the note upon Isa ii 2 The context shews that here is probably meant the latter part of these last days or times. *W Lenth*

— when I shall bring again the captivity of Judah and Jerusalem] That is when all the Jews then living, whosoever dispersed, shall be converted to Christianity, and thereupon shall be brought back by God to their own country of Judah, and shall again inhabit Jerusalem. *Dr Wells* Or the words may be interpreted not literally of bringing back the Jews to their ancient seat, but of 'rescuing them from the captivity of sin, and the yoke of the Mosaic law.' *Dr Pocock*

2 I will also gather all nations,] Taking the words in a spiritual sense, such as are enemies to God's Church and the true Christian religion. Thus the Jews felt His judgments by the destruction of their city and commonwealth, soon after Christ's first coming, and at His second coming punishment shall be inflicted on all the wicked. *Dr Pocock*

— the valley of Jehoshaphat,] That is the place where the Lord will execute judgment, for as the word 'Jehoshaphat' signifies, being compounded of *Jehovah*, and *shaphat*, which means 'judge.' The expression likewise alludes to the valley of Berachah, as it

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3 And they have cast lots for my people, and have given a boy for an harlot, and sold a girl for wine, that they might drink

4 Yea, and what have ye to do with me, O Tyre, and Sidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompence upon your own head,

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly and pleasant things

6 The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border

7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head

† Heb
dewalr

† Heb
th sin t
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was afterwards called, 2 Chron xx 26 which was famous for the victory gained there by Jehoshaphat and his people over the confederacy of their enemies. This valley was not far from Jerusalem if it be the same with that described Zech xiv 1 *W Lenth*, *Dr Wells*

— and will plead with them there] God pleads with men, and vindicates the cause of oppressed truth and innocence by His judgments. Then their own consciences fly in the face of the guilty, and force them to acknowledge the justice of their punishments. Compare Ezek xvii 20, xx 35, xxxviii 22 *W Lenth*

3 And they have cast lots for my people &c.] And they have scornfully and proudly tyrannized over My people and have cast lots upon them, as some slight commodities for sale or exchange, and have given a boy for the price of their lust to a harlot, and sold a girl only for a cup of wine to drink. *Bp Hall*

The way of dividing captives by lot appears to have been in use of old among nations. compare Nahum iii 10, Obad ver 11 *Dr Pocock*

4 Yea, and what have ye to do with me, O Tyre, and Sidon.] When the Babylonians, the appointed instruments of My vengeance afflict My land, why do you also and the bordering nations assist them? Do you take this occasion of avenging the former victories of My people over you? If so, this your act of revenge shall be speedily punished. *Abp Newcome*

5 Because ye have taken my silver and my gold, &c.] The temple was despoiled of its ornaments either through the necessities or wickedness of the kings of Judah, several times. see 2 Kings xii 18, xiii 16, 2 Chron xxviii 21. It was likewise plundered by the Chaldeans often, once in the reign of Jehoiakim, 2 Chron xxxvi 7, then in the short reign of Jehoiachin, 2 Kings xxiv 1 before the last destruction of it, 2 Kings xxv 17, 18. Some part of the furniture might perhaps be sold to the merchants of Tyre and Sidon. *W Lenth*

6 The children also of Judah — have ye sold] It was customary for the merchants of the neighbouring countries to buy the children of Israel for slaves in order to sell them again. See 1 Mac iii 41. Syrian that is Greece, particularly dealt in that sort of traffick, Ezek xxviii 13 *W Lenth*

7 Behold I will raise them out of the place whither ye have sold them &c.] Grotius thinks that this promise concerning the children of Judah was made good under Alexander the Great and his successor, who in favour of the Jewish nation restored to liberty many Jews who were captives or in servitude in Greece and that the threatening in the next verse concerning the persecutors of the Jews had its effect when the same Alexander took Gaza, Sidon and Tyre. Others think the fulfilling of these things may be referred to the times of Cyrus or of the Maccabees. The

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8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off for the Lord hath spoken it.

1 Heb
8 in 11/2

9 ¶ Proclaim ye this among the Gentiles, † Prepare war, wake up the mighty men, let all the men of war draw near, let them come up.

2 Isa 1
8 Or
5 th 8

10 † Beat your plowshares into swords, and your † pruninghooks into spears let the weak say, I am strong

1 Or
the LORD
shall bring
down

11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about thither † cause thy mighty ones to come down, O Lord

8 Rev 14
1

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat for there will I sit to judge all the heathen round about

13 † Put ye in the sickle, for the harvest is ripe come, get you down, for the press is full, the fats overflow, for their wickedness is great

general import of the passage is, that though God sometimes suffers His people to be trampled on and contemptuously used, and ignominiously treated by His and their enemies, yet He will in due time deliver them from the hand of their enemies, to whom He will render a just reward, proportionable to the wrong that they have done to His people Dr Pocock

9 *Proclaim ye this among the Gentiles*] After these particular thencatnings against Tyre and Sidon, and the neighbouring coast, the Prophet returns to what he had mentioned, ver 2, concerning the heathen or unbelieving world, gathering themselves either to oppose the Jews in their return homeward, or some other way to hinder the growth of Christ's kingdom W Lowth

— *Prepare war* &c] The Prophet in an ironical and insulting manner encourages them to make their utmost efforts to oppose the designs of Providence but it should be all in vain See the like expressions, Isa viii 9, 10, Jer xlv 3, 4, Ezek xxxviii 7 W Lowth

11 — *thither cause thy mighty ones to come down, O Lord*] According to this rendering of the passage, interpreters understand by mighty ones the angels of God, sent down to defeat His enemies But in the margin it is rendered, "the Lord shall bring down" and in our older English Bibles, "then shall the Lord cast down the mighty men" that is, such as, presuming on their might rebelliously exalted themselves against God and His people Dr Pocock

12 — *there will I sit to judge all the heathen round about*] God here speaks after the manner of men, with whom it is usual for the judge examining matters and giving sentence to sit not as if sitting and standing were postures properly attributed to God Dr Pocock

13 *Put ye in the sickle, &c*] God will give His commands to the vessels who are the reapers, Matt xiii 39, to cut off the wicked by a speedy destruction, for their iniquities are come to maturity, and are ripe for judgment Compare Jer li 33, Hos vi 11, Matt xiii 48, 41, Rev xiv 15 W Lowth

14 *Multitudes, multitudes in the valley of decision*] O what multitudes what infinite multitudes of wicked sinners shall then and there be adjudged! Bp Hall "The valley of decision is so called because God will there decide on those assembled before Him and pass judgment on them according to their deeds, for which reason it was before called "the valley of Jehoshaphat" Dr Pocock See the second note on ver 8

14 Multitudes, multitudes in the valley of decision for the day of the Lord is near in the valley of decision. Before CHRIST about 800

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining ¶ Or confusion of light

16 The Lord also shall roar out of Zion, and utter his voice from Jerusalem and the heavens and the earth shall shake. but the Lord will be the † hope of his people, and the strength of the children of Israel † Heb place of refuge or harbour

17 So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain then shall Jerusalem be † holy, and there shall no strangers pass through her any more † Heb holiness Rev 21 27

18 ¶ And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim † Heb Amos 9 13

15 *The sun and the moon shall be darkened &c*] This particular judgment shall be a forerunner of the general one, when the whole frame of nature shall be dissolved Particular judgments upon kingdoms and nations are often described in such terms as properly belong to the general judgment W Lowth The words in their plainest and most literal exposition seem to denote such prodigies as shall precede or attend the last dreadful day, and among them a real alteration in the shining of the sun, moon, and stars, not used here, as they are elsewhere, for comparative expressions, but to signify what shall then really and actually be Dr Pocock

16 *The Lord also shall roar out of Zion,*] Where He shall give tokens of His especial residence W Lowth Or by Zion and Jerusalem may be understood heaven, the seat of His glory, the representation of which was formerly in the sanctuary, Heb xii 22 Bp Hall, Dr Pocock God's anger, when He speaks to us by His judgments, is fitly compared to the roaring of a lion see Jer xxv 30, Amos i 2 iii 8 W Lowth

— *and the heavens and the earth shall shake*] Great commotions or convulsions of states and governments are expressed by "shaking the heavens and the earth" compare Ezek xxxviii 19 Hagga ii 6, 22 But here the words may be understood in a literal sense, because the action here described in this chapter is a forerunner and token of the approaching day of judgment W Lowth

17 — *then shall Jerusalem be holy, &c*] This character belongs to the "new Jerusalem" Compare Isa xxxv 8, lu 1, lx 21 Rev xxi 27 Or it may be understood of the earthly Jerusalem, as the metropolis of the converted world As the inhabitants themselves shall be holy, so the city shall be called the "Holy City" as in former times it was, see Dan ix 16, Zech viii 3 compare Isa xxiv 23, Micah iv 7, Obad ver 17 It shall be no longer subject to be polluted or oppressed by unbelievers compare Nahum i 15 W Lowth

18 *And it shall come to pass in that day, &c.*] And it shall come to pass in those last times, when the Gospel shall be published that God shall give plenty of spiritual nourishment to His Church, so that every part thereof shall abound with effectual help and means of salvation and from thence shall flow forth those waters of life, which shall water and refresh the souls of all the faithful followers of God Bp Hall

— *and shall water the valley of Shittim.*] See the note on ver 12

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19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land

Bp Bp on Ezek xlvii 1 The distance of this place from Jerusalem may denote the large extent of God's blessing or the nature of the place, which was dry and barren, and productive of nothing but thorns and rushes, may under the figure of its being watered by the fountain from the house of the Lord, signify the efficaciousness of the grace of God conveyed by the Gospel Dr Pocock

19 Egypt — Edom] These two people were remarkable for their enmity to the Jews they are taken in the general sense for the enemies of God's people see the note upon Isa xi 14 W Louth

20 But Judah shall dwell for ever, and Jerusalem from generation to generation

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21 For I will cleanse their blood *that*, I have not cleansed || for the LORD dwelleth in Zion

|| Or
abund
|| O
even I the

LORD that dwelleth in Zion

20 But Judah shall dwell for ever, &c] Many interpreters understand this not literally of Judah and Jerusalem, but figuratively of the Church of God and affirm that the promise is made good even in this world, by Christ's ruling in the midst of His enemies, and protecting His Church amidst her daily afflictions, but that it shall be fully performed in heaven, when, being placed out of all fear of danger, we shall eternally reign with Christ Dr Pocock

21 I or I will cleanse their blood &c] I will thoroughly cleanse them from their sins and pollutions, which shall not rise up any more in judgment against them W Louth

The following Chapter from Joel is appointed as a Proper Lesson, and as a portion of Scripture for the Epistle

CHAP II	-	-	-	20th Sunday after Trinity,	-	-	-	Morning
VER 12—17	-			Ash-Wednesday,	-	-	-	For the Epistle

A M O S.

INTRODUCTION

AMOS appears to have been contemporary with Hosea but it is uncertain which was the first favoured by Divine revelation. They both began to prophesy during the time that Uzziah and Jeroboam the Second reigned over their respective kingdoms and Amos saw his first vision "two years before the earthquake" Amos 1:1 which is well known from Zech with chap xiv 5, happened in the days of Uzziah. Amos, however, began to prophesy some time between the year of the world 3191 and 3219. Some have confounded him with the father of Isaiah.

The Prophet Amos was a native of Tekoa, a small town in the territory of Judah about four leagues southward from Jerusalem and six southward from Bethlehem, Amos 1:1, 2 Chron xi: 6 adjacent to a vast wilderness where probably he exercised his profession.

Amos was an herdsman and a gatherer of sycamore fruit chap vii 14. In the simplicity of former times and in the happy climates of the East these occupations were by no means considered in that degrading light in which they have been viewed since refinement hath introduced a taste for the elegant arts of life. He was no Prophet, as he informed Amaziah chap vii 14 neither was he a Prophet's son: that is he had no regular education in the schools of the Prophets, but was called by an express irresistible commission from God (chap iii 8, vii 15) to prophesy unto His people Israel. The Holy Spirit did not disdain to speak by the voice of the most humble man and selected His ministers as well from the tents of the shepherd, as from the palace of the sovereign. 1 Cor i 27—29 respecting only the qualities and not the conditions of His agents, inasmuch as He was capable of inspiring knowledge and eloquence where they did not previously exist.

Amos undoubtedly composed his prophecies in their present form. He speaks of himself as the author of them chap vii 8, viii 1 and his prophetic character is established, not only by the admission of his book into the canon and by the testimony of other writers Job ii 6, Acts vii 42 43, xv 15—17, but by the exact accomplishment of many prophecies which he delivered. His work consists of several distinct discourses, the particular period of their delivery cannot now be ascertained. They chiefly respect the kingdom of Israel though he sometimes inveighs against Judah, and threatens the kingdoms that bordered on Palestine as the Syrians, Philistines, Tyrians, Idomites, Ammonites, and Moabites. He predicts in clear terms the captivity and the destruction of Israel, to be preceded by fearful signs on earth, and in the heavens, chap viii 8—11 concluding with assurances that God would not utterly destroy the house of Jacob, but after sitting as it were and cleansing the house of Israel among the nations God should again raise up the tabernacle, that is, the kingdom of David to be enlarged to more than its first splendour by the accession of Gentile subjects, and to be succeeded by the establishment of that government, which the Prophet describes under poetical image as a blessed dispensation of security, abundance, and peace, chap ix 11—13. *Dr. Gray*

This Prophet borrows many images from the scenes in which he had been engaged but he introduces them with skill, and gives them force and dignity by the eloquence and grandeur of his manner. We shall find in him many affecting and pathetic, many elegant and sublime passages. No Prophet has more magnificently described the Deity or more gravely rebuked the luxurious or re-proved injustice and oppression with greater warmth and a more generous indignation. Bishop Lowth, an eminent judge and master of style pronounces him nearly equal to the very first Prophets in elevation of sentiments and loftiness of spirit, and scarcely inferior to any in splendour of diction and beauty of composition. *Abp. Newcome*

CHAP I

Before
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1 Amos sheweth God's judgment upon Syria, 6 upon the Philistines, 9 upon Tyros, 11 upon Edom, 13 upon Ammon

THE words of Amos, who was among the herdsmen of Tekoa, which he saw concerning Israel in the days of Uzziah

[chap i ver 1 — the herdsmen of Tekoa,] See the introduction concerning Israel. The prophecy relates chiefly to the ten tribes or kingdom of Israel though the Prophet briefly denounces God's judgments not only against Judah but likewise against the Syrians, Philistines, and other neighbouring people. *W. Lowth*

— earthquake] This earthquake is referred to Zech xiv and probably, as Bp. Lowth thinks is the same, Josephus describes

king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake

Before
CHRIST
87

2 And he said, The Lord will roar from Zion, and utter his voice from Jerusalem, and the habitations of the shepherds shall mourn, and the top of Carmel shall wither

2 Zech 11
5 Jer 23
30 Joel 1 16

some of its effects he attributes it to Uzziah's invasion of the priests' office, recorded 2 Chron xxvi 16. *Abp. Newcome*

2 — The Lord will roar from Zion &c.] This phrase occurs Joel iii 16. See also Jer xxv 30. The meaning is, that God will soon spread terror, like beasts of prey when they roar, chap iii 5 in other words, that He will soon display His power in executing judgment. The particular judgment here threatened is a drought. See chap iv 6 vi 12. *Abp. Newcome*

13 — of the children of Ammon,] Herakl king of Syria grievously afflicted the Israelites that lay eastward of, Jordan particularly the Gileadites see 2 Kings x 33 The low condition to which these countries were reduced, might probably encourage

Before
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divided the
mountains

and for four, I will not turn away the punishment thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border.

14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind.

15 And their king shall go into captivity, he and his princes together, saith the Lord

CHAP II

1 God's wrath against Moab, 4 upon Judah, 6 and upon Israel 9 God complaineth of their unthankfulness

THUS saith the Lord, For three transgressions of Moab, and for four, I will not turn away the punishment thereof, because he burned the bones of the king of Edom into lime

2 But I will send a fire upon Moab, and it shall devour the palaces of Kirioth and Moab shall die with tumult, with shouting, and with the sound of the trumpet

3 And I will cut off the judge from the

midst thereof, and will slay all the princes thereof with him, saith the Lord

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4 ¶ Thus saith the Lord, For three transgressions of Judah, and for four, I will not turn away the punishment thereof, because they have despised the Law of the Lord, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked

5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem

6 ¶ Thus saith the Lord, For three transgressions of Israel, and for four, I will not turn away the punishment thereof, because they sold the righteous for silver, and the poor for a pair of shoes,

7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek and a man and his father will go in unto the same maid, to profane my holy name

Or
young wo
man.

8 And they lay themselves down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their god

Or,
such as have
fined or
mulcted.

the Ammonites to possess themselves of Gilead, which lay near their own borders, and to destroy the inhabitants in the cruel manner here described Compare Jer xlix 1, Zeph. ii 8, Hos xiii 16 ¶ *Lowth* The histories of these times, transmitted down to us, are so concise, that we often want information concerning the particular facts alluded to *Abp Newcome*

14 — *Rabbah*] This was the capital city of the Ammonites, who were conquered by Nebuchadnezzar, Jer xxvii 5, 6 *Abp Newcome*

— *with a tempest in the day of the whirlwind*] The destructions of war are often compared to the devastations caused by whirlwinds and tempests see Is v 26, Jer xxv 32, Dan xi 40, Zech ix 14 *W Lowth*

[chap II ver 1 — *Moab*,] As Moab and Ammon were nearly related, and bordered upon each other, so they are usually joined together in the threatenings of the Prophets see Jer xlviii, xlix, Ezek xxv 1—8, Zeph ii 8 *W Lowth*. For the origin of these two people, see Gen xix 37, 38 Their country lay to the east of the Dead sea *Abp Newcome*

— *because he burned the bones of the king of Edom into lime*] That is into ashes out of contempt and inhumanity This is in all probability to be looked on as a distinct fact from that related in 2 Kings iii 27, the circumstances being so widely different Kirioth was the chief city of Moab *Dr Wells*

3 — *the judge*] This word denotes the supreme magistrate or governor see Deut xvii 9, and is here equivalent to the king Compare Mic v 1 *W Lowth* Moab was conquered by Nebuchadnezzar Jer xxvii 3, 6 *Abp Newcome*

6 — *Israel*] Amos first prophesied against the Syrians, Philistines, Tyrians, Edomites, Ammonites, and Moabites, who dwelt in the neighbourhood of the twelve tribes, and had occasionally become their enemies and oppressors Having thus taught his countrymen that the providence of God extended to other nations he briefly mentions the idolatry and consequent destruction of Judah, and then passes on to his proper subject, which was to exhort and reprove the kingdom of Israel and to denounce judgments against it The reason why that kingdom was particularly addressed seems to have been, that Pot invaded it in the reign of Uzziah, 2 Kings xi 19, and that in less than half a century after the first Assyrian inva-

sion, it was subverted by Shalmaneser, 2 Kings xvii 6 *Abp Newcome*

The particular sins, for which the Israelites are threatened with punishment, were, first, Their notorious cruelty and oppression in the corrupt administration of justice, Secondly, Their covetousness, in perverting justice for the most paltry recompence, Thirdly, Their licentious and incestuous commerce *Danæus*

7 *That pant after the dust of the earth on the head of the poor*,] All their desire is after this unprofitable dust of the earth, silver and gold, which they eagerly desire to gain, even by trampling on the heads of the poor *Bp Hall* Or the sense may be taken according to the Latin version, "Who tread down the heads of the poor into the dust of the earth, that is, they throw them into the dust, and then trample upon them" *W Lowth*

— *turn aside the way of the meek*] That is, from right and justice see chap v 12, Is x 1 xxix 21 *Abp Newcome*

— *to profane my holy name*] To treat Me as if I was not a holy and fearful God, Ezek xx 39, or, by giving occasion of reproach among the heathen, Ezek xx 9 *Abp Newcome*

8 *And they lay themselves down &c*] This is to be understood of the feasts, which were made of part of their idolatrous sacrifices, and were eaten in some of the apartments of their temples according to the custom both of the Jews and Gentiles see 1 Sam ix 13, 15, 22, Is lvi 7, Ezek xxiii 41 The Prophet reproves them, not only for partaking of things offered to idols, but likewise for making use of other men's furniture, left in their hands for a pledge, to set off their idolatrous entertainments Here was another instance of their unmercifulness, to retain pledges received from the poor, contrary to law, Exod xxii 26 See note upon Ezek xviii. 7 The Jews as well as the Romans used to lie along at their meals on couches, as appears by this verse, compare chap vi. 4 This custom continued in aftertimes, as appears by several places in the Gospels, where it is in the original, "lay down to meat;" though our translation renders it "sat down to meat" The custom of sitting at meals seems to have been the more ancient of the two See Gen xliii 38, 1 Sam ix 2, xvi 11, xx 25 *W Lowth*

— *and they drink the wine of the condemned*] The drink offerings made with wine were a necessary part of the sacrifices, some of them were reserved for the entertainment that followed

Before CHRIST 787
Numb 11
Deut 2 9k
Josh 24 8
1 xod 9
51
10 Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite
11 And I raised up of your sons for prophets, and of your young men for Nazarites Is it not even thus, O ye children of Israel? saith the LORD
12 But ye gave the Nazarites wine to drink, and commanded the prophets, saying, Prophecy not
13 Behold, I am pressed under you, as a cart is pressed that is full of sheaves
14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself
15 Neither shall he stand that handleth the bow, and he that is swift of foot shall not deliver himself neither shall he that rideth the horse deliver himself
16 And he that is courageous among

the mighty shall flee away naked in that day, saith the LORD.

CHAP III

1 The necessity of God's judgment against Israel & The publication of it, with the causes thereof

HEAR this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

2 You only have I known, of all the families of the earth. therefore I will punish you for all your iniquities

3 Can two walk together, except they be agreed?

4 Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?

5 Can a bird fall in a snare upon the earth, where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done it?

see 1 xod xxxii 6 And this was provided out of the fins of such as had been unjustly condemned, ver 6 W Lowth

9 Yet destroyed I the Amorite before them, &c] The sins of the Israelites against God are here amplified by the sundry and great benefits of God towards the Israelites first by the utter destruction of the powerful and valiant nation of the Amorites, and then by the blessings, which He bountifully bestowed upon them, as in their deliverance from Egypt and their establishment in the promised land ver 10, so also in the guidance which He vouchsafed them by means of Prophets and holy men devoted to His service, ver 11 But these benefits they neglected or despised, especially those of a spiritual kind, enticing the Nazarites to break their vow of abstinence, Numb vi 2, &c and forbidding the admonitions of the Prophets, ver 12 Danaus

13 Behold I am pressed under you, &c] I am ever overlaid with your wickedness it is with Me as with a cart that is overwhelmed with a load of sheaves, which goes heavily, and is ready to break under the burden Bp Hall

14 Therefore the flight shall perish from the swift, &c] That God shall render ineffectual all their resources and methods of escape whether they be natural, as swiftness of foot and strength of body, or acquired by industry, diligence, and wit, as power and authority among others, skill in battle, or riches, and horses trained for war Hence appears the vanity of all human devices set up in opposition to the judgments of God Nothing but God's mercy can deliver us from His justice, and that mercy is to be obtained only by true repentance through the promises of God in Christ Jesus Danaus

Chap III ver 1 against the whole family &c] All that family, of which Jacob or Israel was the head "family is equivalent to people, here and in the following verse and so it is taken, Jer 1 15, viii 3, x 25, Nahum iii 4, Zech xiv 18 W Lowth

2 You only have I known &c] You only have I chosen from all other nations for My peculiar people, and have bestowed most cost and care upon you therefore, since you have abused My mercies and rebelled against Me, ye shall be surely punished.

Bp Hall The more and the greater are the benefits of God towards a people, so much the more shameful is their ingratitude in despising God, and their sin the greater and more heinous Danaus

3 Can two walk together, except they be agreed? Will common reason permit two to walk friendly together, unless they be real friends? In like manner it is altogether unreasonable for you to think, that I will deal with you as your friend, while ye thus sin against Me, and so act as those who hate Me, or are My enemies Dr Welle,

4 Will a lion roar in the forest, when he hath no prey? As a lion doth not use to roar but when he hath his prey in view so neither doth God denounce His judgments, unless your sins have made you proper objects of His displeasure W Lowth Naturalists assert, that, when the lion sees his prey, he roars before he rushes on it, and that at this roaring many animals shew great fear Abp Newcome

5 Can a bird fall in a snare upon the earth, where no gin is &c] As birds are not caught without the net of the fowler being already set and laid, and as the fowler doth not take up his nets before he has secured a prey, so neither doth God threaten these things, without being prepared to execute His judgments, nor will He withdraw His hand, but will punish you, except ye repent, Danaus

6 Shall a trumpet be blown in the city, and the people not be afraid? &c] Shall a trumpet be blown in the city, to summon the inhabitants to the walls, yet the people find no cause of the fear of an enemy? no more would God by His Prophets denounce these imminent judgments, if there were not just cause to expect and fear their speedy execution and who shall or can execute them, but the just and powerful hand of God? Can there be any evil of punishment in the city, ye in the world, which is not of His sending His inflicting? Bp Hall Shall the evil of earthquakes, of unfruitful seasons, of hostile incursions, befall My people without My special appointment? Abp. Newcome

By the "evil" here spoken of is not to be understood sin or the evil of guiltiness, but affliction or trouble, or the evil of punishment, for God is not either the author or the cause of our sin

^{Before}
CHRIST
7 Surely the Lord God will do nothing,
but he revealeth his secret unto his ser-
vants the prophets.

8 The lion hath roared, who will not
fear? the Lord God hath spoken, who can
but prophesy?

9 ¶ Publish in the palaces at Ashdod,
and in the palaces in the land of Egypt,
and say, Assemble yourselves upon the
mountains of Samaria, and behold the great
tumults in the midst thereof, and the oppressed
in the midst thereof.

10 For they know not to do right, saith
the Lord, who store up violence and robbery
in their palaces.

11 Therefore thus saith the Lord God,
An adversary there shall be even round
about the land, and he shall bring down
thy strength from thee, and thy palaces
shall be spoiled.

12 Thus saith the Lord, As the shep-
herd taketh out of the mouth of the lion
two legs, or a piece of an ear, so shall the
children of Israel be taken out that dwell

in Samaria in the corner of a bed, and in ^{Before}
Damascus in a couch **CHRIST**
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13 Hear ye, and testify in the house of ^{Or}
Jacob, saith the Lord God, the God of ^{in the bed}
hosts, ^{fact}

14 That in the day that I shall visit the ^{Or}
transgressions of Israel upon him I will also ^{punish}
visit the altars of Beth-el and the horns ^{fact}
of the altar shall be cut off, and fall to the
ground

15 And I will smite the winter house
with the summer house, and the houses of
ivory shall perish, and the great houses
shall have an end, saith the Lord

CHAP IV

1 He reproveth Israel for oppression and for idolatry, 6
and for their incorrigibleness

HEAR this word, ye kine of Bashan,
that are in the mountain of Samaria,
which oppress the poor, which crush the
needy, which say to their masters, Bring,
and let us drink

2 The Lord God hath sworn by his holi-

but we ourselves Compare James i 13, 14, Hos xiii 9
Danaus

7 Surely the Lord God will do nothing, &c.] There was a suc-
cession of Prophets among the Jews from Samuel's time, till the
captivity the people commonly consulted them upon extraordi-
nary occasions, and they gave them counsel and direction what
was proper to be done See chap ii 11, 1 Kings xxii 1,
2 Kings iii 11, xxii 13, Jer xxi 2, Ezek xx 1, &c. The want
of this prophetic gift was much lamented in the times of the cap-
tivity See Ezek vii 26, Lament ii 9, Ps lxxiv 9 *W Louth*

8 The lion hath roared, &c.] The awful admonitions uttered
by the Prophets are as natural a consequence of God's command,
as fear is of the lion's roaring *Abp Newcome*

9 Publish in the palaces at Ashdod, &c.] God calls upon the
heathen to be witnesses of His judgments upon His own people,
that they may take warning thereby particularly He gives no-
tice to the "Philistines" and "Egyptians," the Jews inveterate
enemies, that they may assemble themselves, and with pleasure
behold the ravages and oppressions which their insulting adver-
saries will bring upon the kingdom of Israel *W Louth*

12 — As the shepherd taketh out of the mouth of the lion &c.]
As the shepherd, when a lion hath been devouring amongst his
flock, finds some mangled remnants of a leg or an ear, which he
carries home, to shew the spoil that hath been done by that fierce
beast, so shall it be with Israel of all the body of Samaria, there
shall be come one or two left undevoured, for proof of the general
laughter and captivity *Rp Hall*

— that dwell — in the corner of a bed,] It means, that not
many of those who dwell and live delicately in Samaria, shall be
able to deliver themselves from destruction The delicacy and
luxurioussness of their lives is described by their beds and couches
on which they daily lie and repose themselves *Danaus, Dr
Hall, Abp Newcome*

Those now most at their ease shall be delivered to their ene-
mies like sheep to the lion and scarce any of them be rescued
from his jaws

We learn from Sp Pococke Maundrell Hanway, and other
travellers, that in the East the place of honour the most easy
voluptuous, indulging tation is the corner and that it is the po-
sition in which great men usually place themselves The word

rendered bed, may be understood of a divan or sofa *Harmes
Parkhurst, Fragments to Calmet* See the note on Deut iii 11
from Fragments to Calmet

— and in Damascus in a couch] It is who are now in
high honour in their own, or indulging in foreign luxuries in
other countries Damascus was a most delightful place and
as Amos delivered this prophecy in the days of Jeroboam
the son of Joash king of Israel, chap i 1, who recovered
Damascus for Israel, see 2 Kings xiv 28 it is probable that
many of the richer Israelites might choose to dwell there *Park-
hurst*

14 — I will also visit the altars of Beth-el &c.] I will reckon
with Israel for his idolatries in Dan and Beth-el and for those al-
tars which he hath erected there, and will cause those unsanctified
altars to be beaten down to the ground *Rp Hall* See 1 King
xii 29, 32 The destruction of the altar at Beth-el is also foretold
chap v 3, and is perhaps referred to in Jer xlviii 13 *Abp
Newcome*

15 And I will smite the winter house with the summer house.]
See the note on Jer xxxvi 22

— the houses of ivory] The Romans anciently ornamented their
houses with ivory and the Eastern people might possibly do the
same Sir J Chardin says, the ceilings of the Eastern houses are
of mosaic work, and for the most part of ivory and Dr Russell
notices, that "ivory is likewise employed at Aleppo in the deco-
ration of the more expensive apartments *Harmes* Such houses
were probably called "ivory houses," just as the emperor Nero's
palace, mentioned by Suetonius, was named "golden, because it
was overlaid with gold" *Parkhurst*

Chap IV ver 1 Hear this word ye kine of Bashan &c.] Hear
this O ye great and rich men of Samaria, that feed full and care-
lessly, like the kine in the fat pastures of Bashan ye who oppress
the poor and crush the needy, and say to your princes and judges
Set deep fines, and condemn freely, that we may feast upon the
offences of the people *Rp Hall*

The luxury and insolence of oppressors is often compared to the
wantonness of full-fed cattle see Ps xxii 12, lxxviii 30 Bashan
was remarkable for the richness of its pastures, and its breed of
cattle Numb xxxii 1, Deut xxxii 14, Ezek xxxix 18 *W
Louth*

Before ness, that, lo, the days shall come upon **CHRIST** you, that he will take you away with hooks, **78** and your posterity with fishhooks

On 3 And ye shall go out at the breaches, **shall cast** every cow at that which is before her, and **away the** ye shall cast them into the palace, saith **king of the** the LORD

Hch 4 ¶ Come to Beth-el, and transgress, at **in years** Gilgal multiply transgression, and bring **of days** your sacrifices every morning, and your **Hch** tithes after three years

of t 5 And I offer a sacrifice of thanksgiv- **ing** ing with leaven, and proclaim and publish **in m** the free offerings for this liketh you, **ing** O ye children of Israel, saith the Lord **Hch** God

6 ¶ And I also have given you cleanness of teeth in all your cities, and want of bread in all your places yet have ye not returned unto me, saith the LORD

7 And also I have withholden the rain from you, when there were yet three months to the harvest and I caused it to rain upon one city, and caused it not to rain upon another city one piece was rained upon, and the piece whereupon it rained not withered

8 So two or three cities wandered unto one city, to drink water, but they were

not satisfied yet have ye not returned unto me, saith the LORD **Before** **CHRIST** **787**

9 I have smitten you with blasting and mildew ¶ when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured them yet have ye not returned unto me, saith the LORD **Or** **the multi** **tude of your** **gardens &c** **did the pal** **merworm** **&c**

10 I have sent among you the pestilence ¶ after the manner of Egypt your young men have I slain with the sword, and have taken away your horses, and I have made the stink of your camps to come up unto your nostrils yet have ye not returned unto me, saith the LORD **Or** **in the way** **of the** **army** **of your** **horses**

11 I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning yet have ye not returned unto me, saith the LORD **Gen 19**

12 Therefore thus will I do unto thee, O Israel and because I will do this unto thee, prepare to meet thy God, O Israel

13 For, lo, he that formeth the mountains, and createth the wind, and decla- ¶ **Or** **quod** eth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, is his name

¶ — he will take you away with hooks,] Invaders and spoilers elsewhere compared to fishers see Jer xvi 16, Hab

3 And ye shall go out &c.] The Prophet tells the people, that they shall with all possible haste make their escape at the several breaches which shall be made in the walls of Samaria Compare Kings xxv 4, 1zek xii 12 IV Lorth

— and ye shall cast them into the palace,] The sentence may thus translated, "Ye shall cast out yourselves, that is, ye shall hastily betake yourselves to Harmon, so the Latin Vulgate Lorth

4 Come to Beth-el, and transgress &c.] Go ye up now, O ye foolish Israelites to your Beth-el, if you please, and sin your fill up to Gilgal and glut yourselves with the full scope of your iniquities, bring those your morning sacrifices, which are due to God, bring and offer them to your idols, and that, which the law of God requires of you, for the maintenance of His Levites (that is to say,) lay aside the tithes every third year for sacred use do ye that to the priests of your idols so also ver 5. p Hull

A permission, spoken by way of sarcasm and irony, sharply upbidding them as incorrigible, and not to be reformed by all the proofs and admonitions that had been given them like that of Ahab, Chap xx 39, "Go ye, serve every one his idol" II Lorth

— proclaim and publish the free offerings.] Or "free-will offerings" Lev xxii 18, 21 These offerings were partaken of by the sacrificers whence they gave notice of their intention to their friends, and invited them to the feast see Deut xii 6, &c IV Lorth

6 And I also have given you &c.] After declaring the presumptuous idolatry of the Israelites, the Prophet describes their obstinate continuance in it, which was such, that they could not be withdrawn from it by any afflictions or punishments and beamed to worship and serve the true God In this and the fol

lowing verses are enumerated the several afflictions, with which they were visited such as famine, ver 6, drought, ver 7, 8, destruction of the fruits of the earth, ver 9, pestilence, war, and defeat, ver 10, and the overthrow of some of their cities, ver 11 At the end of each of these punishments, it is to be observed, that the Prophet adds in the name of the Lord, "yet have ye not returned unto Me" This addition shews, that the mind of the Israelites was not only careless and unmoved amid those great miseries and calamities, but that it was also desperate and gone past recovery in their idolatry, which they could not by any means be wrought on to cast off, and so return by true repentance to the knowledge and worship of God Danahs It is the desire of God to reclaim men by afflictions, which for this purpose He sent among the Israelites Bp Hall

12 Therefore thus will I do unto thee.] Since thou hast slighted all these judgments, I am resolved to execute upon thee the severest of all My vengeance, and since thou hearest I have taken up this determination to proceed against thee, therefore prepare thyself, O Israel, to meet thy God with unfeigned humiliation and repentance. Bp Hull Or the phrase "Prepare thyself to meet thy God," may be understood as signifying Prepare to meet My wrath, that is, expect the most terrible punishment See Abp Tillotson's note at the end of the chapter

13 For, lo, he that formeth the mountains &c.] For wilt thou knowest, there is no hoping to resist the power of the Almighty it is He that formeth the mountains, and infuseth the spirit into man and knoweth and declaeth the thoughts of man's heart, as well as what Himself intends to do with him, it is He that can cloud the brightest day at pleasure, and can bring down the highest and strongest fortifications upon earth He is the Lord of hosts, all things are at His command Bp Hall, Dr Stokes

In this chapter God upbraids His people several times with this is the great aggravation of their sins, that they continued impenitent under all those terrible judgments, which He had sent upon them "I have sent among you" &c He, "want of bread"

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CHAP V

1 A lamentation for Israel. A An exhortation to repentance. 21 God rebuketh their hypocritical service

HEAR ye this word which I take up against you, even a lamentation, O house of Israel

2 The virgin of Israel is fallen, she shall no more rise: she is forsaken upon her land, there is none to raise her up

3 For thus saith the Lord God, The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel

4 ¶ For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live

Chap 5 5 But seek not ^a Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought

6 Seek the Lord, and ye shall live, lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,

8 Seek him that maketh the ^a seven stars, and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of

and then "pestilence," and then "the sword," and last of all a terrible "fire" which had almost consumed them: "I have overthrown some of you as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning, yet have ye not returned unto Me," ver 11. And because all these judgments had not been effectual to reclaim them, He tells them, that He was resolved to go on in punishing, and therefore He bids them to expect it and prepare themselves for it. "Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel," ver 12. When God hath begun to punish a people, and they are not mended by it, the honour of His justice is concerned to proceed, and not to give over. By every sin that we commit, we offend God, but if He smite us, and we stand out against Him, then do we contend with Him and strive for mastery. And when the sin is upon these stubborn and insolent terms, then "prepare to meet thy God." A bitter sarcasm as if man could be a match for God, and a poor weak creature in any wise able to encounter Him, to whom power belongs. There is a severe expression concerning God's dealing with such perverse and obstinate sinners, Ps. xviii. 40, with the howl thou wilt shew thyself howl, or, as the words may more properly and conveniently be rendered "with the howl thou wilt wistle." God will not be outbraved by the sins of men: and therefore if we continue impenitent, we have all the reason in the world to expect, that God should go on to punish. *Abp. Lillston*

Chap V ver 1 — against you.] Rather over you. The illusion is as the lamentations made at funerals: see ver 16. Jer. ix. 17, Ezek. xix. 1. xxvii. 2. So the Prophet bemoans the state of the kingdom of Israel as dead and irrecoverably lost. *H. Lenth*

3 — The city that went out by a thousand shall leave an hun-

the sea, and poureth them out upon the face of the earth. The Lord is his name. Before
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9 I that strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortresses. 11 ch
spoil

10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly

11 Forasmuch therefore as you treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. 1 Zeph 1
11
1 Heb
11 ch
1 d an

12 For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right. 11 On
11 ch
11 ch

13 Therefore the prudent shall keep silence in that time, for it is an evil time

14 Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken

15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph. 1 Ps 111
11 ch
10
Roun 12 9

16 Therefore the Lord, the God of hosts, the Lord, saith thus, Weeping shall be in all streets, and they shall say in all the highways, Alas! alas! and they shall call

dread, &c.] So few shall be left alive after the hard and long sieges of the Assyrians, that in those cities of Israel out of which a thousand able men were wont to go forth to war there now shall be left but a hundred &c. *Bp Hall*

4, 5 — Seek ye me, — But seek not Beth-el &c.] The Israelites are here commanded to seek the Lord and to abstain from idols, such as were then in Beth-el, Gilgal and Beer-sheba: and this monition is enforced by two powerful considerations, that if they "seek the Lord, they shall live," that is, shall enjoy life, and salvation, and deliverance from their troubles, but that if they seek their idols, they shall be cut off together with those objects of their idolatrous worship. *Danrus*

7 Ye who turn judgment to wormwood,] Ye, who corrupt judgment, and make it grievous and hateful to My people. *Bp Hall*

8 — that maketh the seven stars &c.] Who maketh the great frame of the heavens, and all the glorious stars therein: who turneth the blackest night into a clear morning: and causeth the brightest day to end in a dark night: who causeth the water of the sea to overswell their banks, and to drown the face of the earth. *Bp Hall*. See Job ix. 9, and the note there. *Chap. below*

10 — that rebuketh in the gate.] That judgeth uprightly, and freely and impartially rebuketh the wicked man on the bench of justice. *Bp Hall*. See the notes on Gen. xxiii. 10, Job v. 1

13 — the prudent shall keep silence in that time &c.] Seeing that his admonitions will do no good to men wholly devoted to their own ways of unlawful gain, and will be injurious to such, he rebuke them. *D. Stokes*

14 — as ye have spoken.] Ye are wont to boast of your interest in the Lord and of the promises made by Him to your fathers: Obedience is the condition required on your part to qualify you for His favour. *H. Lenth*

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789 the husbandman to mourning, and such as
are skilful of lamentation to wailing

17 And in all vineyards shall be wailing
for I will pass through thee, saith the
LORD

18 Woe unto you that desire the day of
the LORD to what end is it for you? the
day of the LORD is darkness, and not light

19 As if a man did flee from a lion, and
a bear met him, or went into the house,
and leaned his hand on the wall, and a ser-
pent bit him

20 Shall not the day of the LORD be
darkness, and not light? even very dark,
and no brightness in it?

21 I hate, I despise your feast days,
and I will not be in your solemn assem-
blies

22 Though ye offer me burnt offerings
and your meat offerings, I will not accept
them neither will I regard the peace
offerings of your fat beasts

23 Take thou away from me the noise of

16 — the husbandman &c.] Husbandmen shall have their part
in the common sorrow, for much is their corn shall be wasted
and devoured and those whose trade and practice it is to make
common lamentation shall now mourn in earnest, without a
me Bp Hall See the note on Jer ix 17

17 And in all vineyards shall be wailing.] Where there used to
be shouting and rejoicing, when the summer fruits were gathered
in See Is xvi 10 Jer xxv 30, xlviii 39 W Louth

18 Woe unto you that desire the day of the LORD &c.] Woe to
those among you that mock at the tidings of this sad day of the
LORD and scornfully ask, why it doth not come and when it will
come they shall find that it will come, little to their comfort
I shall find it is not a day for mirth or pleasure, but for heaviness
and sorrow Bp Hall Compare the passages in the margin

19 As if a man did flee from a lion &c.] It shall be with you
as with a man, who, flying from a lion meets in his way with a
bear and to escape both, flies into a house, and, laying his hand
upon the wall to get over, is bitten by a serpent, so shall you
hunting one danger fall into another Bp Hall

20 Shall not the day of the LORD be darkness is conveyed in
his question Darkness is naturally put for calamity, and light
or gladness Abp Newcome

21—24 These four verses convey the same sense as Is i 11—
16 Jer vi 20 vii 21—23 Hos vi 6 viii 13 all which
places import how little valuable are the external rites of religion,
unless they are accompanied with universal obedience W Louth

25 — thy songs — thy viols.] The usual accompaniments of
sacrifices among both Jews and heathens Abp Newcome The
psalms and hymns were sung in the temple with instrumental
music W Louth

26 But let judgment run down as waters, &c.] Instead of re-
lying upon mere outward offerings in honour of Me take care that
justice be impartially administered, so that every one may par-
take in it as of the waters of a river, and take care also, that all
live holy and righteous lives, so that their good example may,
like a mighty stream, bear down all wickedness before it Dr
Halls

25 26 Hate ye offered &c.] Have ye not forty entire years
together, in the wilderness, bewrayed your aversion from Me,
and your inclination to idolatry? Was it to Me that in this while
ye offered your sacrifices, O ye house of Israel? No, however
ye pretended to bear My tabernacle, yet indeed ye did your ser-
vices and oblations to your god Moloch, and the other images of
those planetary gods whom ye worshipped Bp Hall

thy songs; for I will not hear the melody of thy viols

24 But let judgment run down as waters, and righteousness as a mighty stream

25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But ye have borne the tabernacle of your Moloch and Chim, your images, the star of your god, which ye made to yourselves

27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name is The God of hosts

CHAP VI

1 The wantonness of Israel, 7 shall be plagued with de-
solation, 12 and their incorrigibility

WOE to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came

In the former verse, the emphasis lies in the word 'Me' Did ye offer such sacrifices as were acceptable to Me such entire and undivided service as I enjoined? In the latter verse God is introduced as replying, No, ye sometimes carried about Moloch in his shrine or tabernacle Abp Newcome The tabernacle of Moloch was a shrine, with the image of the deity placed within it such were the silver shrines of Diana, Acts xix 24 and the Thensae or Lectica among the Romans These their votives carried in procession, as a solemn piece of worship or pledge of the presence of their gods among them See Is xlvii 7 Moloch is an idol often mentioned in Scripture Chim is generally supposed by learned men to be the same with Saturn The same idol was called Remphan, or Raphan, by the Egyptians W Louth

26 — the star of your god.] The heathens had images that represented the heavenly bodies, see 2 Kings xxiii 11 2 Chron xxxiv 4 so the image of Chim represented the star of Saturn, as that of Moloch did the sun W Louth Or, probably here is an allusion to the figure of a star, fixed on the head of an image of a false god Abp Newcome

The sorts of idolatry here recited are not to be restrained to the time, during which the Israelites lived in the wilderness but are to be extended over the whole space which passed from their coming out of Egypt to the time of Amos Danau

27. Therefore will I cause you to go &c.] That is, Because of the little sincerity and devotion, with which your forefathers formerly performed their sacrifices to Me, and with which you perform them at present The Prophets often upbraid the Jews with the sins of their forefathers, and threaten them with remarkable judgments on that account, when their posterity continue in the same or worse impieties See Hos ix 9, 10, x 9 Compare Matt xxiii 35 W Louth

— beyond Damascus.] In which city it seems probable that Hazael carried many captives, 2 Kings x 32, 33 But now the Israelites were to be led away captives into Assyria and Media, 2 Kings xv 29, xvii 6 Abp Newcome

Chap VI ver 1 — which are named chief of the nations, &c.] Zion or Jerusalem and Samaria are the chief seats of the two kingdoms of Judah and Israel, whither is the greatest resort of the whole nation The word rendered 'nations' usually signifies the heathens, but sometimes denotes the Jews W Louth Others refer this passage to the nobles, wise, and great men, of every place men that were heads among their own people Poole

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2 Pass ye unto Calneh, and see, and from thence go ye to Hamath the great then go down to Gath of the Philistines *be they better than these kingdoms? or their border greater than your border?*

3 Ye that put far away the evil day, and cause the seat of violence to come near,

4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall,

5 That chant to the sound of the viol, and invent to themselves instruments of musick, like David,

6 That drink wine in bowls, and anoint themselves with the chief ointments but they are not grieved for the affliction of Joseph

7 ¶ Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed

2 — [Calneh — Hamath — Gath] Calneh was a city in the region of Babylon, Gen x 10; and, as it seems, lately subdued by the Assyrians. Hamath was a Syrian city on the Orontes. It was conquered by Ieroboam, 2 Kings xiv 25, and by the Assyrians 2 Kings xix 1. Gath of the Philistines was taken by Uzziah in whose reign Amos prophesied, 2 Chron xxvi, 6. *Abp Newcome*

be they better than these kingdoms? &c.] Why then do ye worship their gods? and why are ye not grateful to Jehovah? *Abp Newcome*

3 *Ye that put far away the evil day, &c.]* Who persuade yourselves that God's judgments will not overtake you, and turn the seat of justice into the seat of oppression. *W Lowth*

4—6 These three verses are an elegant description of the ill use which men too often make of a plentiful fortune. It shuts out all serious considerations makes them void of compassion towards the afflicted, and disposes them to regard nothing but the gratification of their senses. *W Lowth*

4 — beds of ivory] That is, sofas adorned or inlaid with ivory. In Homer we read of "a couch wreathed with ivory and silver" and "a bed variegated with gold, silver, and ivory." *Parkhurst*

— lambs] In many parts of the East lambs are spoken of as a sort of food excessively delicious. *Sir I Chardin*

5 — like David] Abusing his holy example, in applying to purposes of wantonness and riot what he consecrated and dedicated to God. It is the abuse of musick which is here condemned. *Danaeus*

6 *That drink wine in bowls.]* The Prophet alludes, either to the quantity drunk, or more probably to the magnificence of the drinking vessel. *Harmer*

— they are not grieved for the affliction of Joseph] They do not humble themselves under God's afflicting hand, nor lay to heart the miseries the Divine judgments have brought upon the kingdom of Israel, called by the name Joseph, and "the house of Joseph" chap v 6 1. *W Lowth*

Wine, and musick and gorgeous apparel, and delicate fare are things which God in His goodness hath created and given to the children of men for their comfort, and they may use them lawfully, and take comfort in them as their portion but he that shall use any of them intemperately or unreasonably, or vainly, or wastefully, abuses both them and himself. And therefore we shall often find both the things themselves condemned, and those that used them blamed in the Scriptures. Besides the text, see

8 The Lord God hath sworn by himself, saith the Lord the God of hosts, I abhor the excellency of Jacob, and hate his places therefore will I deliver up the city with all that is therein

9 And it shall come to pass, if there remain ten men in one house, that they shall die

10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, Is there yet any with thee? and he shall say, No. Then shall he say, Hold thy tongue for we may not make mention of the name of the Lord

11 For, behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts

12 ¶ Shall horses run upon the rock? will one plow there with oxen? for we have turned judgment into gall, and the fruit of righteousness into hemlock

Is in 18—23. Luke xvi 19, vi 25. And yet none of all the things, here condemned, were or are in themselves unlawful. It was the excess only or other disorder in the use of them, that made them obnoxious to reproof. In many things of this sort we may easily err, in point either of judgment, or of practice or of both, if we do not wisely distinguish the use from the abuse. Often because the abuses are common and great we peevishly condemn in others the very use of some lawful things. Often again, because there is evidently a lawful use of the things we impudently justify ourselves in the very abuse of them. In the former case we infringe our brethren's liberty, in the latter we pollute our own. The best and safest way for us in all indifferent things is thus to be indulgent to others, but strict to ourselves in allowing them their liberty with the most, but taking our own liberty ever with the least. *Bp Sanderson*

8 — I abhor the excellency of Jacob.] Whatever the kingdoms of Israel and Judah value themselves for, is hateful to Me as having been abused by them, and made instrumental in dishonouring Me. *W Lowth*

9 — if there remain ten men in one house, that they shall die.] Those that escape the hands of the enemy, shall die by pestilence or famine during the siege. *W Lowth* *Abp Newcome*

10 *And a man's uncle shall take him up, &c.]* A man shall not have a brother or a son left, to do him the last offices of his burial, but if his uncle or his kinsman shall undertake to bring out his corpse, he that is the overcaker of these funeral rites, joining with him in that work, shall say to that one which is left alive in the house, Is there any one remaining of the whole number of the family? and he shall say, No. Then shall the other answer again, Rest thou humbly and silently in the just pleasure of the Almighty this is His work as for us, our sins have been so grievous, that in conscience thereof, it is not for us to call on the name of the Lord for a release or mitigation of His judgment. *Bp Hall*

11 — the great house &c.] Universal ruin shall be spread through the city by the enemy. Or the earthquake may be alluded to. *Abp Newcome*

12 *Shall horses run upon the rock? &c.]* Is it possible that horses should run upon the steep and craggy cliffs? or can it be that the husbandman should drive his plough through the hard rock? so impossible is it that ye Israelites should continue to prosper while ye remain thus sinful for ye have corrupted judgment and justice, and made it hateful and deadly to the innocent. *Bp Hall* See *Bp Lowth's* note on Is v 28

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13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

But, behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of hosts, and they shall afflict you from the entering in of Hemath unto the river of the wilderness

Or all

CHAP. VII

1 The judgments of the grasshoppers, & of the fire, are diverted by the prayer of Amos 7 By the wall of a plumbline is signified the rejection of Israel 10 Amaziah complaineth of Amos 14 Amos sheweth his calling, 16 and Amaziah's judgment

Thus hath the Lord God shewed unto me, and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth, and, lo, it was the latter growth after the king's mowings

2 And it came to pass, that when they had made an end of eating the grass of the land, then I said, O Lord God, forgive, I beseech thee by whom shall Jacob arise? for he

Or worms

Or who is (or for) Jacob shall stand? is small

13 Ye which rejoice in a thing of nought, In your own strength, which is vain and nothing worth Bp Hall Or in your idols, which are nothing, 1 Cor viii 4 Abp Newcome

horns] That is, a minion See the notes on 1 Sam ii 1 I will raise up against you a nation] That is, the Assyrians, who should afflict them from one end of the land to the other The entering in of Hemath was the northern border of their country, and the river of the wilderness is the same with the river of Egypt, the boundary of Judah on the south, Gen xi 18 W Iowth

The sins here described, as especially provoking God's indignation are first the injustice and violence committed by the rich and great Secondly A sensual and voluptuous life, high living the love of pleasure and diversions, and pride Thirdly, Insensibility under God's corrections and the examples of His wrath These were the sins for which the Jews perished, and which bring down His vengeance upon such as are guilty of them We ought therefore most carefully to avoid them To this end let us consider, that these sins not only expose men to temporal punishments, but make them subject still more unavoidably to the punishments of the world to come and that injustice a love of pleasures, impotence and incorrigibility are still more displeasing to God in Christians than they were in the Jews, because the Gospel does so expressly command and by the most powerful motives engage us to renounce the desires of the flesh, and to live in charity, temperance, and humility Osterwald

Chap VII ver 1 — after the king's mowings] Or, "feedings" agreeably to the remark of Mr Stuart, that in general they mow not then grass to make hay, as we do but cut it off the ground either green or withered as they have occasion to use it Harmer Fragments to Calmet

3 The Lord repented for this &c] To affect the mind of the Prophet and by him that of the people God displays different judgments and shews His clemency by forbearing to execute them upon the intercession of Amos it being His sole intention to put an end to the modes of punishment, and not to inflict them Abp Newcome

4 — behold the Lord God called to contend by fire &c] The second vision represents a more furious enemy, that consumed all

3 The Lord repented for this It shall not be, saith the Lord Before CHRIST 74

4 ¶ Thus hath the Lord God shewed unto me and, behold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part

5 Then said I, O Lord God, cease, I beseech thee by whom shall Jacob arise? for he is small

6 The Lord repented for this This also shall not be, saith the Lord God

7 ¶ Thus he shewed me and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand

8 And the Lord said unto me, Amos, what seest thou? And I said, A plumbline Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel I will not again pass by them any more

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste, and I will rise against the house of Jeroboam with the sword

10 ¶ Then Amaziah the priest of Beth-el

before him, like a flaming fire, an element that hath no mercy Dr Stokes

7, 8 — the Lord stood upon a wall made by a plumbline,] God's judgments are sometimes represented by a "line," and a "plumbline," to denote that they are measured out by the exactest rules of justice see 2 Kings xxi 13, Is xxviii 17 The instruments which are designed for building are sometimes used to mark out those places, which are to be pulled down and destroyed see 2 Sam viii 2, Is xxxiv 11, Lam ii 8 The vision imports that as God formerly built up His people, He would now pluck them down and destroy them. See Jer i 10, xxxi 28 W Iowth

8 — Amos, what seest thou?] This is said to excite the Prophet's attention Abp Newcome

I will not again pass by them any more] I will not any more pardon and pass by their wickedness Bp Hall In this third vision the Prophet is informed, that now God Himself examines and tries the doings of the Israelites according to the exact or perfect rule of His justice, as prescribed to them in His law, and that He will give sentence upon them according to this rule, and not according to the mildness and gentleness of His mercy, which he had before exercised towards them, but which they had abused by becoming worse instead of better Now therefore He will no more pardon and pass over them, but will call all things to a just account, as carpenters and builders are accustomed to try and examine all things by line and by level Danaus

9 And the high places &c] "The high places of Isaac" were the altar and grove at Beer sheba, where Isaac dwelt and built an altar, Gen xxvi 25, xlvii 1 this place was afterwards abused to idolatry chap v 5 "The sanctuaries of Israel" were the places set apart for idolatrous worship, such as Beth-el, Gilgal, and Beer sheba, chap iii 14, v 5 The word "sanctuary" is used for an idolatrous temple, Is xvi 12 W Iowth

I will rise against the house of Jeroboam with the sword] This was fulfilled when Shallum conspired against Zathariah the son of Jeroboam, and slew him, 2 Kings xv 10 he was the last that reigned of that family W Iowth

10 Then Amaziah the priest of Beth-el] This Amaziah was a priest, not of the tribe of Levi, but such an one as those were, whom Jeroboam, the first of that name, had consecrated to per-

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sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel the land is not able to bear all his words

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land

12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there

13 But prophesy not again any more at Beth-el for it is the king's chapel, and it is the king's court.

14 ¶ Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycomore fruit

15 And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel

16 ¶ Now therefore hear thou the word of the Lord Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac.

17 Therefore thus saith the Lord, Thy wife shall be in harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by

line; and thou shalt die in a polluted land and Israel shall surely go into captivity forth of his land

CHAP. VIII

1 By a basket of summer fruit is shewed the propinquity of Israel's end 4 Oppression is reproved 11 A summary of the word threatened

THUS hath the Lord God shewed unto me and behold a basket of summer fruit

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit I then said the Lord unto me, The end is come upon my people of Israel, I will not again pass by them any more

3 And the songs of the temple shall be howlings in that day, saith the Lord God there shall be many dead bodies in every place, they shall cast them forth with silence

4 ¶ Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

5 Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

from the idolatrous service at Beth-el See 1 Kings xii 31 II Louth

— Amos hath conspired against thee in the midst of the house of Israel] This is, in Beth-el, where is the greatest confluence of thy subjects Bp Hall

11 — Jeroboam shall die by the sword,] This was a plain perverting of the Prophet's words for he did not prophesy against the king himself but against his family and posterity W Louth

12 — Also Amaziah said unto Amos, O thou seer, &c] Retire home to thy own country of Judah, and there maintain thyself, and there bestow thy pains and admonitions, but venture not any more to vent thy prophecies in Beth-el, for thou knowest the condition of this place it is both the king's sanctuary for his devotion, and the king's court for state meddle not any more with prophesying here, lest thou provoke the king's anger against thee Bp Hall

14 — I was no prophet neither was I a prophet's son] I was not a Prophet by profession, nor bred up in the schools of the Prophets, as usually were those who took the prophetic office upon them See 2 Kings ii 3, &c, iv 38 vi 1 II Louth Amos says that he had no pretensions to the office or title of a Prophet by birth, succession, or education, but since it had pleased God to lay upon him, by a special commission the necessity of prophesying he must obey the Divine call rather than the command of the king Dr Stokes

— sycomore fruit] A sort of wild fig called by some the Egyptian fig II Louth See the note on 1 Kings x 2,

15 — And the Lord took me as I followed the flock] Thus he was taken to the office of a Prophet as David had been to that of a king, see Ps lxxvii 70 71 Danus And as Moses also had been before him See the note on Exodus iii 1

16 — drop not thy word &c] Do not let fall the menaces of judgment upon the chosen people of God Bp Hall

17 — Thy wife shall be in harlot in the city] When Beth-el shall be taken by the Assyrians (see Hosea x 15, 6), the soldiers

shall abuse thy wife, and treat her as a common prostitute as a just punishment of her idolatry which is spiritual whoredom thy sons and thy daughters shall fall by the sword of the Assyrians as a recompense for thy infidelity concerning My prophecy that the house of Jeroboam shall fall by the sword ver 9 thy land shall be divided by measuring it, as usual with a line or cord, among those to whom the king of Assyria shall give it as a suitable punishment for thy contradiction of My prophecy concerning the conquest of this kingdom by the Assyrians and thou shalt die in a polluted land, or in a land where idolatry prevails and where it will be impossible to convert without committing legal impurity, because thou hast been instrumental in keeping the people of Israel in idolatry, whereby this kingdom is polluted and the people of Israel shall surely go into captivity forth of his land, because they have hearkened unto thee rather than unto God, speaking to them by His Prophets Dr Wells, II Louth

Chap. VIII ver 1, 2 — behold a basket of summer fruit &c] The basket of ripe summer fruit which Amos saw in this fourth vision was to denote that Israel's sins were now ripe for judgment, as the time of judgment is elsewhere expressed by an harvest or a vintage See Joel iii 13 The two Hebrew words for summer fruit and in end have an affinity in sound, which gives occasion to a play on the words not unusual in Scripture II Louth See Jer xii 11, and the note there

3 — And the songs of the temple shall be howlings in that day,] Instead of the songs and musick of the temples of Beth-el and other high places there shall be nothing but howlings and shriekings of those that are slain Bp Hall

5 — Saying, When will the new moon be gone,] When shall we have done with these solemn feasts, wherein we are not allowed to buy and sell? would God these new moons and sabbaths were once past, that we might sell our corn at a high rate, making the measure of the wheat small, and the weights, wherewith the silver is weighed great and heavy and falsifying the balances by deceit

6 That we may buy the poor for silver, and the needy for a pair of shoes, yea, and sell the refuse of the wheat?

7 The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood, and it shall be cast out and drowned, as by the flood of Egypt

9 And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day

10 And I will turn your feasts into mourning, and all your songs into lamentation, and I will bring up sackcloth upon all loins, and baldness upon every head, and I will make it as the mourning of an only son, and the end thereof as a bitter day

Br Hall That is in plain terms, they had rather be defrauding neighbours than serving God. *Br Beveridge*

The shekel was the measure wherewith they sold containing about one of our bushels: thus they made smaller than the just standard. The shekel was the money they received as the price for their goods by falsifying the balances when they weighed it, and so requiring it to be greater than it should be according to the standard weight of a shekel they diminished it of its value. So in both ways they overreached those who dealt with them. See Mic vi 11. *Dr Wells, W Lenth*

6 [That we may buy the poor for silver &c.] That we may cause the poor to sell themselves to our servitude for a little silver being not able to sustain themselves, and that we may buy the needy for a pair of shoes, even for the basest necessities yea, and that by this means, we may put off at an unreasonable rate the very refuse and offal of the wheat. *Br Hall*

7 [The Lord hath sworn by the excellency of Jacob,] That is, by Jacob's most eminent and incommunicable One or by Jacob's holy One see chap iv 2. *Ios Mede* By himself, who is truly the glory of Jacob or Israel, see Ps lxxviii 34, whatever other excellency or advantage they may make the subject of their glory. See chap vi 3. *W Lenth*

8 — it shall rise up wholly as a flood,] This deluge of sin in the nation shall make her punishment overflow, and overwhelm her in every part. *Dr Stokes*

— it shall be cast out and drowned, as by the flood of Egypt] Or rather the river of Egypt. The inhabitants of the land shall be cast out of their possessions, or the land itself shall be swallowed up by the invading Assyrians, as Egypt is by the inundation of the river Nile. *W Lenth*

9 — I will cause the sun to go down at noon] Your sorrow shall be so extreme in that day, and that day shall be to you so black and gloomy, as if the sun were gone down at noonday, and as if darkness had covered the earth in the clearest day. *Br Hall* (diminuous times are expressed by the failing of the light of the sun, and the day being overspread with darkness. See Is xlii 10. lxix 9, 10, Jer xv 9. Job v 14, xxii 11. *W Lenth*

11 — I will send a famine in the land &c.] Not a famine of material bread, &c, but a spiritual famine of the word of God which alone is able to feed and save your souls. *Br Hall* It is as usual among the Jews to resort to the Prophets for counsel under any difficulty. See chap ii 11. Ezek xiv 7. xx 1. Amos tells them, that in a little time there will be no Prophet for them to consult, and this shall be a just punishment for their despising the former Prophets, and their instructions. This was fulfilled

11 Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.

12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it

13 In that day shall the fair virgins and young men faint for thirst

14 They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth, and, The manner of Beer-sheba liveth, even they shall fall, and never rise up again

CHAP. IX

1 The certainty of the desolation 11 The restoration of the tabernacle of David

I SAW the Lord standing upon the altar, and he said, Smite the lintel of the door, that the posts may shake and cut

upon the whole nation at the time of the Babylonish captivity. See I am ii 9; Ps lxxv 9, Ezek vii 26. And after their return from captivity they had no succession of Prophet, from the time of Malachi till the coming of Christ. See I Mic iv 46. ix 2. *W Lenth*

12 — from sea to sea, &c.] That is, from the east sea, namely either the sea of Galilee, or the Salt sea to the west, or Mediterranean sea, and "from the north even to the east" again that is, all through the kingdom. *Dr Wells*

13 [In that day shall the fair virgins and young men faint for thirst] They who are in the bloom of their youth and in the strength of their age, shall faint and be dispirited like those that want necessary refreshment. Compare Jer xlviii 18. *W Lenth*

14 [They that swear by the sin of Samaria, &c.] Those idolatrous Israelites, that swear by the molten images of Samaria and say, As the god which is worshipped in Dan and the author of the religion of Beer-sheba liveth, even they shall fall into utter perdition, and never rise again. *Br Hall*

"The sin of Samaria" was the calf, set up at Beth-el by Jeroboam, who committed a great sin in so doing, and made Israel to sin, 1 Kings xii 20, xiv 16. compare Mic i, "The manner or way, of Beer-sheba is rendered 'the god of Beer-sheba' in the Greek version, which expresses the sense rather than the words. The 'way' or 'manner,' signifies the same with 'the way of worship' in this sense it is probably taken, Hos x 13, and the phrase is often used so in the Acts particularly chap xiv 1, xxiv 14. Here it is taken figuratively for the goal or object of their worship. Beer-sheba was a place noted for idolatry as hath been observed upon chap v 5. *W Lenth*

The punishment which is here threatened upon the people for their sins, is, that God would "send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord." Let us learn hence that the most terrible chastisement God can inflict upon a people is to deprive them of His word, and no longer to send His faithful servants among them and therefore that those, who enjoy these precious advantages, ought to esteem them above all things, and make a good use of them lest they be deprived of them by the just judgment of God. *Osborn*

Chap IX. The Prophet sees a fifth vision, representing the final destruction of the kingdom of Israel, but he concludes his prophecy with promises of restoring the kingdom of David and the Jewish nations under the Messiah, when the Church shall be enlarged by the Gentiles coming into it. *W Lenth*

1 — Smite the lintel of the door, &c.] This signifies that

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them in the head, all of them, and I will slay the last of them with the sword he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered

Psalm 110
81

2 Though they dig into hell, thence shall mine hand take them, though they climb up to heaven, thence will I bring them down

3 And though they hide themselves in the top of Carmel, I will search and take them out thence, and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them

Jer 11
11

4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them, and I will set mine eyes upon them for evil, and not for good

Or
y h e r e s
f Heb
a s e n s e
1 s a l 104

5 And the Lord God of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn, and it shall rise up wholly like a flood; and shall be drowned, as by the flood of Egypt

Or
f u n d e
C h a p 7

6 It is he that buildeth his stories in the heaven, and hath founded his troop in the earth, he that calleth for the waters

A severe blow was by the Divine command to be inflicted on those who were thought to be most eminent, and most able to support and give aid to the temple and the whole nation to whom it belonged. *Dr Stokes*

— and cut them in the head, all of them,] That is, I will destroy all the chief of the kingdom of Israel. *Dr Wells* The literal corresponds to the "intel" in the foregoing clause. *Abp Newcome* As if he had said Let them that are in the highest place, the guides and governors of the people, have the first and greatest blow, that in them others may see their doom. And after that, I will slay the last of them also, the lowest of the people, with the sword of a cruel enemy. *Dr Stokes*

2 I though they dig into hell, &c] I though they hide themselves in the deepest holes or caverns of the earth (see Is 21 19) or take refuge in the highest fortresses, they shall not escape My vengeance. *W Louth*

3 — the serpent] The word is used for a water-animal, Is 27 1, and appears to be here used for some carnivorous fish. *W Louth*

The general meaning of these verses is, that whatever places of refuge the Israelites may seek, their attempts at hiding themselves, shall be ineffectual for the hand of God, which is every where present, will draw them from thence, and give them over to their enemies. *Danæus*

It is he that buildeth his stories in the heaven,] An awful description of God's irresistible power, discovering itself in the works of the creation particularly in His appointing several regions of the air, as so many apartments that lead to the highest heavens the seat of His own glory. See Ps 115 9. *W Louth*

— and hath founded his troop in the earth,] The old English translation hath rendered the sense very perspicuously thus. And hath laid the foundation of His globe of elements in the earth. The word recruited troop signifies the collection of elements and other creatures which furnish the earth expressed by a word, which we render the host. Gen 2 1. *W Louth*

7 Are ye not as children of the Ethiopians unto me &c] Is there any reason in you O ye children of Israel why I should respect

of the sea, and poureth them out upon the face of the earth. The Lord is his name. *Before CHRIST 787*

7 Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir? *1 s a l 17*

8 Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth, saving that I will not utterly destroy the house of Jacob, saith the Lord

9 For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. *f Heb caus t m u l e f Heb stone*

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent.

11 In that day will I raise up the tabernacle of David that is fallen, and I will close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old. *f Acts 1 16 f Heb h d g e o r u i l l*

12 That they may possess the remnant of Edom, and of all the heathen, which are called

you more than the very Ethiopians? Why should I make any difference betwixt you and the very Philistines? It is said that I brought up Israel out of Egypt, so also did I bring the Philistines out of Caphtor and the Syrians from Kir. *Bp Hall*

The sense seems to be I trust not in your ancestors who were so highly favoured by Me, your vices have made you vile in My sight. I trust not in My deliverance of you from the land of Egypt. Other nations have been transplanted into fertile countries, as well as you, and particularly your neighbouring enemies. *Abp Newcome*

8 — saving that I will not utterly destroy &c] God still promises to preserve a remnant in the midst of His heaviest judgments, that He may perform to them the promises made to their fathers. See Jer xxx 11, Joel 2 32, Rom 9 28, 29. *W Louth*

9 — yet shall not the least grain fall upon the earth] I will mingle or scatter the Israelites among all nations, just as good and bad grain are mingled in a sieve, but will so order it that none of the good grain shall be lost, or fall to the ground. Compare Matt 13 12. *W Louth*

11 In that day] When I come to make a remarkable difference between the good and the bad, ver 9. *W Louth*

— the tabernacle of David] Under the figure of rebuilding a tabernacle, that was partly demolished by force, partly decayed with age, the Prophet foretells the restoring of the kingdom of David to one of his seed after it should be fallen into a very low condition and the enlargement of his subjects in the town of those, who had shaken off their obedience. *Bp Chandler*

12 That they may possess the remnant of Edom, &c] That My apostles and servants, and their successors, whom I shall use in the restoration of the Church, may take a kind of spiritual possession of the Gentiles in My name, (bringing them within the pale of the Church and fold of the great Shepherd of our souls) even of the greatest enemies of the Church, as the Edomites were of the Jews. At least of a remnant of them that is, so many as shall return by true repentance and obedience from their opposition to the truth. *Dr Stokes*

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called by my name, saith the LORD that doeth this.

† Heb
draweth
forth
|| Or
new wine
* Joel 3 18

13 Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains shall drop || [†] sweet wine, and all the hills shall melt

14 And I will bring again the captivity

— saith the Lord that doeth this] After the restoration of the Jews from their captivity, the Messiah came, and the Gentiles were admitted into His Church and on the future grand restoration of the Jews, the borders of the Christian Church will be enlarged among the Gentiles, Rom xi 12 15 *Abp Newcome*

1 — the plowman shall overtake the reaper, &c] Rather, 'the plowman shall meet the reaper, that is there shall be such an increase of the fruits of the earth, that as soon as the harvest is got in it will be time to plow for the next year which was not usual in those hot countries, where the corn was ripe early in the summer in the month of May, or June at farthest And the treader of grapes shall meet him that soweth seed, that is the vintage shall be so plentiful that whereas it used to be in August it shall not be over till autumn, the earliest season on which was November *W Lomth* It is a lively way of expressing that the harvest and vintage should be copious and long in gathering *Abp Newcome* And together with plenty of all outward blessings it prefigures the abundance of God's spiritual graces and the great harvest of the Church, of which our Saviour Himself speaks Matt ix 37 in such figurative expressions as were familiar to the oriental writers *Poole, Dr. Stokes*

— the hills shall melt] They shall flow as it were, with the abundance of wine produced in them, Joel iii 18 Mountains and hills are the proper places for vineyards *Abp Newcome* See the note on Joel iii 18

Before
CHRIST
about 187

of my people of Israel, and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof, they shall also make gardens, and eat the fruit of them

15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God

15 — they shall no more be pulled up out of their land] But shall dwell in it secure from any annoyance of enemies (compare Jer xxiii 6 xxxiii 41, Ezek. xxxiv 28, Joel iii 20 Mic iv 1 Zeph iii 13 *W Lomth*)

We have here a prophecy, that the ruin of the house and kingdom of David should precede the coming of the Messiah who should at His coming repair the breaches thereof and build it again The captivity of Zedekiah by the Chaldees perfected the fall of David's kingdom, which could not rise before the return from that captivity, and was to rise, as seems to be implied before a new captivity began. After the Babylonian captivity was over none of David's race was in any account Edom was not possessed by any of Zerobabel's descendants, nor were the heathen called by God's name through their means, till God gave unto Jesus the throne of His father David, and for the suffering of death exalted Him to His right hand, to be a Saviour and a Prince His coming was for the fall and rising again of many in Israel, and by the preaching of His Apostles the Gentiles were converted, and made part of His kingdom, out of which the Jews had excluded themselves But the days come when this shall appear to be more visibly the kingdom of David by the coming of the body of the Jews into it, and probably by His literally planting them again in their land, as His principal subjects, from whence they shall be no more ejected *Bp Chandler*

O B A D I A H.

INTRODUCTION

III. Prophet hath furnished us with no particulars of his own origin or life, any more than of the period in which he was favoured by the Divine revelations. That he received a commission to prophesy is evident, as well from the admission of his work into the sacred canon, as from the completion of those predictions which he delivered.

It is probable that he flourished about the same time with Ezekiel and Jeremiah, and the best opinions concur in supposing him to have prophesied a little after the destruction of Jerusalem by Nebuchadnezzar, which happened about the year of the world 3116. He predicted therefore the same circumstances which those Prophets had foretold against the Edomites, who had upon many occasions favoured the enemies of Judah, and who, when "strangers carried their forces away captive, and foreigners set lots upon Jerusalem," had rejoiced at the destruction, and insulted the children of Judah in their affliction, ver 11—14, Ps cxxxvii 7.

The Prophet, after describing the pride and cruelty of the Edomites declares that though they dwelt in fancied security among the clefts of the rocks yet the "men of Teman should be dismayed and every one of the mount of Issau should be cut off by slaughter and that the men who had confederated with them against Jacob, and been supported by them as their allies, should inflict the punishment of their malevolence. The Prophet concludes with consolatory assurances of future restoration and prosperity to the Jews, to whom should arise deliverance from Zion saviours who should judge the nations, and a spiritual kingdom appropriated and consecrated to the Lord.

The Prophet's work is short, but composed with much beauty it unfolds a very interesting scene of prophecy, and an instructive lesson against human confidence and malicious exultation. Dr. Gray

CHRIST ^{Before} ^{about 59} 1 The destruction of Edom, 3 for their pride 10 and for their wrong unto Jacob. 17 The salvation and victory of Jacob

How are the things of Esau searched out? how are his hidden things sought up?

THE vision of Obadiah Thus saith the
 Jer 49 **L**ord God concerning Edom, ' We
 4 have heard a rumour from the LORD, and
 an ambassador is sent among the heathen,
 Arise ye, and let us rise up against her in
 battle

7 All the men of thy confederacy have brought thee *cren* to the border † the men that were at peace with thee have deceived thee, and prevailed against thee, † *they that eat thy bread* have laid a wound under thee *there is none understanding* || in him

2 Behold, I have made thee small among
the heathen thou art greatly despised.

8 ^a Shall I not in that day, saith the LORD, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?

3 ¶ The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high, that saith in his heart, Who shall bring me down to the ground?

9 And thy mighty *men*, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter

Jer 49
11
1. ^b Though thou exalt *thyself* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.

10 ¶ For *thy* violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever

Jer 49 9 5 If 'thieves came to thee, if robbers by
might, (how art thou cut off') would they
not have stolen till they had enough? if
Or the grapegatherers came to thee, would
u₁ 9 they not leave || *some* grapes?

11 In the day that thou stoodest on the
other side, in the day that the strangers
|| carried away captive his forces, and to || Or
reigners entered into his gates, and cast away his
substance

Ver 1-5. Compare the passages from Jeremiah, referred to in the margin, and see the notes upon them.

to *Hon* are the things of *Esau* searched out! &c.] But is for
thine enemies the Chaldees they shall ransack and rifle all the
things of I doon, and shall search out all thy hidden commodities,
and carry them away at once. *Bp Hall*

7 — even to the border] Thy own border where they delivered thee into the hand of thy enemy. *Ipp. Vincennes*

—they that eat the bread) Nevertheless, those & 13 person

whom thou didst maintain as thy allies, have given thee a secret blow of which thou wast not aware *W Ionth*

9 — *Taman*,] See Jer xlix 7, Amos 1 12, "the mount of
Jeru is mount Ser

10 *For thy violence against thy brother &c*] See the note on
Amos 1. 11

11 — in the day that the strangers carried away captive his forces,] When Jerusalem was taken by Nebuchadnezzar, thou didst join with the enemy, see Ps cxxxvii. *W. Lenth*

Before
CHRIST
about 38-
lots upon Jerusalem, even thou wast as one of them

12 But thou shouldest not have looked on the day of thy brother in the day that he became a stranger, neither shouldest thou have rejoiced over the children of Judah in the day of their destruction, neither shouldest thou have spoken proudly in the day of distress

13 Thou shouldest not have entered into the gate of my people in the day of their calamity, yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity,

14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape, neither shouldest thou have delivered up those of his that did remain in the day of distress

15 For the day of the Lord is near upon all the heathen, thou hast done, it shall be done unto thee, thy reward shall return upon thine own head

16 For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they

shall swallow down, and they shall be as though they had not been

17 But upon mount Zion shall be deliverance, and there shall be holiness, and the house of Jacob shall possess their possessions

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them, and there shall not be any remaining of the house of Esau, for the Lord hath spoken it

19 And they of the south shall possess the mount of Esau, and they of the plain the Philistines, and they shall possess the fields of Ephraim, and the fields of Samaria and Benjamin shall possess Gilead

20 And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath, and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south

21 And saviours shall come up on mount Zion to judge the mount of Esau, and the kingdom shall be the Lord's

Before
CHRIST
about 57

about 38

Or

Or

Or

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12 — thou shouldest not have looked on the day of thy brother] Thou oughtest not to have taken pleasure at the sight of thy brother's calamity. So the expression of "looking upon an enemy" signifies the beholding his fall with satisfaction, Ps. liv 7, lxx 10, cxii 11, cxiii 8. Compare Micah iv 11, vii 10. W. Lenth

16 For as ye have drunk upon my holy mountain, &c.] As you of Edom shall drink of the cup of My indignation upon, or rather because of My holy mountain and the holy land of Judea, which you have persecuted, so shall all those nations, that joined with you in your offences, ever taste of the same cup, till they have drunk it up, and be as if they had never been. Dr. Stiles

17 But upon mount Zion shall be deliverance, &c.] This was remarkably verified at the first preaching of the Gospel, when God's law came forth from Zion, Isa. lii 1, Joel ii 32, Ps. cx. 2. W. Lenth

18 And the house of Jacob shall be a fire, &c.] This was fulfilled in part by Hyrcanus and the Maccabees, 1 Mac. v. 3: but was to be accomplished more fully in a mystical sense by the destruction of the enemies of the Church. Poole

19 And they of the south &c.] Edom lay to the south, the Philistines to the west, Ephraim to the north, and Gilead to the east. Abp. Newcome. These words import the conquests of the Jews over their idolatrous neighbours in every direction. W. Lenth. Or, the enlargement of the Church of Christ in the times of the Gospel. Poole

20 — the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.] Others translate the passage, as in the margin, "The captivity of Jerusalem shall possess that which is in Sepharad, and the cities of the south." If the word be taken as an appellative, it signifies a border, and may denote that part of Arabia which bordereth upon the south of Judea, or the 'cities of the south,' here mentioned. W. Lenth

21 And saviours shall come up on mount Zion, &c.] By 'saviours' may be understood the leaders of the Jews, who should fight their battles, and vanquish their enemies, denoted by the inhabitants of the 'mount of Esau.' In this sense the word 'saviour' is taken, Judg. iii 9, Isa. xix 20. Or we may understand the word in a spiritual sense, for the preachers of salvation, whose office it is to convert unbelievers and 'aliens to the commonwealth of Israel.' Compare ver. 17, and Amos ix. 12. W. Lenth

J O N A H.

INTRODUCTION

THOUGH Jonah be placed fifth in the order of the Minor Prophets he is generally considered as the most ancient of all the Prophets whose writings we possess not excepting Hosea. Jonah was the son of Amittai of the tribe of Zebulun and was born at Gath-hepher in that tribe see 2 Kings xiv 25, Josh xix 13. St Jerome informs us that the Prophet's sepulchre was shewn there in his time and there the natives still believe it to exist.

Jonah is generally supposed to have flourished in the reigns of Jotham and Jeroboam the Second, kings of Israel the former of whom began to reign in the year of the world 3163, the latter died in the year of the world 3220.

Among other testimonies given to the prophetick character of Jonah may be reckoned that of Tobit who professed a firm confidence in the accomplishment of Jonah's prediction against Nineveh and whose son, indeed afterwards lived to witness its completion, Tob xiv 4—6 15. The sacred writers likewise and our Lord Himself speak of him as a Prophet of considerable eminence, 2 Kings xiv 25, Matt xii 39, 41 xvi 4, Luke xi 29, see also 2 Esdras i 39.

The style of Jonah is narrative and simple, the beautiful prayer contained in the second chapter has been justly admired. The book furnishes us with a fine description of the power and mercies of God. Dr Gray

CHAP I

Before
CHRIST
set out

1 *Jonah, sent to Nineveh, fleeth to Tarshish* 5 *He is betrayed by a tempest, 11 thrown into the sea, 17 and swallowed by a fish*

Called
Matt 1
15 Jonah
Gen 10
11 12
chap 1

NOW the word of the LORD came unto **Jonah the son of Amittai**, saying,
2 *Arise, go to Nineveh, that great city, and cry against it, for their wickedness is come up before me*

3 *But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa, and he found a ship going to Tarshish so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD*

Heb
cast forth

4 ¶ *But the LORD sent out a great wind into the sea, and there was a mighty*

tempest in the sea, so that the ship was like to be broken

Before
CHRIST
set out

5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship, and he lay, and was fast asleep

Heb
threw it to
be broken

6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not

7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon **Jonah**

8 Then said they unto him, Tell us, we

[Chap I ver 2 *Arise, &c*] Arise, go to Nineveh, the great city of the Assyrians and denounce My judgments against it, for their wickedness is grown to that height, that I can no longer forbear it. *Ep Lall*

But Jonah rose up to flee] Jonah might consider this mission an uncommon unprofitable and dangerous one. He certainly thought that he verily is a Prophet would be affected by God's merciful change of purpose, chap iv 2. This and other parts of his conduct deserve censure. But men endued with extraordinary gift of the Spirit and made the instruments of declaring God's will to mankind have occasionally been subject to great human infirmities and have even contracted great guilt. See 1 Kings xix 18, 20. Mark ix 30. Acts xv 9. 1 Cor vi 2. Gal ii 11. *Abp Newcom*

Tarshish] See 1 Kings x 22. It is probable that there were more places than one named Tarshish. The great port of learned persons have judged that the place here meant was Antioch upon the Orontes in Syria not at Tarshish

thought to secure himself by distance from the presence of the Lord, he could not have a place more proper for his purpose, as it was one of the most remote in the then known world. *Bryant*

— *from the presence of the Lord*] That is, from the place where God usually had shown Himself present by revealing His word and will to His Prophets. Perhaps he might think that God would not insist upon the execution of His commission when he was in a strange country, where were no Prophets nor prophetick impulses. *Pool*

— *into the sides of the ship*] The word, rendered "ship" is expressed by a different word in this and the two immediately preceding verses. It seems to denote a roofed or ceiled room or cabin in the ship to the sides of which conveniences something like the mangers in stables might be fixed for the sailors to lie down. *Parkhurst*

— *and the lot fell upon Jonah*] By the special appointment of Providence, and in pursuance of His designs. *Danaus*

Before
CHRIST
about 50
Or
the 1st
of Heb
ken

out of the belly of hell cried I, and thou
heardst my voice.

3 For thou hadst cast me into the deep,
in the midst of the seas, and the floods
compassed me about all thy billows and
thy waves passed over me

4 Then I said, I am cast out of thy
sight, yet I will look again toward thy
holy temple

5 The waters compassed me about,
even to the soul the depth closed me
round about, the weeds were wrapped a-
bout my head

6 I went down to the bottoms of the
mountains, the earth with her bars was
about me for ever yet hast thou brought
up my life from corruption, O LORD my
God

7 When my soul fainted within me I re-
membered the LORD and my prayer came
in unto thee, into thine holy temple

8 They that observe lying vanities for-
sake their own mercy

9 But I will sacrifice unto thee with the
voice of thanksgiving, I will pay that that
I have vowed Salvation is of the LORD

Is. 41
5 & 116
1. Ho 11
Hch 13
15
a ps

— out of the belly of hell] Out of that place of unspeakable
horror wherein I was for the time buried, as in the belly of a
living and moving grave *Bp Hall* The word rendered "hell"
signifies the state of the dead It may be most properly rendered
the "grave" here, as in the margin the belly of the fish was
Jonah is a grave *W Lowth*

4 *Then I said, I am cast out of thy sight, &c*] My first ap-
prehensions were, that as I had justly forfeited Thy favour by my
disobedience, so I should be cast out of Thy protection,
see ver 7 and compare Ps xxxi 22 yet upon recollecting my-
self I thought it my duty not to despair of Thy mercy, but direct
my prayer towards Thy heavenly habitation see ver 7 *W Lowth*

6 — the bottoms of the mountains,] The bottom of the sea,
where the foundations of the mountains lie see Ps cxlv 2 *W Lowth*

— the earth with her bars was about me for ever] I thought
that the earth had barred me out, and excluded me wholly from
ever seeing the firm land again *Dr Stokes*

8 *They that observe lying vanities forsake their own mercy*]
They that serve in idols, often called by the names of "vanity"
and "lies" (see Ps xxxi 6, Jer i 8, xvi 19,) forsake Him,
who alone is able to shew them mercy, and protect them in the
time of danger *W Lowth* In Ps cxliv 2, according to the mas-
sine translation, the Psalmist calls God "his mercy," or the Au-
thor of mercy to him See also Ps lxx 10, 17 *Abp Newcome*

10 *And the Lord spake unto the fish, &c*] God's almighty
power is represented in Scripture as bringing things to pass by
His bare will and command see Gen i 3, Rom iv 17 *W Lowth* See also the note on Gen i 3

The fish obeyeth and delivereth Jonah, that hereby we also
may learn to obey God and to acknowledge all things to be sub-
ject to His power and to reverence and stand in awe of Him, and
to worship and fear Him *Danvers*

Chap III ver — *Now Nineveh was an exceeding great city
of three days journey*] Diodorus Siculus informs us, that Nineveh
was 480 furlongs in compass, which makes sixty of our miles so
that it was bigger than Babylon which, according to his account,
was but forty eight Diodorus's account agrees with the descrip-
tion the Prophet gives us that it was "three days journey in

10 ¶ And the LORD spake unto the fish, and it vomited out Jonah upon the dry land

Before
CHRIST
about 80

CHAP III

1 *Jonah, sent again preacheth to the Ninevites* 5 *Upon
their repentance, 10 God repenteth*

AND the word of the LORD came unto
Jonah the second time, saying,

2 Arise, go unto Nineveh, that great
city, and preach unto it the preaching that
I bid thee

3 So Jonah arose, and went unto Nine-
veh, according to the word of the LORD
Now Nineveh was an exceeding great
city of three days' journey

4 And Jonah began to enter into the
city a day's journey, and he cried, and said,
Yet forty days, and Nineveh shall be over-
thrown

5 ¶ So the people of Nineveh believed
God, and proclaimed a fast, and put on
sackcloth, from the greatest of them even
to the least of them

6 For word came unto the king of Nine-
veh, and he arose from his throne, and he

comprised Twenty miles was a day's journey in common compu-
tation for a foot-traveller *W Lowth*

4, 5 *And Jonah began to enter &c*] And when Jonah had
spent one day in his preaching, and had gone through one third
part of the city, crying, and saying, There are yet but forty days
to come, ere Nineveh, except it repent, shall be destroyed the
people of Nineveh believed that word of God, delivered to them
by His Prophet &c *Bp Hall*

The time of the wonderful works which God had wrought for
the Jews, was spread over the Eastern parts of the world The
might make the Ninevites hearken to a man of that nation, that
came to them as sent by God And it is likely that he gave them
an account of the miraculous circumstances which attended his
own mission But without question a sense of their own guilt
and their deserving whatever punishment Heaven could inflict
was a principal reason that moved them to have regard to the
Prophet's message And by the men of Nineveh's repenting "at
the preaching of Jonas," God designed to upbraid the "stubbornness
of His own people, and shame them, as it were into repentance,
for fear the men of "Nineveh should rise in judgment with
them, as our Saviour speaks of the Israelites in His own time
Matt xii 41 *W Lowth*

4 — *Yet forty days, and Nineveh shall be overthrown*] That is
unless it repent In the whole course of Scripture God's threaten-
ings, and His promises also, have ever a condition annexed to
them in His purpose which condition, though it be not ever indeed
but seldom expressed, yet is it ever included, and so to be un-
derstood All God's promises, however absolutely expressed, are
made on the condition of obedience and all His threatenings,
however absolutely expressed, on the condition of impenitence
See Jer xviii 8, Ezek xxxiii 11 When He says, Abundantly
shall die for taking Sarah, understand it, unless he restore her,
see Gen xxv 3, 7 "Forty days, and Nineveh shall be overthrown,"
understand it with this reservation, unless they repent The Ni-
nevites understood it so, else it had been in vain for them to have
repented at all, out of an hope of preventing the judgment by
their repentance, as their speeches shew that they did For
"who can tell if God will turn and repent, and turn away from
His fierce anger, that we perish not" ver 9 *Bp Sanderson*

6 — the king of Nineveh,] Archbishop Usher supposes this

^{Before CHRIST about 562} laid his robe from him, and covered him with sackcloth, and sat in ashes

^{† Mich} ^{And} ^{† Heb} ^{great men} 7 And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water

8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands

^{Jos 11} 9 Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ And God saw their works, that they turned from their evil way, and God repented of the evil, that he had said that he would do unto them, and he did it not

CHAP. IV

1 *Jonah, repenting at God's mercy, is reproved by the type of a gourd*

prince to have been Pul, the king of Assyria. Nineveh being then the capital city of that empire. *W Lomth*

7 — *neither man nor beast*] Abstaining for some time from our daily food signifies most naturally that we are unworthy of it, and can take no comfort in it, whilst we are under the Divine displeasure. And is in every thing of importance was denoted especially in the Eastern countries by fastings as well as by words: this was probably the original purpose, for which men used fasting. And it was then sometimes extended to children and a little in token that the parents and owners of them had forfeited the dearest blessings and most valuable conveniences of life. See also *Jos 11* 16, *Judith* iv 10. *Abp Secker*

7 — *let any thing*] The Eastern mode of fasting was abstinence from food till the evening, 2 *Sam* i 12. *Abp Newcome*

8 — *let a beast be covered with sackcloth*,] In token of publick sorrow and humiliation. *W Lomth*

— *and cry mightily unto God: yea, let them turn &c*] Natural religion instructed them, that their earnest prayers without true amendment would not avail them before God: nor would their repentance be thought sincere, unless they restored to the true owners what they had gained by violence and injustice. *W Lomth*

10 — *and God repented of the evil, &c*] See the note on ver 4. A sincere and effectual repentance will stay God's hand, and withdraw Him from the fierceness of His anger: inasmuch that after He had fixed and determined the very day for the destruction of Nineveh, yet as soon as "He saw their works that they turned from their evil way," He presently "repented of the evil &c." In this case God does not stand upon the reputation of His Prophet, by whom He had sent to them so peremptory a message: but His mercy breaks through all considerations, and rejoiceth against judgment: for He cannot find in His heart to ruin those, who by the terror of His judgments will be brought to repentance. *Abp Tillotson*

This is ever God's manner, when men change their deeds to change His doom, when they renounce their sins, to recall His sentence, when they repent of the evil they have done against Him, to "repent of the evil that He had said that He would do unto them." Search the Scriptures, and say if things run not thus, as in the most ordinary course, God commandeth, and man disobeyeth, man disobeyeth, and God threatneth, God threateneth, and man repenteth, man repenteth, and God forbearth. Nineveh prepare for desolation, for now but "forty days and

BUT it displeased Jonah exceedingly, and he was very angry

2 And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore, I fled before unto Tarsish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

3 Therefore now, O LORD, take, I beseech thee, my life from me, for it is better for me to die than to live

4 ¶ Then said the LORD, || Doest thou well to be angry?

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city

6 And the LORD God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver

Nineveh shall be overthrown: but Nineveh fasted, and prayed, and repented; and Nineveh stood after more than twice forty years. Generally, God never yet threatened any punishment upon person or place, but, if they repented, He either withheld it, or deferred it, or abated it, or sweetened it to them, for the most part proportionably to the truth and measure of their repentance, but always, so far as in His infinite wisdom He hath thought good, He hath remitted somewhat of the threatened severity and rigour. *Bp Sanderson*

Chap. IV ver 2 — *I knew that thou art a gracious God, &c*] I knew by Thy declarations to Moses, (*Exod* xxxiv 6,) and by several instances of Thy mercy, that Thou dost not always execute the punishments which Thou threatnest against sinners. *W Lomth*

3 — *better for me to die than to live*] Under the imputation of being a false prophet. *W Lomth*

4 *Then said the Lord, Doest thou well to be angry?*] Dost thou think this is a just cause for thee to be moved with anger, for that I have spared the Ninevites? *Bp Hall* Jonah seems to have thought, that his veracity as a Prophet, and the honour of his office, were affected. His impatience here, and at ver 8, was highly reprehensible. *Abp Newcome*

5 *So Jonah went out of the city,*] Rather, Now Jonah had gone out of the city: for the particulars related in the foregoing verses happened after his departing out of the city, and sitting somewhere in view of it, expecting some extraordinary judgment should come upon it: but being disappointed he broke out into that expostulation with God already mentioned. *W Lomth*

— *a booth,*] The original word signifies an artificial covert, as a tent or booth, and also a natural one, as in *Jer* xxv 38, *Job* xxxviii 40. *Abp Newcome*

The words, "the Lord prepared a gourd, may signify that He had prepared one." It is probable, that this gourd was the booth, under which Jonah sheltered himself from the heat: the perishing of which must of course have given him great pain, especially when we consider the intolerable heat of the country: which is so excessive, that Thevenot informs us he was prevented by it from going to visit the reputed tomb of Jonah on the east side of the Tigris. *Harmen*

6 — *a gourd,*] It is not agreed among interpreters what particular plant is meant. *Dr Wells* Bochart and others suppose the Ricinus or Palma Christi to be meant: and the height of

Before CHRIST about 86.
 1 Heb 7 But God prepared a worm which the morning rose the next day, and it smote the gourd that it withered.
 8 And it came to pass, when the sun did arise, that God prepared a vehement east wind, and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *It is better for me to die than to live.*
 9 And God said to Jonah, *Doest thou*

Before CHRIST about 86.
 10 I then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow, which I came up in a night, and perished in a night.
 11 And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle?

that plant, which is the same as that of the olive, the largeness of its leaves which are like those of the vine, and the quickness of its growth are said to favour this supposition. We may however justly attribute a miraculous growth to the plant which shaded Jonah. *Abp Newcome*

— *to deliver him from his grief*] That is, from the displeasure which he had conceived, ver 1 to abate the heat and thus to ease his mind by easing his body. Or, to deliver him from his affliction or distress, on account of the heat. *Abp Newcome*

— *So Jonah was exceeding glad of the gourd*] Take we heed, that we place not our felicity in the enjoyment or please ourselves too much in the confidence, or allow ourselves overmuch freedom in the use of any creature, lest as Jonah was overjoyed when the gourd sprang up and overrejoiced when it withered, so the loss of what we overvalued while we had it, overwhelm us with grief and impatience when we must part from it. *Bp Sanderson*

8 — *a vehement east wind*] The winds in those hot countries when they blow from the sandy deserts, are often more suffocating than the heat of the sun, and make the sunbeams give a more intense heat. The word, translated “vehement,” signifies also silent as it is rendered in the margin. In that sense it denotes such a wind as causes a small motion in the air, and makes it sultry hot. *Bp Tenth*

9 — *And he said, I do well to be angry, even unto death*] And he said, in much weakness and rash passion I have just cause to be angry even to such a degree as to wish myself dead. The Prophet here records his own impatience, as Moses and other holy writers have done, without concealing any circumstance of it. *Bp Hall B Tenth*

10 11 *Then said the Lord, Thou hast had pity &c*] Then said the Lord, I have done this purposely to shew thee thine own error and weakness: thou hadst pity on a sorry plant, which cost thee no labour, which received no life from thee which suddenly came up, and suddenly vanished. And should not I spare

Nineveh, that great city wherein are sixscore thousand infants that have not lived to offend, and much cattle, which are not capable of offence? How much are these better than the senseless plants of the earth? And these are the work of My hands and have cost Me much care and regard; and such as require time and leisure for their perfection, be thankful therefore, how just reason I have to be angry at thy unmercifulness, which art angry at My forbearance of Nineveh. *Bp Hall*

— *Thou hast had pity on the gourd*] Jonah seems to have been grieved that so extraordinary and beautiful a plant perished, as well as for the loss of its shelter. *Abp Newcome*

11 — *sixscore thousand persons that cannot discern between their right hand and their left*] That is, infants, who “have no knowledge between good and evil,” as it is expressed Deut 1:39. If we compute these at a fifth part of the inhabitants, the city will have contained six hundred thousand persons. *Bp Tenth, Abp Newcome*

A great consideration with God in His sending of public calamities is the multitude of the sufferers, and that not only the guilty but the innocent also, without special and miraculous Providence, must be involved in a common calamity. *Abp Watson*

— *and also much cattle* ?] In the large circuit of Nineveh as in that of Babylon space was probably left for cattle to feed. *Abp Newcome* God's providence extends its care to beasts as well as men, see Ps xxxvi 6, civ 27, 28 so that He is willing to spare them as well as the more noble parts of creation. *Bp Tenth* In this declaration of God's unwillingness to destroy Nineveh that compassion of the Creator, which extends to the meanest rank of His creatures, is expressed with wonderful tenderness and from this, in common with other considerations, it is not extravagant to imagine that mankind are no less in proportion accountable for the ill use of their dominion over creatures of the lower rank of beings than for the exercise of tyranny over their own species. *Guardian*

M I C A H.

INTRODUCTION.

MICAH was unquestionably the author of this Book, and he speaks in that character, chap iii 1, 8. He calls himself a Morasthite, chap i 1, and is supposed to have been a native of Morasthi, a village situated near the city of Eleutheropolis in the southern part of Judah a place distinguished by St Jerome from Marashah, mentioned in this book, chap i 15, and in Jo-hua, chap xv 41.

Micah speaks only of the kings of Judah, and he prophesied in the days of Jotham, Ahaz, and Hezekiah, contemporary with whom were Pekah and Hoshea, the two last kings of Israel. Micah then began to prophesy soon after Isaiah, Hosea, Joel, and Amos, and he prophesied between the year of the world 3246, when Jotham began to reign, and the year of the world 4303, when Hezekiah died, but probably not during the whole of that period.

Micah, who received the Divine revelations by vision, was appointed to preach both against Israel and Judah, and executed his commission with great animation and zeal. One of his predictions is related to have saved the life of Jeremiah, who under the reign of Jehoiakim would have been put to death for prophesying the destruction of the temple, had it not appeared that Micah had foretold the same thing under Hezekiah about one hundred years before, Mic iii 12. Micah is mentioned as a Prophet in the book of Jeremiah, chap xxvi 18, compared with Mic iii 12, and in the New Testament, Matt ii 5, and John vii 42. He is imitated by succeeding Prophets, as he himself had borrowed the expressions of those who preceded, or flourished at the same time with him. Our Saviour Himself, indeed, condescended to speak in the language of the Prophet.

The Prophet predicted in clear terms the invasions of Sennacherib and Sennacherib, and their triumph over Israel and Judah, the captivities, dispersion, and deliverance of Israel, the cessation of prophecy, the destruction of Assyria and of Babylon, the representatives of the enemies of the Christian Church, the birth of the Everlasting Ruler at Beth-lehem Ephrathah, the establishment and exaltation of Christ's kingdom over all nations, the influence of the Gospel, and the destruction of Jerusalem, chap iii 12. Dr Gray.

The style of Micah is nervous, concise, and elegant, often elevated and poetical, but sometimes obscure from sudden transitions of subject. The contrast of the neglected duties of justice, mercy, humility, and piety, with the punctilious observance of the ceremonial sacrifices, affords a beautiful example of the harmony which subsists between the Mosaic and the Christian dispensations, and shews that the Law partook, in some degree at least, of that spiritual nature, which more immediately characterizes the religion of Jesus. Bp Tomline.

Before
CHRIST
about 750

CHAP I

1 Micah sheweth the wrath of God against Jacob for idolatry. 10 He exhorteth to mourning.

4 Heb
Hear ye
people all
of them
2 Deut. 32
1
Is. i 2.

THE word of the Lord that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

2 Hear, all ye people, hearken, O

[Chap I ver 1 — concerning Samaria and Jerusalem] Concerning both the kingdoms of Israel and Judah, of which Samaria and Jerusalem were the capital cities. W Lowth.

2 Hear, all ye people, hearken, O earth, and all that therein is.] By 'people,' may be understood either the people of those countries, or of all others, and so by 'earth,' either particularly that land, or the whole habitable world, and 'the fulness thereof,' that is, as it is well expressed, 'all that therein is, all the inhabitants, that fill and occupy it.' The people of that land are more peculiarly spoken to, and God's judgments are now particularly denounced against them, yet what is said or done is for an example to all others. Dr Pocock.

— and let the Lord God be witness against you,] I call Him to witness, that I have forewarned you of the judgments that hang over your heads, unless you speedily repent. And He Himself will become a witness against you, and convict you of your sins, in such a manner that you shall not be able to deny the charge. [compare Ps. l 7, Mal iii 5. W Lowth.]

— from his holy temple.] Either from the temple at Jeru-

earth, and all that therein is, and let the Lord God be witness against you, the Lord from his holy temple.

3 For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth.

4 And the mountains shall be molten under him, and the valleys shall be cleft, as

Before
CHRIST
about 750
† Heb
the fulness
thereof
1 Is. 26. 21
2 Ps. 11
4 Deut. 32
13 & 14

salem, or, as most generally understood, from heaven, called His 'temple,' Ps. xi 4, of which the earthly temple was a representation. Dr Pocock. See Jonah ii 4, and the note there.

3 — the Lord cometh forth out of his place,] God who is every where present, is said more particularly to be there, where He more peculiarly exhibits His majesty and glory. And He is said to 'come forth out of His place, and to 'come down' to any other place, when He gives more apparent tokens of His presence by acts of mercy or judgment. Dr Pocock.

— and tread upon the high places of the earth.] Subduing places of the greatest strength, and bringing down men of the highest rank. See Amos iv 13. W Lowth.

4 And the mountains shall be molten under him, &c.] All nature shall confess His presence. See Amos ix 3. Abp Newcome. This is most probably an allusion to God's coming upon mount Sinai. W Lowth.

These threats were made good in the destruction of Israel by Sennacherib, and of Judah by Sennacherib and Nebuchadnezzar. Dr Pocock.

^{Before} ^{CHRIST} ^{about 70} ^{† Heb} ^{as a sign} wax before the fire, and as the waters that are poured down a steep place

5 For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem?

6 Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she hath gathered it of the hire of an harlot, and they shall return to the hire of an harlot.

8 Therefore I will wail and howl, I will go stripped and naked: I will make a wail-

5 For the transgression of Jacob is all this, &c.] And all these judgments shall be for the idolatries of Israel and Judah. What then, or who is the author of this great sin of Israel? Is it not the mother city Samaria, whose princes have erected and maintained those golden calves? And who is the author of those offensive high places of Judah? Is not Jerusalem and those her kings, who have set them up and countenanced them? *Bp Hall*

It is the case of most kingdoms, that they are much influenced by the spirit and genius of their principal cities. And so it was with the kingdoms of Israel and Judah, of which Samaria and Jerusalem were the respective heads. These two cities were two fountains of corruption, which infected all the surrounding countries. The transgression of Samaria was Baal and the golden calves: the transgression of Jerusalem was her high places, where idolatries were practised. Thus the Prophet lays his general charge: he will come to particulars presently. But he begins with religious abuses, because they are the spring and root of all other wickedness. *Reading.*

6 — as an heap of the field, and as plantings of a vineyard.] As a heap of stones laid together carelessly in the field, or as those hillocks of earth which are cast up for the planting of a vineyard. *Bp Hall*

7 — all the hires thereof.] See Hosea ii 12, where the idolatrous people are taxed for saying of their vines and fig trees, "These are my rewards or hire," that my lovers, that is, my idols, have given me. see also verses 5, and 8. Hence it appears, that by 'hires,' may be understood all their wealth and good things, which they looked on as the gifts of their idols, and the rewards of their idolatrous service. *Dr Pocock*

— for she gathered it of the hire of an harlot, &c.] She imagines that she gaineth her wealth as a reward of her idolatry, and it shall "return, or be made a prey to idolatrous Assyrians." *H Iouth*

8 — like the dragons,] See the notes on Job xxx 29, I am

— mourning as the owls.] Or ostriches, for so the ancient interpreters generally render it. It is affirmed by travellers of good credit that ostriches make a fearful screeching lamentable noise. *Dr Pocock* During the loudest part of the night they often make a very doleful and hideous noise as if they were in the greatest agonies: an action beautifully alluded to here. *Dr Shaw*

9 — he is come &c.] That is the enemy, or 'it is come nigh,' the evil condition spoken of. *Dr Pocock*

10 Declare ye it not at Gath, &c.] See 2 Sam

ing like the dragons, and mourning as the owls

9 For her wound is incurable, for it is come unto Judah, he is come unto the gate of my people, even to Jerusalem.

10 ¶ Declare ye it not at Gath, weep ye not at all in the house of Aphrah: roll thyself in the dust.

11 Pass ye away, thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zaanan came not forth in the mourning of Beth-ezel, he shall receive of you his standing.

12 For the inhabitant of Maroth waited carefully for good: but evil came down from the Lord unto the gate of Jerusalem.

13 O thou inhabitant of Lachish, bind the chariot to the swift beast: she is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

20 The people are counselled not to make known their calamity by any publick expression of sorrow, as "weeping, &c," lest their enemies should rejoice at it. *Dr Pocock*

— Aphrah.] The word "Aphrah" signifies dust: the Prophet probably uses it here for Ophrah, a town in the tribe of Benjamin that the name may better suit their condition. *H Iouth* There that is farther off from the Philistines, and that they may not take notice of it: silent as me m, or "roll thyself in the dust." The Prophet in this and the following verses reckon up several places, whether belonging to Israel or Judah, by alluding to the names of which he expresses their present or future condition together with others not named even the whole land. *Dr Pocock*

11 — thou inhabitant of Saphir.] Saphir signifies fair or elegant. It is taken by some for the proper name of a city: by others for Samaria, or Jerusalem. Whatever be the place intended, these words denounce, that to it and its inhabitants shame and confusion shall take place of their former beauty and glory. The other names also some apply to Samaria and Jerusalem, but the exposition is plainer, by taking them for proper names of places. *Dr Pocock*

— the inhabitant of Zaanan came not forth &c.] The meaning of this difficult passage seems to be, That when the inhabitants of Beth-ezel, which was first taken by the enemy, were led away in mourning, the inhabitants of Zaanan came not forth to bewail with them, or comfort or help them, as standing on their own guard against the enemy, or knowing that the same calamity should quickly befall themselves, and so they should have to bewail their own disasters. For "he shall receive of you his standing" of you. O inhabitants of Zaanan, though you remain longer than those of Beth-ezel, yet "he" that is, the enemy, "shall receive his standing," that is the reward for his labour and time spent in besieging, and taking you: your spoil shall be his recompense. *Dr Pocock* Zaanan was in the tribe of Judah, Josh xv 27. Beth-ezel near Jerusalem. *Lech xiv 5. Abp Newcome*

12 For the inhabitant of Maroth waited carefully for good.] The words may be better translated, Although the inhabitant of Maroth waited for good, yet evil &c. *W Lowth*

Maroth seems to be a city in the neighbourhood of Jerusalem, or one that had dependence on it, and so could not but be involved in her calamity. *Dr Pocock* A city of like name is placed in the tribe of Judah. Josh xv 59. *Abp Newcome*

13 O thou inhabitant of Lachish, bind the chariot &c.] As for you O ye inhabitants of Lachish, make all possible speed to escape by flight: put your swiftest beasts into your chariots, and d

Before CHRIST about 750
 14 Therefore shalt thou give presents
 to Moresheth-gath the houses of Achizib
 shall be a lie to the kings of Israel
 15 Yet will I bring an heir unto thee, O
 inhabitant of Mareshah he shall come
 unto Adullam the glory of Israel
 16 Make thee bald, and poll thee for
 thy delicate children, enlarge thy baldness
 as the eagle, for they are gone into capti-
 vity from thee

CHAP II

1 Against oppression 4 A lamentation 7 A proof
 of injustice and idolatry 12 A promise of restoring
 Jacob

about 750.

WOE to them that devise iniquity,
 and work evil upon their beds when
 the morning is light, they practise it, be-
 cause it is in the power of their hand

2 And they covet fields, and take them
 by violence, and houses, and take them

away hastily, taking the advantage of your remoteness try if you
 can thus avoid the judgment who were the authors of sin to the
 rest of Judah next after the revolt of the ten tribes to their molten
 calves Iachish was the first of the tribe of Judah, that both
 received and diffused the infection to the daughter of Zion, the
 idolatrics of Israel were first found in thee, O Lachish Bp
 Hall

14 Therefore shalt thou give presents &c] Therefore shalt thou
 be tan to give vian presents unto the Philistines to help thee thou
 shalt have recourse to those false and lying succours which have
 been ever deceitful to the kings of Judah, and so shall be still unto
 thee Bp Hall

Moresheth-gath appears to have been a place or city probably
 near or belonging to Gath of the Philistines Achizib is the name
 of a town, mentioned with Mareshah, Josh x 41, as belonging
 to the tribe of Judah and there is another of the same name,
 mentioned Josh xix 29, and Judg 1 31, as belonging to or bor-
 dering upon the tribe of Asher The word Achizib signifies a lie,
 which signification is alluded to in the menace against it Dr
 Pocock W Lowth

15 Yet will I bring an heir] Namely, an enemy, that shall
 take possession of the people and all that they have, as if it were
 his inheritance Here is an allusion to the name "Mareshah,"
 which includes in it the signification of inheritance This city
 is supposed by most interpreters to be the country of the Pro-
 phet Dr Pocock

— he shall come unto Adullam the glory of Israel] He, that
 is, the glory and God of Israel, executing His justice upon the
 people and thereby manifesting His glory, shall come even as far
 as to Adullam, in the inmost part of the kingdom of Judah, giving
 all into the hand of the enemy See the margin Bp Hall Dr
 Pocock Or, he, namely, the enemy, the heir of Mareshah, shall
 come to Adullam, which may have been called "the glory of Is-
 rael," on account of its situation, strength, or beauty, or for some
 reasons, now not well known It was a royal city, Josh xii 15,
 taken by Joshua, and transferred to the tribe of Judah, chap xv
 35, made a city of defence by Rehoboam 2 Chron xi 7 and it
 had villages belonging to it, Nehem xi 30 Dr Pocock

16 Make thee bald, &c] In the mention of Adullam and other
 particular places, the whole land is understood and it is accord-
 ingly here called upon, to give itself entirely up to sorrow and
 mourning, and to express its grief by all the customary outward
 signs See Jer vii 29, Amos viii 10, Job i 20 Dr Pocock

— enlarge thy baldness as the eagle] When he sheds his

away so they oppress a man and his
 house, even a man and his heritage

3 Therefore thus saith the Lord, Be-
 hold against this family do I devise an
 evil, from which ye shall not remove your
 necks, neither shall ye go haughtily for
 this time is evil.

4 ¶ In that day shall one take up a pa-
 rable against you, and lament with a dole-
 ful lamentation, and say, We be utterly
 spoiled he hath changed the portion of
 my people how hath he removed it from
 me ¶ turning away he hath divided our
 fields

5 Therefore thou shalt have none that
 shall cast a cord by lot in the congre-
 gation of the Lord

6 ¶ Prophesy ye not, say they to them
 that prophesy they shall not prophesy to
 them, that they shall not take shame

7 ¶ O thou that art named the house of
 Jacob, is the spirit of the Lord straitened?

plumage, Ps ciii 5 Bochart observes, that at these times eagles
 are said to be bald Abp Newcome

[chap II ver 1, 2 The Prophet proceeds to shew, how justly
 deserved were the punishments, denounced against Israel and
 Judah, by a declaration of some of the sins of which their inha-
 bitants were guilty Dr Pocock

3 — Behold, against this family do I devise an evil,] As they
 devise mischief against others, so will I devise an evil against
 them, as a due punishment for their sin As they have unjustly
 deprived others of their inheritance, so a conquering enemy shall
 dispossess them, and carry them into captivity See the following
 verse The word "family" is equivalent to people, as appears
 from Jer 1 15 W Lowth

4 — shall one take up a parable &c] Men shall take up a pa-
 rable a doleful song with parabolical and figurative expressions
 Dr Pocock See the notes on Numb xxiii 7, Job xxvii 1

— he hath changed the portion of my people &c] He hath
 removed His people out of their ancient inheritance that portion
 which He Himself had allotted them, and hath given it away to
 other owners W Lowth

5 Therefore thou shalt have none that shall cast a cord by lot in
 the congregation of the Lord] Therefore, when this judgment
 shall be effected, there shall none remain of you, who shall have
 any lot or inheritance in the land of Israel Bp Hall The words
 are an address to the whole people, denouncing the irrecoverable
 loss of their country, and that they should no more return to it to
 be therein the congregation of the Lord, and to divide it among
 themselves by the "cord or measuring line Dr Pocock

6 Prophesy ye not say they to them that prophesy] They do
 not care to hear the Prophets speak ungrateful truths see Isai.
 xxx 10, Amos vii 16 W Lowth

— they shall not prophesy to them, that they shall not take
 shame] Or, rather "for they will not take shame It is no
 purpose to prophesy to them for they still persist in a shameless
 course of sin Compare Zeph iii 5 Jer vi 15. W Lowth

7 O thou that art named the house of Jacob] But dost not in
 thy doings make good that name, "is the spirit of the Lord strait-
 ened? Is His mercy He will or power of promising good things
 by His Prophets, and effecting them, now restrained more than
 formerly, when He did both that now thou receivest only the re-
 straining messages by His Prophets? "Are these His doings? Was
 He wont thus to deal? Or, are these punishments and judgments,
 which He denounceth, His constant works, or works in which He
 9 M

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† Heb
my right?
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juster by
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ment
Or
viii

are these his doings? do not my words do good to him that walketh † uprightly?

8 Even † of late my people is risen up as an enemy ye pull off the robe † with the garment from them that pass by securely as men averse from war.

9 The † women of my people have ye cast out from their pleasant houses, from their children have ye taken away my glory for ever

10 Arise ye, and depart, for this is not your rest because it is polluted, it shall destroy you, even with a sore destruction.

11 If a man † walking in the spirit and falsehood do lie, saying, I will prophecy unto thee of wine and of strong drink, he shall even be the prophet of this people.

12 ¶ I will surely assemble, O Jacob, all of thee, I will surely gather the remnant of Israel, I will put them together as the sheep of Bozrah, as the flock in the midst of their fold they shall make great noise by reason of the multitude of men

13 The breaker is come up before them

delighteth? Are they not rather, what you by your sins, as it were force Him to do? "Do not My words do good to him that walketh uprightly? Doth He not promise good things, and give them to him that is upright and walketh in good ways?" Drs Pocock and Wells

8 Even of late my people is risen up as an enemy &c] Now of late My people as if they needed no enemy, are turned enemies to each other ye strip the garments from the backs of travellers, that pass by securely without any thought of such cruel and hostile measures Bp Hall

The words rendered "robe," and "garment," appear to signify, the former a looser garment thrown over the rest, the latter a closer one more fitted to the body Compare Matt. v 40, Luke vi 29 Dr Pocock

9 The women of my people have ye cast out &c] By your sins ye cause them to go into captivity. Abp Newcome

— from their children have ye taken away my glory for ever] The glory which I had bestowed on them by becoming their God, by placing them in a pleasant land and by protecting and blessing them when they adhered to Me, Ps xc 16, Ezek xvi 14 Abp Newcome

10 Arise ye and depart &c] Away, therefore, arise and get you into captivity, for this land is no place for you since ye have thus defiled with your sins, it shall cast you out, and deliver you up to be destroyed by your enemies Bp Hall

11 If a man walking in the spirit and falsehood &c] Or, "in the spirit of falsehood" W Louth Or, as in the margin, "walk with the wind and he falsely" Dr Pocock I know well enough how I might please you if a man would walk in a vain light fashion and yield to prophecy nothing but lies unto you and sooth you in luxury and drunkenness and tell you of that free scope ye shall have to wine and strong drink he should be a welcome Prophet to this people Bp Hall

— wine and of strong drink] See the note on Is xxiv 9

12 I will surely assemble O Jacob all of thee &c] There are strange intimations in Micah as well as in Hosea and others of promises with complaints and threatenings Some interpret ver 12, as the words of the false prophet spoken of just before and some think ver 12 13 threatening that God will shut them up to be besieged and led captive But Jer xxxi 10 which is very like ver 12, is a promise see also chap iv 6 of this prophecy And so is Is l 12 which is like the end of ver 13 Abp Secker

they have broken up, and have passed through the gate, and are gone out by it and their king shall pass before them, and the LORD on the head of them Before CHRIST about 700

CHAP III

1 The cruelty of the princes 5 The falsehood of the prophets 8 The security of them both

AND I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel, Is it not for you to know judgment?

2 Who hate the good, and love the evil, who pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of my people, and flay their skin from off them, and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldion

4 Then shall they cry unto the LORD, but he will not hear them he will even hide his face from them at that time, as

The words are a promise of mercy such as is often subjoined to the threatenings of impending judgment This promise relates to the general restoration of the Jewish nation which yet is here and elsewhere confined to that remnant that shall escape the punishments that will come upon the rest See the note upon chap iv 7 W Louth It is generally understood by Christians of a spiritual deliverance of the Jews by Christ and the calling of them into His kingdom, and gathering them into His Church together with the called of the Gentiles, as one flock into one fold, under "one Shepherd" See John x 16 Dr Pocock

13 The breaker is come up before them] He that shall break the bonds of their captivity, or break through all obstacles that hinder their return home The Jewish commentators generally understand "the breaker," and "their king that follows of the same person, namely, the Messiah to whom the title of 'breaker' may well agree for his "breaking down all obstacles" the middle wall of partition between Jews and Gentiles, Eph ii 14 and breaking open the gates of death and hell, and thereby opening the gates of heaven, so that His flock may go in and out, and find pasture, He going before them, and His sheep following Him John x 4, 9 W Louth, Dr Pocock

— they have broken up, &c] The expressions allude to a flock of sheep, which, as soon as a passage is opened for one to get out, do all of them follow W Louth

— and their king shall pass before them and the Lord] Or even the Lord on the head of them The Messiah, who is both their Lord and King, shall lead and conduct them as their Captain and General Compare Isaiah li 12, Hosea i 11 W Louth

Chap III ver 1 — Hear, — O heads of Jacob, — Is it not for you to know judgment? Men of their birth and station were more especially bound to know and practise the law of God, which enjoined them to treat the inferior people as their brethren, to seek their welfare, to give them the fruits of their labours to render to every man his due, a living price for his goods, and just wages for his work Reading

2, 3 — who pluck off their skin &c] Who offer all cruelty and violence to the people; like some unfaithful shepherd, who, instead of feeding his flock, deals with them according to the literal sense of the words, that he may thereby luxuriously pamper himself Dr Pocock

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710 the name of the Lord our God for ever and ever.

6 In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted,

7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever.

8 ¶ And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion, the kingdom shall come to the daughter of Jerusalem.

9 Now why dost thou cry out aloud? there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth,

O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon, there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies.

11 ¶ Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

12 But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

13 Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.

ever *Bp Hall* A declaration of their adherence to Him alone, on the part of the true Israel of God, the faithful members of His Church, out of whatsoever nation they be called. *Dr Pocock*

"In the name," that is, in the profession of Jehovah, who has such mercies in store for us. *Abp Newcome*

This will be remarkably fulfilled at the general conversion of the Jews, when this prophecy shall receive its utmost completion. *W Lowth*

6 — *will I assemble her that halteth.* Though I have broken the power of My people, removed them into captivity afar off, and afflicted them: yet will I restore them to their country, I will send them the Messiah, and will be always their King. *Abp Newcome* This prophecy was fulfilled by Christ's bringing "the lost sheep of the house of Israel" into His fold, by His own preaching and that of His Apostles and Disciples, see Matt xv 24, x 6, &c. *Dr Pocock* Or it will hereafter be fulfilled by the calling of the Jews from their several dispersions into the Church. *W Lowth*

7 — *I will make her that halted a remnant.* A part of them shall be preserved, in whom the future designs of My providence shall be accomplished. *Abp Newcome*

— *her that was cast far off a strong nation.* Signifying, either that the Church, in regard to her spiritual strength, should grow to such a height and greatness, that the gates of hell should not be able to prevail against it. (*Dr Pocock*) or that the Jews, when they return from their several dispersions, (see ver 6,) shall be victorious over all their enemies. Compare chap. v 8, Ezek xxxviii, xxxix, and see Obad ver 18. *W Lowth*

— *and the Lord shall reign over them in mount Zion from henceforth, even for ever.* Zion is to be taken spiritually for the Church, over which Christ reigneth and shall reign for ever. *Dr Pocock* Or, the prophecy may be hereafter literally fulfilled at the restoration of the Jews. *Abp Newcome*

8 — *O tower of the flock.* By this is most probably intended the tower of David, or rather all Jerusalem itself, which was, as it were, the tower and fold of God's flock, Israel. The same is called in the words subjoined, "the strong hold of the daughter of Zion." *Dr Pocock*

— *unto thee shall it come, even the first dominion.* By "the first dominion" may be understood, such a kingdom and dominion as the Jews enjoyed at first under David and Solomon, or the chief dominion: or that the dominion should in that first place come to the daughter of Zion or Jerusalem. For the first interpretation of the words see Luke i 32, 33 for the second see Dan vii 14, Rom x 18 and compare Ps cx 1, Matt xii 11,

xii 42, Rev xvii 14, xix 16 i 5 and for the third, Luke xiv 47, Acts xiii 46. The words, however interpreted are a prophecy concerning Christ and His dominion. *Dr Pocock*

10 *Be in pain and labour to bring forth, &c.* O My Church of Judea, be grieved and pained for a time, for thou shalt be driven forth of thy cities, and carried away into the captivity of Babylon, but thou shalt not long be under this affliction: the Lord thy God shall fetch thee hence in His appointed time, and shall redeem thee from the hand of thine enemies, and all this shall be, in a type of the state and deliverance of My Church from the hands of their spiritual enemies. *Bp Hall*

The Jews captivity is expressed by their "going out of the city, and dwelling in the field," because their city and temple being destroyed they should live in an obscure state, without any visible form of government or worship. The same condition is elsewhere expressed by their living "in the wilderness" see the note upon Ezek xx 15, and Hos ii 14. So the Church under persecution is described as "flying into the wilderness," Rev xii 14. *W Lowth*

11 — *many nations &c.* The Idumeans, Ammonites, Moabites, Philistines, Babylonians. *Abp Newcome* This verse contains an expression of the desires of the heathen nations, that all manner of mischief and shame might befall Zion to her utter desolation. *Dr Pocock* To "look upon our enemies," is to behold their fall with delight. Compare chap vii 10, and see the note on Obadiah, ver 12. *W Lowth*

12 *But they know not the thoughts of the Lord.* They are ignorant of God's purpose, which is to punish them with an entire destruction, after He hath executed His judgments upon His own people. See Jer xxv 27—29. Great calamities are compared to the threshing of corn in a floor: see the following verse, and the note upon Is xxi 10. *W Lowth*

13 *Arise and thresh, O daughter of Zion.* &c. The expressions allude to the manner of treading out the corn in the Eastern countries by the feet of oxen: see Deut xxv 4. The word "horn" means the horny substance on the feet of the cattle, and is equivalent to the "hoofs," which follow. *W Lowth*

It is observed by some concerning this prophecy, that it will be in fulfilling to the second coming of Christ. "For He must reign till He hath put all enemies under His feet," 1 Cor xv 25. In that day certainly it will appear, how the things here spoken, as every other word of God, have without the failing of one tittle been fully made good, though perhaps, till then, men will not well agree concerning the manner, or time of their fulfilment. *Dr Pocock*

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CHAP. V.

1 The birth of Christ 4 His kingdom 8 His conquest

NOW gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

2 But thou, Beth-lehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come

[Chap V ver 1 *Now gather thyself in troops, O daughter of troops, &c.*] This verse is to be understood of some foreign invasion of Judea by a nation that had numerous troops, and may relate to the conquest of Judea by the Babylonians. The daughter of troops is a phrase of the same kind as the daughter of affliction: that is one surrounded by affliction: so "the son of death" is one condemned to die. 1 Sam xxi 11, Ps cii 20 "Smiting on the cheek" signifies treating one in a despitful manner, Lam iii 30 Matt v 39 "The judge of Israel" is equivalent to the king of Israel: see Amos ii 9 *W Lomth* Hoshca may be supposed to have suffered such contumely when Samaria was taken, 2 Kings xvii 6, or Zedekiah, on the taking of Jerusalem, 2 Kings xxv 7 *Abp Newcome*

2 But thou Beth-lehem Ephrathah, &c.] The Prophet, having intimated what contempt should befall the family of David, subjoins, according to God's usual method, a declaration of the dignity which they should attain to, in the time of their restoration from the Babylonish captivity. *Dr Pocock*

Ephrath, or Ephrathah, was another name for Beth-lehem in the tribe of Judah. See Gen xxxv 19. And both names are joined together to distinguish it from another Beth-lehem, situate in the tribe of Zebulun, mentioned Joshua xix 15. It is called "little among the thousands," that is, among the families or cities of Judah. Compare Judg vi 15, 1 Sam x 19. The expression is taken from the first division of the people into thousands, hundreds, and other subordinate divisions. See Exod xviii 21—25. Both the city and family of David were in a mean condition at the time of Christ's birth, whereupon the Blessed Virgin in her song thankfully commemorates God's extraordinary favour in honouring that low estate to which they were reduced, with the birth of the Messiah, Luke i 48, 52, 53. *W Lomth*

— though thou be little among the thousands of Judah,] Every tribe was of old divided into so many thousands as shires in England are into hundreds, over which presided a leader to command them in battle. Beth-lehem was too small in people to be reckoned as one of these thousands, or to be numbered singly in the army against the enemy: but is promised the advantage over them all in giving birth to the "Ruler in Israel," who is superior to all the princes of the thousands, even that Son of David, "whose goings forth have been from of old, from everlasting." *Bp Chandler*

— out of thee shall he come forth unto me that is to be ruler in Israel,] The Scribes and Pharisees understood this prophecy of the birth of the Messiah, as appears from Matt. ii 5, 6, and so did the generality of the Jews of that age, who speak of it as an undoubted truth, that "Christ was to come of the seed of David, and out of the town of Beth-lehem where David was." John vii 42. The Chaldees agree with their sentiments, and expressly apply the prophecy to the Messiah, and our Lord was born at Beth-lehem by an especial act of Providence, that this prophecy might plainly be fulfilled in Him. See Luke ii 4. To come forth is the same as to be born. See Gen x 14 xvii 6, xxi 25, 1 Chron ii 53 Is xi 1. *W Lomth*

— whose goings forth have been from of old from everlasting.] The Prophet proceeds in describing Him who was to come out of Beth-lehem, and to be "Ruler in Israel" by another most eminent coming or going forth, even from all eternity. This is so signal a description of the Divine generation before all time, or of that going forth from everlasting of Christ the eternal Son of God, God, of the substance of the Father begotten before the

forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting.

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3 Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

† Heb
the days of
eternity.

4 And he shall stand and feed in the strength of the Lord, in the majesty of the

worlds who was afterwards in time (according to the prediction that He should "come forth out of Beth-lehem") made man, of the substance of His mother, and born in the world, that the prophecy evidently belongs only to Him, and could never be verified of any other. *Dr Pocock*

The plural form may denote the eternity of Christ's eternal generation. *Abp Siker*. It is a common Hebraism to denote the eternity or continuance of a thing or action by the plural number, "God shall judge the world with righteousness and equity," Ps xcvi 9, or most righteously and equitably. "The angels of the Lord," Lam iv 16, "wisdoms," Prov i 20, for the high degree of both. *Bp Chandler*

This famous prophecy of Micah appears to have given occasion to the manner of speaking, used by our Church in her second Article, where she speaks of the Son of God, as "begotten from everlasting." *Waldo*

3 Therefore will he give them up, &c.] But in the mean time He shall suffer His Israel to be grievously afflicted, &c. *Bp Hall*. The particle, rendered "therefore," should be translated "nevertheless," here and in some other places, as *Dr Pocock* observes. Notwithstanding the promise of so great a blessing God will give up His people into the hands of their enemies, or leave them to be exercised with troubles and afflictions, till the appointed time of their deliverance cometh, which shall be greater than that from Babylon. See chap. iv 10. This deliverance may be understood of the Church bringing forth children by the preaching of the Gospel, see Gal iv 27, but will be more fully completed in the general restoration of the Jewish nation, to be expected in the latter ages. Compare Is lvi 7, & *W Lomth*

— then the remnant of his brethren shall return unto the children of Israel.] Or, "shall be converted with the children of Israel." *W Lomth*. The promise of God was not only to Israel according to the flesh, but "to all (also) that were afar off, even as many as the Lord our God should call," Acts ii 39, and all these are called "the remnant of his brethren, even those that were before" "aliens from the commonwealth of Israel and afar off, are now in Christ made one with them," Eph ii 12, &c. all brethren among themselves, and all brethren to Christ their Ruler. Having taken on Him their nature in the flesh, He is not ashamed to call them so, as the Apostle speaks, Heb ii 11, confining it out of Ps xxii 22 and Christ Himself vouchsafes to call all true believers by this title, Matt xii 46, Luke viii 21. *Dr Pocock*

4 And he shall stand and feed &c.] He shall persist and continue to feed, that is He shall carefully, watchfully and tenderly supply all the wants of His subjects as a good shepherd doth those of his sheep. compare John x 9, 14. And this He shall do "in the strength of the Lord, not as an ordinary man, but as One, who hath extraordinary and plainly Divine power conferred on Him from the Lord," compare Matt. xxviii 18, and "in the majesty of the name of the Lord His God," so as plainly to evince, that the majestic name of the Lord His God is in Him, (see Exod xxiii 21,) that God hath glorified Him, and is glorified in and by Him, John xiii 31, 32. And under the protection of His great power and majesty, "they His subjects" shall abide "shall be in a sure and steadfast condition, secure against all other powers." compare John x 11, 12, 28—30. "for now, when He shall enter on His rule" "shall He be great unto the ends of the earth, extending His name, glory, and dominion as wide as the world, and to the utmost parts thereof." compare Matt. xviii 19, 20, Acts i 8, Rom x 18. *Dr Pocock*. The

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name of the Lord his God, and they shall abide: for now shall he be great unto the ends of the earth.

5 And this man shall be the peace, when the Assyrian shall come into our land and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.

† Heb
prima et
m n
† Heb
c t m
|| Or
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sen nak
m rds

6 And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

7 And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that

last clause is alluded to by the angel, "He shall be great and shall be called the Son of the Highest, &c." Luke i. 32. He is dignified with such titles, as were never given to any creature, as the Apostle at large proves, Heb. i. 4, &c. Compare Is. lii. 17, and see the note there. *W. Louth.*

And this man shall be the peace,] A Jewish expositor observes that this passage is to be understood of the Messiah, because He shall be the cause of peace, as it is said, "and He shall speak peace unto the heathen, &c." Is. lii. 11. And therefore our Lord Christ being the true Messiah of them, agreeably to the words here it is said, "He is our peace," Eph. ii. 14. At His birth the heavenly host proclaimed "peace on earth," Luke ii. 14, and He, while on earth, came and preached "peace to them which were afar off, and to them that were nigh," Eph. ii. 17, and when He was again to leave the world, He bequeathed peace to His disciples, "gave it to them, and left it with them," John xiv. 27. Of Him therefore it might be truly said by way of prophecy, "This man shall be peace," or "the peace." *Dr Pocock.*

This sentence may be best explained as connected with the foregoing verse. *W. Louth.*

This prophecy of Micah is perhaps the most important single prophecy in the Old Testament, and the most comprehensive, respecting the personal character of the Messiah, and His successive manifestations to the world. It crowns the whole chain of prophecies descriptive of the several limitations of the blessed "Seed of the woman" to the line of Shem, to the family of Abraham, Isaac and Jacob, to the tribe of Judah, and to the royal house of David, here terminating in His birth at Beth-lehem, "the city of David." It carefully distinguishes His human nativity from His eternal generation, foretells the rejection of the Israelites and Jews for a season, their final restoration, and the universal "peace" destined to prevail throughout the earth in "the regeneration." It forms therefore the basis of the New Testament, which begins with His human birth at Beth-lehem, the miraculous circumstances of which are recorded in the introductions of St. Matthew's and St. Luke's Gospels, His eternal generation, as the Word in the sublime introduction of St. John's Gospel, His prophetick character, and second coming, illustrated in the four Gospels and Epistles, ending with a prediction of the speedy approach of the latter in the Apocalypse, Rev. xxi. 20. *Dr Hales.*

— when the Assyrian shall come into our land &c.] The sense which Mr Mede has given to this passage, appears most agreeable to the scope and design of the following part of the chapter. He expounds the place of the general destruction of some remarkable enemy or enemies to God and His truth, which should come to pass before the consummation of all things, an event foretold in several places of Scripture. See Ps. cx. 5, 6. Is. xxvi. 20, 21. xxxiv. 1 &c., lxxvi. 16, Jer. xxx. 7, 10, Ezek. xxxviii, xxxix. Joel. iii. 9, 14. Obad. ver. 15, &c., Zeph. iii. 8. Hag. ii. 22, Zech. vii. 1. xiv. 8. Rev. xix. 19. xx. 9. This enemy is probably called by the name of the Assyrian in Isaiah

tarieth not for man, nor waiteth for the sons of men. Before
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8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots.

11 And I will cut off the cities of thy

chap. xiv. 25, as well as by Micah here. See the note upon that place. Mr Mede ingeniously conjectures, that this name was given him by these two Prophets, because that ever since the invasion of Sennacherib, the very name of Assyrian carried terror along with it, being esteemed by the Jews as their most formidable enemy. *W. Louth.*

— seven shepherds, and eight principal men.] Or, rulers. Under His conduct we shall be furnished with commanders sufficient to oppose the enterprises of the enemy. "Shepherds" are elsewhere equivalent to princes or generals: see Jer. vi. 3, xxv. 34, Nahum. iii. 18. The words "seven" and "eight" are used for an indefinite number: see Eccles. xi. 2. "So once and twice, six and seven, are used, Job xxxiii. 14, v. 19, Prov. vi. 16." *W. Louth.*

6 And they shall waste — in the entrances thereof.] In its borders, where its garrisons are, and its chief strength lies. Assyria is called "the land of Nimrod," because he was the first king of the country: see Gen. x. 11, where the marginal reading is *right*. *W. Louth.*

According to the figurative signification of the words embraced by most Christians, the meaning of this passage is evident, that by the might and power of Christ, and such as shall be by Him qualified and commissioned for the spreading and maintaining of His truth, all that oppose it shall be brought under and made to yield, as certainly as when an enemy such as the Assyrian then was to Israel, is by many commanders and their forces beaten in his own country, and with his own weapons forced from him and turned back upon himself, (see the margin,) so that he shall not be able to create farther disturbances. *Dr Pocock.*

— thus shall he deliver us from the Assyrian, &c.] By these means shall Christ deliver us from the hands of such enemies as shall assault us, so that we shall not have need to fear them. *Dr Pocock.*

¶ And the remnant of Jacob shall be &c.] The remnant of the dispersed Jews upon their conversion shall be the instruments of converting those Gentiles among whom they live, and may therefore be fitly represented by the dews and rains which come from heaven, and make the earth fruitful. *W. Louth.*

— that tarieth not for man, &c.] The dews and rains are the gift of God, and are here distinguished from those fountains and canals of water, which men convey unto their fields and gardens by their own industry. *W. Louth.*

8 And the remnant of Jacob shall be — as a lion &c.] This has been most eminently and fully made good by the establishing of Christ's spiritual kingdom among men, and by the conquests obtained by His little flock over sin, the world, and the devil. *Dr Pocock.*

10, 11 — I will cut off thy horses out of the midst of thee, &c.] These words are a promise of peace and security, and an encouragement to rely on God alone, without dependence on ordinary human helps. Much the like words are applied to the peaceable

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710 land, and throw down all thy strong holds

12 And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers.

Or,
statues

13 Thy graven images also will I cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the work of thine hands.

Or
cities

14 And I will pluck up thy groves out of the midst of thee so will I destroy thy cities.

15 And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

CHAP VI

1 God's controversy for unkindness, 6 for ignorance, 10 for ingratitude, 16 and for idolatry.

Or
with

HEAR ye now what the Lord saith, Arise, contend thou before the

condition of the kingdom of Christ by Zechariah, chap ix 10 Dr Pocock See also Hos 1 7

12—14 And I will cut off witchcrafts &c.] The Prophet may be supposed to mention here those sins wherewith the Jews of his own age were chiefly guilty, thereby to signify, that in aftertimes, when the promises here mentioned should be fulfilled, such offences should not be found among them. Compare Is. ii 6—8, with the context here. We may in general take notice, that the destructiveness of idolatry is often mentioned in the Prophets as a principal circumstance in their descriptions of the flourishing state of the Church, which should come to pass in aftertimes. W Lowth

14 — so will I destroy thy cities.] It is supposed by some interpreters, that in ver 11 are meant cities of defence, and here cities of idolatrous worship, in which were their groves and idol-temples. Dr Pocock

15 And I will execute vengeance &c.] When I have purged My people from their corruptions, I will severely vindicate their cause to the utter destruction of all their unbelieving enemies. W Lowth

Chap VI ver 1 — Arise, contend thou before the mountains, &c.] Arise, saith God to me, and call the very senseless earth, even the hills and mountains, to record what I have to say against My people. Bp Hall See the notes on Deut. iv 26, & i 2.

The manner of raising attention in the two first verses by calling on man to urge his plea in the face of all nature, and on the inanimate creation to hear the expostulation of Jehovah with His people, is truly awakening and magnificent. The words of Jehovah follow in the 3d, 4th, and 5th verses. And God's mercies having been set before His people, one of them is introduced in a beautiful dramatick form, as asking what his duty is towards so gracious a God, ver. 6, 7. The answer follows in the 8th verse, in the words of the Prophet. Abp. Newcome

5 O my people, remember now what Balak king of Moab consulted, &c.] Remember what answers I put into the mouth of Balak, the son of Beor: how I drew blessings even from his mouth upon you, instead of curses, which Balak would have hired him to utter against you: remember all My gracious dealings with you in all the passages of the wilderness, even from Shittim unto Gilgal, till the very entrance into the land of promise, that ye may acknowledge the righteous proceedings of the Lord with you. Bp Hall

To make the sense of the words "from Shittim unto Gilgal" Vor II.

mountains, and let the hills hear thy voice. Bp Hall CHRIST 10

2 Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel.

3 O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.

4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. I vol 12 1 & 11 22

5 O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord. Numb 22 2 & 23 7 Numb 25 1 Josh 5 10

6 Whereupon shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Heb sons of a year?

complete, we must supply it from the beginning of the verse, as in the Chaldee Paraphrase, "Remember what I have done for you from Shittim unto Gilgal," that is, from your encampment in the plains of Moab, near Shittim, east of Jordan, (where they sinned in the matter of Peor, Numb xxv 2, 18 and deserved to be cut off, had not God been merciful to them,) until your encampment at Gilgal on the other side of Jordan in the land of Canaan. At Shittim they sinned after Moses's death, Josh iii 1 thence Joshua conducted them over Jordan. As therefore in the former words they are reminded of the great things which God did for them under the conduct of Moses, so in these they are reminded of His benefits to them under the conduct of Joshua and so, in short, of all that He did from His first beginning to redeem them from bondage, and bringing them out of Egypt through the Red sea, through the desert, and through Jordan, till He had settled them in the promised land. All these things might convince them of "the Lord's righteousness," of His great goodness towards them, and of His faithfulness in fulfilling the promises made to their fathers. W Lowth, Dr Pocock

6. Whereupon shall I come before the Lord, &c.] This abrupt passionate form of speech seems to require something to be understood, for the purpose of connecting it with the preceding words. It is spoken by the Prophet, as in the person of the people, replying to the appeal of God: and it is either an acknowledgment of their guilt, and an expression of their desire to repent, if they knew what would be accepted by God: or it is a justification of themselves, intimating that if they had been defective in their duty, and thereby displeasing to God, it was done, not willingly, but through ignorance. Dr. Pocock

Or, the words are part of a private conference between Balaam and Balak, which Moses has omitted, as foreign to the subject of his history, but which the Israelites ought to have holden in remembrance, and in which the idolatrous king inquired of God's Prophet, in what way he, the king, might make expiation for his offences. Bp Horley

— shall I come before him with burnt offerings, &c.] The constant sacrifice that was offered to God by way of acknowledgment of His dominion over His creatures "with calves of a year old," which was the sin offering, that the high priest offered for himself. Or will He rather accept of those great and costly sacrifices, which were offered upon publick and solemn occasions such as that which Solomon offered at the dedication of the temple? "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?" Or if none of these will do, shall

17 Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn, for my transgression, the fruit of my body for the sin of my soul?

18 He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

19 The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: he will hear the rod, and who hath appointed it.

20 ¶ Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable?

21 Shall I count them pure with the wicked balances, and with the bag of deceitful weights?

22 For the rich man thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.

I try to do as Him after the manner of the heathen, by the dearest thing in the world the firstborn of my children? "Shall I give my firstborn &c. If God was to be appeased at all, surely they thought it must be by some of these ways; far beyond these they could imagine nothing of greater value and efficacy. *Abp Tillotson*

7 — shall I give my firstborn? The strength and stay of the family. *W Lenth*

8 He hath shewed thee, O man, what is good, &c. Both the dictates of reason, and the laws of God, sufficiently inform men what are the substantial parts of their duty, namely, the practice of justice and mercy, and a reverent behaviour towards God. *W Lenth* The Prophet here tells them, that they were quite out of the way in thinking to pacify God upon the terms proposed, that there are other things, much better and more pleasing to Him than these sacrifices. For some of them were expressly forbidden by God, as the offering up of children: and for the rest, they were not good in themselves, but merely by virtue of their institution, and because they were commanded. But the things, which He would recommend to them, are such as are good in their own nature and required of us by God on that account. "He hath shewed thee, O man, what is good." *Abp Tillotson* We have reason all to apply to ourselves these words of the Prophet. For though it still be true, that some part of the world have been dark, and others blinded with false lights, that some men naturally see truth, and others are strangely given to see wrong, yet, in general, the duties of life are level to the capacities of all men, and especially among Christians: but, above all Christians so peculiarly blessed with the means of instruction as we of this nation are, no one can possibly, without either deliberate obstinacy or intolerable negligence, continue unacquainted with what he is bound to do, or the recompense he is to expect, if he do it not. *Abp Secker*

— and what doth the Lord require of thee, but to do &c. The whole of man's duty is here summed up in three parts. 1st, To do justly, is to give to every one what he is superior to, equal or inferior to, then due, to do in all things what is equal and right not oppressing any nor defrauding them in any kind of dealing, not to hurt them by word or deed nor injure them in their person, estates or good name, or any thing belonging to them. 2dly, To love mercy, is not only to give to every one what he might in justice receive, but to be kind, merciful, compassionate, exercising all acts of charity and beneficence willingly, cheerfully, and without expecting recompense. 3dly, To walk humbly with thy God, is to frank the life and conversation with

13 Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins. *Before CHRIST 719*

14 Thou shalt eat, but not be satisfied, and thy casting down shall be in the midst of thee, and thou shalt take hold, but shalt not deliver, and that which thou deliverest will I give up to the sword.

15 Thou shalt sow, but thou shalt not reap, thou shalt tread the olives, but thou shalt not anoint thee with oil, and sweet wine, but shalt not drink wine. *Deut 28 Hag 1*

16 ¶ For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels, that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall be the reproach of my people. *Or much keep 1 Kings 16 25, 26 1 Kings 16 30 &c Or not to sh ment*

CHAP VII

1 The church, complaining of her small number, 3 and the general corruption, 5 putteth her confidence not in

a view to God's commandments, in a dutiful performance of His will in a patient resignation to His dispensations and in a ready assent to His revealed truths. The two first parts comprise the duties of the second table, the third, those of the first: together they are a summary of all the Ten Commandments, and the performance of them is "more than all whole burnt offerings and sacrifices, Mark xii 33." *Dr Pocock*

9 The Lord's voice crieth unto the city, &c. The voice of the Lord calleth by me His Prophet to the city of Jerusalem, and those that are wise-hearted will have a due and awful respect to Thy name, O Lord, hear, O Jerusalem, hear thou these words of that sharp rod of affliction which is prepared for thee, and consider who it is that hath appointed it for thy correction. *bp Hall*

10 Are there yet the treasures of wickedness &c. From hence to the end is a detail of the then reigning sins among the Jews, more particularly the ten tribes, who had separated themselves by an avowed schism from the unity of the Church. He taxes them with covetousness, base dishonesty, falsehood and deceit, injustice and oppression in their commerce and dealings with men, and as notorious a falsehood towards God by profaneness and irreligion, keeping rather the impious and idolatrous statutes of Omri and Ahab, than the Divine law delivered by Moses. *Wotton*

14 — and thy casting down &c. Thy casting down shall be in the midst of thine own streets, thou shalt fall even within thine own walls, and thou shalt take hold of thy children to deliver them from the enemy, but thou shalt not rescue them, and those, whom thou hast obtained to deliver from the present slaughter, will I soon after give up to the sword. *bp Hall*

16 — Omri, — Ahab. It is said of Omri that he did worse than all that were before him. 1 Kings xvi 25 and his son Ahab added the worship of Baal to the idolatry of the golden calves, ver 31, which is spoken of there as the worse degree of idolatry, because it was the introducing of an heathen idol where the golden calves were only an idolatrous representation of the true God. Manasseh followed Ahab in his wickedness. see 2 Kings xxi 3. *W Lenth*

— therefore ye shall bear the reproach of my people. The Prophet still directs his discourse to the great and rich men, ver 12. 1st, and tells them, that since they have given the chief occasion to those reproaches which unbelievers have thrown out upon God's people, as if they were rejected and cast out by Him, therefore they shall bear the principal share of that shame and contempt wherewith their enemies shall treat them. Compare Ps xlii 10. Is xxv 8. *W Lenth*

Before
CHRIST 710
man but in God 8 She triumpheth over her enemies
11 God comforteth her by promises 16 by confusion of
the enemies, 18 and by his mercies

1 Heb
1 1 either
n f
1 mme

WOE is me! for I am as + when they have gathered the summer fruits, as the grape gleanings of the vintage *there is* no cluster to eat my soul desired the first-ripe fruit

1 1 1
1 1 1
1 Or
1 1 1 or
merciful

2 The + good man is perished out of the earth and *there is* none upright among men they all lie in wait for blood, they hunt every man his brother with a net

3 ¶ That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward, and the great man, he uttereth his mischievous desire so they wrap it up

1 Heb
the mischief
of his soul

4 The best of them is a bribe the most upright is sharper than a thorn hedge the day of thy watchmen and thy visitation cometh, now shall be their perplexity

5 ¶ Trust ye not in a friend, put ye not confidence in a guide keep the doors of thy mouth from her that lieth in thy bosom

1 M 1 10
1 1 1
1 1 1
1 1 1

6 For + the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law, + his enemies are the men of his own house

7 Therefore I will look unto the Lord;

Chap VII ver 1 2 — *I am as when they have gathered the summer fruits &c*] As the only fig of excellent flavour cannot be found in the advanced season of summer or the choice cluster of grapes after vintage so neither can the good and upright man be discovered by diligent searching in Israel This comparison is beautifully implied *Abp Newcome*

5 — *so they wrap it up*] They make the matter intricate, so that men may not easily discern between the right and the wrong nor distinguish one from the other *Dr Pocock*

4 — *sharper than a thorn hedge*] Some of the fences in the Holy Land perfectly imaged those passages of the Jewish Prophets that speak of hedges made of thorny plants and the sharpness of the thorns on them then in use See Hos ii 6, Prov xv 19 *Horne*

— *the day of thy watchmen and thy visitation cometh*] The time of vengeance foretold by thy Prophets or the time of vengeance denounced upon thy princes and magistrates *Dr Pocock*

7 *Therefore I will look unto the Lord, &c*] The times being so corrupt and such danger to be apprehended from all sorts of men so that no reliance could be placed on those who ought to be a man's greatest supports, ver 5, 6, the Prophet speaking as of himself in the person probably of the nation in captivity, sets the example of declaring his confidence in God

Having hitherto denounced judgments, now according to the custom of the Prophets he draws towards his conclusion with consolatory words and promises *Dr Pocock*

10 — *mine eyes shall behold her* &c] As the heathen beheld the desolation of God's Church and temple with delight, chap iv 11 so shall it come to my turn to see God's judgments executed upon the Babylonish empire and that brought down to as low a condition as ever they had reduced God's people *W Lenth*

The prophecy was fulfilled when Babylon was taken and the

I will wait for the God of my salvation my God will hear me

Before
CHRIST 710

8 ¶ Rejoice not against me, O mine enemy when I fall, I shall rise, when I sit in darkness, the Lord shall be a light unto me

9 I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me he will bring me forth to the light, and I shall behold his righteousness

10 ¶ Then she that is mine enemy, shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her now I shall see her be trodden down as the mire of the streets

11 In the day that thy walls are to be built, in that day shall the decree be laid moved.

12 In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.

13 ¶ Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings

14 ¶ Feed thy people with thy rod, the flock of thine heritage, which dwell so lightly in the wood, in the midst of Carmel

empire destroyed by the Medes and Persians, Dan v 30 31 and it is observable, that that great turn of fortune was made in the very night, when Belshazzar and his nobles insulted at feast and lifted up themselves against God and His people *Dr Pocock*

11 *In the day that thy walls are to be built, &c*] When C 1 shall visit His people, and repair their decayed estate, (compare Amos ix 11,) then the tyrannical edicts of their persecutors shall be utterly abolished This may partly relate to the recalling of those edicts which put a stop to the rebuilding of the city and temple of Jerusalem See Ezra iv 23, 24, vi 11 Neh ii 8 1 *W Lenth* Or, it may mean the decree of God denounced by His Prophets concerning the punishment of the Jews *Dr Pocock*

12, *In that day also he shall come &c*] Concerning the phrase 'in that day,' see the note on Is iv 2 By the single person 'he' is meant the people, or the dispersion of Israel The word simply, that the Jews should return from their several dispersions where they were scattered though not till after the land for the evil of their doings, should have been desolate according to the marginal reading of the next verse *11 Lenth Dr Pocock*

This prophecy was made good by the restoration of the Jews, and their coming again from all parts to Jerusalem, after the land had been for seventy years desolate for their sins it may have been fulfilled in a higher sense by the setting up of the Church the kingdom of Christ and by so many nations being called into it by the preaching of the Gospel *Dr Pocock* Perhaps also it looks forward to a future restoration of the Jews *W Lenth*

14 *Feed thy people with thy rod, &c*] The word rendered 'rod,' is figuratively used sometimes for a sceptre, sometimes for a shepherd's staff, with which he directs his sheep *Dr Pocock*

The verse is thus perspicuously paraphrased by Bishop Hall 'In the mean time namely of the desolation of the land O God take thou care of Thy people O do thou feed and govern them

^{Before}
^{CHRIST}
711 let them feed in Bashan and Gilead, as in the days of old

15 According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things

16 ¶ The nations shall see and be confounded at all their might they shall lay their hand upon their mouth, their ears shall be deaf

^{Ps 72 9} 17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth they shall be afraid of the Lord our God, and shall fear because of thee

by Thy gracious protection, lead Thou this flock of Thine heritage, which now dwell solitary in the wilderness of their captivity into the midst of Thy fruitful pastures of Carmel let them feed in the rich fields of Bashan and Gilead, as in former times The words imply a gracious promise of return made to the nation or at least the church of the Jews, out of captivity to their own land, and that, under the protection of God, they should abundantly enjoy all things conducing to their well-being, set forth under the similitude of sheep feeding in rich pastures However, all these good things promised to the Jews are in a higher manner made good to the Church of Christ, and all faithful believers, rescued from sin and Satan, and brought back into the fold, who, as He saith, shall be saved under His protection, and go in and out and find pasture Dr Pocock

15 According to the days of thy coming out of the land of Egypt &c] Thy prayer is heard, saith the Lord, I will do thus for thee O My people, and, as I did in the days of thy coming out of Egypt do marvellous things for thee, so will I do again Bp Hall The words are generally considered as spoken in the person of God in answer to the petition of the Prophet, "Feed Thy people &c" See Jer xvi 14, 15, xxiii 7, 8 The words, both here and in Jeremiah, direct us to a wonderful deliverance to be wrought by Christ, for a fuller and higher completion of these prophecies than was effected by the deliverance of the Jews either from the Egyptian bondage, or Babylonish captivity, though the words point more immediately at those Dr Pocock

16 17 The nations shall see and be confounded &c] These two verses express the great astonishment and confusion which should be experienced by the enemies of God's people at seeing the tokens of Divine favour appearing so conspicuously in their behalf W Iowth

17 — and shall fear because of thee] Here is a change of persons for the Prophet, filled with admiration suddenly addresses his speech to the Lord, of whom he was before speaking. Dr Pocock

18 — the remnant of his heritage] These Jews, who are received to be partakers of the benefits, which shall be made good to that nation on their conversion and restoration Compare chap. i 7 v 7 8 By receiving them into His former favour on their repentance, He will fulfil His gracious declaration to Moses,

18 Who is a God like unto thee, ^{Before}
^{CHRIST}
710 that 'pardoneth iniquity, and passeth by the transgression of the remnant of his heritage' he retaineth not his anger for ever, because he delighteth in mercy

19 He will turn again, he will have compassion upon us, he will subdue our iniquities, and thou wilt cast all their sins into the depths of the sea

20 Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old

Exod xxxiv 6, 7 W Iowth Though God chastise the people of His inheritance, and cut off the wicked from among them, yet a holy seed, a remnant, shall be preserved and saved, Rom ix 27, and to these is the promise here made, not to all in general Dr Pocock

19 — thou wilt cast all their sins into the depths of the sea] Thou wilt utterly abolish them, that they shall not have dominion over us, as Thou didst destroy Pharaoh and his army in the Red sea This victory will be obtained by the merits of Christ, and the grace of the Gospel see Col ii 14, Rom vi 11 W Iowth

20 Thou wilt perform the truth to Jacob, &c] These words contain a promise of Christ, that Seed of Abraham in whom all the kindreds of the earth were to be blessed with all the benefits of His redemption and were by Him fulfilled by rescuing all that come to Him for redemption, both Jews and Gentiles of all nations, out of the hands of worse enemies than the Babylonians by making them citizens of the heavenly Jerusalem, and conferring on them all spiritual blessings Compare Psalms i 51 55, and 68—75 God's "truth to Jacob," and His "mercy to Abraham," is thus fully performed in Christ and will be in performing unto the worlds end by His calling into His Church both Jews and Gentiles, and offering them His salvation, and blessing them with all spiritual blessings

It is the observation of an ancient Jewish author that there is not any denunciation of hard things to Israel, which is not concluded with promises of mercy Among other instances from Moses, Hosea, Joel Amos, Jeremiah, he brings this conclusion of Micah's prophecy And very remarkable indeed is this conclusion, which, to shew how greatly God delights in mercy, is uttered in words giving assurance of mercy, not only to Israel after the flesh on their repentance but to all who shall, by faith in Christ the promised Seed, lay hold on His promise made to Abraham, and in Him to all the kindreds of the earth. So that the Gentiles also reading it cannot but glorify God, and rejoice with His people, and sing unto Him that hymn which the Apostle shews to be suited to them, 'O praise the Lord all ye nations praise Him, all ye people For His merciful kindness is great toward us and the truth of the Lord endureth for ever Praise ye the Lord,' Rom. xv 9, 10, 11, Ps cxviii Dr Pocock

The following Chapter from Micah is appointed as a Proper Lesson.

CHAP VI. — XXth Sunday after Trinity

Evening

N A H U M.

INTRODUCTION.

NAHUM describes himself as an Elkoshite, which some have considered as a patronymick expression, conceiving it to imply his being a descendant of Elkosh, but which is generally supposed to intimate that he was born at Elkosh, or Likosha a small village in Galilee, of which St. Jerome professes to have seen the ruins *Dr Gray*

It may be concluded from chap. ii. 2, that Nahum prophesied after the captivity of the ten tribes. Josephus places him in the reign of Jotham and says that his predictions came to pass one hundred and fifteen years afterwards. According to our best chronology this date would bring us to the year in which Samaria was taken. And I agree with those who think that Nahum uttered the prophecy in the reign of Hezekiah, and not long after the subversion of the kingdom of Israel by Sennacherib. *Abp Newcome*

The illustrious prophecy foretelling the future downfall of the Assyrian empire, remarkably accomplished in little more than a century after it was delivered affords a signal evidence of the inspiration of Nahum, and a striking lesson of humility to human pride. It must have furnished much consolation to the tribes who were carried away captive by the king of Assyria, as well as to those of Benjamin and Judah and all must have rejoiced with the hope of deliverance, to hear that their conquerors should in time be conquered their city levelled to the dust, and their empire overturned. The Book in which these interesting prophecies are contained, is justly considered by Bishop Lowth as a complete and perfect poem, of which the conduct and imagery are truly admirable.

The fire spirit and sublimity of Nahum, are unequalled. His scenes are painted with great variety and splendour. The opening of his work in which he describes the attributes of God, is august and the preparations for the attack, as well as the destruction of Nineveh are represented with singular effect. The art, with which the immediate destruction of the Assyrians under Sennacherib is intermingled with the future ruin of the empire, affords a very elegant specimen of the manner in which the Prophets delight to introduce present and distant events under one point of view. The allegorical pictures in this Book are remarkably beautiful, chap. ii. 7, 11, 12.

Neither history nor tradition furnishes us with any account of Nahum, or of the period of his death. His tomb, or pretended tomb was formerly shewn in a village named Bethogabra, now called Giblin, near Emmaus. *Dr Gray*

CHAP. I.

Before
CHRIST
about 715

*The majesty of God in goodness to his people, and so-
verely against his enemies*

THE burden of Nineveh. The book of
the vision of Nahum the Elkoshite

2 || God is jealous, and the Lord re-
venge, the Lord revengeth, and is fu-
rious, the Lord will take vengeance on
his adversaries, and he reserveth wrath for
his enemies

3 The Lord is slow to anger, and great
in power, and will not at all acquit the
wicked: the Lord hath his way in the whirl-

wind and in the storm, and the clouds are
the dust of his feet.

4 He rebuketh the sea, and maketh it
dry, and drieth up all the rivers. Bashan
languisheth, and Carmel, and the flower of
Lebanon languisheth

5 The mountains quake at him, and the
hills melt, and the earth is burned at his
presence, yea, the world, and all that dwell
therein.

6 Who can stand before his indignation?
and who can abide in the fierceness of
his anger? his fury is poured out like fire,
and the rocks are thrown down by him.

Before
CHRIST
about 715

† Heb
stand up

Chap. I. The conduct and imagery of this prophetic poem are truly admirable. The commencement grandly sets forth the justice and power of God, tempered by lenity and goodness, ver. 2—4. A sudden address to the Assyrians follows, and a prediction of their perplexity and overthrow, as devisers of evil against the true God, ver. 5—11. Jehovah himself then proclaims freedom to His people from the Assyrian yoke, and the destruction of the Assyrian idols, ver. 12—14. Upon which the Prophet in a most lively manner turns the attention of Judah to the approach of the messenger, who brings such glad tidings and bids her celebrate her festivals, and offer her thank offerings without fear of so powerful an adversary. *Abp Newcome*

1 The burden of Nineveh. The heavy tidings that God

sent to Nineveh, and to the whole kingdom of Assyria. *Bp Hall*
The repentance of the Ninevites upon the preaching of Jonah appears to have been of no long continuance. For not many years after we find the Prophet Nahum foretelling the total and entire destruction of the city. His whole prophecy relates to this single event, and the city was accordingly destroyed by the Medes and Babylonians. In whose reign it was taken, and who were the persons that commanded in this expedition, are points concerning which authors are not agreed. *Bp Newton* God pardons men, and bears with them, upon their humiliation but when they return to their iniquities, He at last executes the decrees of His justice. *Ostervald*

— Nahum the Elkoshite. See the Introduction

^{Before}
^{CHRIST}
^{about 71}
7 The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him

^{Or}
^{then}
8 But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies

9 What do ye imagine against the Lord? he will make an utter end: affliction shall not rise up the second time

10 For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry

11 There is one come out of thee, that imagineth evil against the Lord, a wicked counsellor

12 Thus saith the Lord, Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more

13 For now will I break his yoke from off thee, and will burst thy bonds in sunder

14 And the Lord hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image

8 But with an overrunning flood he will make an utter end of the place thereof.] An army's overrunning a country is often compared to an inundation: see Is vii 7, 8, Dan ix 26, xi 10, 22, 10. Thus God will bring the great city of Nineveh to utter ruin so that there shall be no remains of it in aftertimes. *W Lenth* See the notes on chap iii 6, and chap iii 17—19.

9 — affliction shall not rise up the second time.] I will make in utter destruction all at once. When I begin, I will also make in end, as it is expressed 1 Sam. iii 12. *W Lenth*

10 For while they be folded together as thorns, &c.] While they confine themselves, and plot together in wickedness as thorns are folded up together in a hedge, and while they are consorting together in their drunkenness and excess: then, even then shall the judgment of God fall upon them, and devour them as the fire consumes the dry stubble. *Sp Hall* Diodorus Siculus, who describes the taking of Nineveh, and the subversion of the Assyrian empire to Arbaces the Mede, assisted by Belshazzar the Babylonian, relates that while all the Assyrian army were feasting for their former victories, there about Arbaces, being informed by some deserters of the negligence and drunkenness in the camp of the enemies, assaulted them unexpectedly by night, and falling orderly on them disorderly, and prepared on them unprepared, became masters of the camp and slew many of the soldiers and drove the rest into the city. *Sp Newton*

11 There is one come out of thee.] That is, thou hast produced such an one. Such were Pul, 2 King xv 19, Tiglath pileser, chap xv 20, Salmanser, chap xvii 6, and Sennacherib, chap xviii 1, xix 23. *Abp Newcome*

12 — Though they be quiet.] Though the Assyrians be secure. *Sp Hall*

13 For now will I break his yoke from off thee.] The Jews paid tribute to the Assyrians 2 Kings xviii 11 and the Israelites were under actual captivity: moliſſing them at this time. *Abp Newcome*

Chap II In the next place Nineveh is called on to prepare for the approach of her enemy: must must must must must

and the molten image I will make thy grave, for thou art vile

15 Behold upon the mount uns the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solem feast, perform thy vows for the wicked shall no more pass through thee, he is utterly cut off

CHAP II

The fearful and victorious armies of God against Nineveh

HE that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily

2 For the Lord hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches

3 The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken

4 The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings

Jehovah, and the military army and muster of the Babylonians, then rapid approach to the city the process of the siege, the capture of the place the captivity lamentation and flight of the inhabitants the sacking of the wealthy city and the consequent desolation and terror are described in the true spirit of Eastern poetry, and with many pathetic vivid and sublime images, ver 1—10. A grand and animated allegory succeeds this description, ver 11 12 which is explained and applied to the city of Nineveh, in ver 13. *Abp Newcome*

Ver 1 He that dasheth in pieces.] An enemy, that will break down thy walls, and destroy thine inhabitants. O Nineveh! *W Lenth* The army of the Babylonians and Medes. *Abp Newcome* — keep the munition &c.] Strengthen thy garrisons guard thy passes, stir up all thy strength and courage. *W Lenth*

2 For the Lord hath turned away the excellency of Jacob &c.] But notwithstanding all thy preparation and warlike forces he shall prevail against thee. O Nineveh! for if the Lord have turned away the excellency of Jacob and Israel and hath given it over to the spoil of the Assyrians, who have destroyed their vineyards, how much more will he deface the glory of Nineveh! *Sp Hall* Some translate the words thus. The Lord hath returned on will revenge the pride or injurious dealing against Jacob and the pride against Israel, that is He will requite the injury and oppressions, which Sennacherib and Salmanser the kings of Assyria have exercised upon Judah and Israel. *W Lenth*

3 The shield of his mighty men &c.] Thine enemy of Babylon shall come fiercely upon thee, and with great pomp of terror the shield of his mighty warriors shall glitter with brightness, his valiant men shall be decked with scarlet. *Sp Hall* This may be under stood either of the colour of their shields and clothes, when they were made, or of their being dyed in blood afterwards. compare Is lxiii 2. *W Lenth*

— the fir trees shall be terribly shaken.] The earth and woods adjoining shall shake with the noise. *Sp Hall* Or by fire trees to mount the spears and lances made of fir so long and fast that they looked like so many trees. *W Lenth*

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CHRIST
about 13

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5 He shall recount his || worthies they shall stumble in their walk, they shall make haste to the wall thereof, and the defence shall be prepared

6 The gates of the rivers shall be opened, and the palace shall be || dissolved

7 And || Huzzab shall be || led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves, taberning upon their breasts

8 But Nineveh is || of old like a pool of water yet they shall flee away Stand, stand, shall they cry, but none shall || look back.

9 Take ye the spoil of silver, take the spoil of gold || for there is none end of the store and glory out of all the pleasant furniture

10 She is empty, and void, and waste and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness

11 Where is the dwelling of the lions, and the feedingplace of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid

12 The lion did tear in pieces enough for his whelps, and stungled for his lionesses, and filled his holes with prey, and his dens with prey

13 Behold, I am against thee, saith the Lord of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard

CHAP. III

The miserable ruin of Nineveh

WOE to the || bloody city it is all full of lies and robbery, the prey departeth not,

2 The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots

3 The horseman lifteth up both || the bright sword and the glittering spear and there is a multitude of slain, and a great number of carcases, and there is none end of their corpses; they stumble upon their corpses

4 Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth

Before
CHRIST
about 13

11 b

11 b

11 b

5 He shall recount his northies &c] The king of Nineveh shall muster his choicest troops, but they shall be disordered and discomfited W Louth

6 The gates of the rivers shall be opened &c] According to this, our Lord informs us, that there was an old prophecy that Nineveh should not be till the river became an enemy to the city, and in the third year of the siege the river being swollen with continual rains overflowed part of the city and broke down the wall for twenty furlongs then the king thinking, that the oracle was fulfilled and the river become an enemy to the city, built a large funeral pile in the palace, and collecting together all his wealth, and his concubines and eunuchs, burnt himself and the palace with them all and the enemy entered the breach that the waters had made and took the city What was therefore predicted in the first chapter was literally fulfilled, "with an overrunning flood He will make an utter end of the place thereof," ver 8. Bp Newton

7 — Huzzab] For this word the Chaldee understands the queen of Nineveh but it probably means Nineveh itself, for it denotes a strong and impregnable fortress W Louth

— as with the voice of doves] Birds remarkable for their melancholy note (compare Is xxxiii 11, Isa 11 W Louth

— taberning upon their breasts] Beating on their breasts in great anguish, as if they were playing on a tabret Harmer

8 But Nineveh is of old like a pool of water] So called perhaps from the multitude of its inhabitants Grotius

9 Take ye the spoil of silver, &c] Go ye ye Babylonians, take ye the spoil of the silver and gold, which the fearful citizens have left behind them Bp Hall The Prophet here promises the enemy much spoil of gold and silver and we read in Diodorus, that Arbaces carried many talent of gold and silver to Ecbatana, the royal city of the Medes Bp Newton

11 Where is the dwelling of the lions &c] Where now is the place that was the feared dwelling of the lion-like Assyrians? What is become of the place where the old lion, even the tyrants of Assyria, walked and where his princes made themselves so secure, that nothing could fright them? Bp Hall

13. — the voice of thy messengers shall no more be heard] Thou shalt no more send ambassadors to distant countries either to encourage thine allies, or to terrify thine enemies See Is xviii W Louth

Chap III In this chapter the Prophet denounces war against Nineveh for her perfidy and violence, and strongly places before our eyes the number of her chariots and cavalry, her burnished arms, and the great and unrelenting slaughter which she spread around her, ver 1—3 He assigns her idolatries as one cause of her iniquities and unpitied fall, ver 4—7 He describes No Amun, her rival in populousness, confederacies, and situation as sharing a like fate with herself, ver 8—11, and beautifully illustrates the ease with which her strong holds should be taken, ver 12, and the feebleness of her people during the siege ver 13 He pronounces that all her preparations, her numbers, her opulence, her multitude of chief men, would be of no avail ver 14—17 He foretells that her tributaries would desert her ver 18 He concludes with a triumphant exclamation, the topics of which are the greatness and incurableness of her wound, and the just triumph of others over her, on account of her extensive oppressions, ver 19 Bp Newcome

Ver 1 — the prey departeth not] They are still carrying on their conquests and never cease to get new spoils from such as they newly conquer D. Wells

— their corpses] The dead bodies slain by them These three verses are a description of Nineveh, as it was in the time of the Prophet. Bp Newcome Or else they are prophetic of the enemy coming against it and then the sense will be, vengeance is near thee I do already hear the noise of the Babylonian whips, in the hands of the charioteers driving furiously against thee, &c Bp Hall See chap ii 3, 4 and compare Jer xlvii 3 W Louth

— the mistress of witchcrafts] The arts of luxury are called witchcrafts, because they have a sort of charm in them to draw others aside compare Is xlvii 9, Rev xviii 2 W Louth

Before
CHRIST
about 718

nations through her whoredoms, and families through her witchcrafts.

5 Behold, I am against thee, saith the LORD of hosts, and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a grazing stock.

7 And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste who will bemoan her? whence shall I seek comforters for thee?

8 Art thou better than *†* populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea?

9 Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were *†* thy helpers.

10 Yet was she carried away, she went into captivity her young children also were dashed in pieces at the top of all the streets and they cast lots for her honourable men, and all her great men were bound in chains.

11 Thou also shalt be drunken. thou

— that selleth nations through her whoredoms, &c.] That makes whole nations prey to their enemies, by teaching them the arts of softness and effeminacy, and so rendering them weak and defenceless. Families are equivalent to kingdoms see the note on Jer. 1. 15, and compare Amos iii. 2, Zechar. xiv. 18 *W. Lowth*

5 — I will discover thy skirts &c.] See the note on Jer. xiii. 22

8 — populous No,] Or No Ammon, as in the margin, a city of Egypt See Ezek. xxi. 14, 15, Jer. xlii. 25 Bochart thinks it Diospolis near Mendes, which appears from Strabo to have been situated near lakes. Herodotus says, that the Egyptians called Jupiter by the name of Ammon Channels of water from the Nile may have passed through this city Lakes are called "seas" by the Hebrews *Abp. Newcome*. See the note on Jer. xlii. 25

— her wall] Her waters were as strong a defence to No, as the proud walls of Nineveh were to her *Dr. Stoker*

9 — Put] The African Nomades are here meant *Abp. Newcome* See the map of the dispersion and settling of nations

10 Yet was she carried away,] The Prophet may refer to a past taking of No by Sennacherib *Dean Prideaux*

11 Thou also shalt be drunken: thou shalt be hid,] Even so thou wilt O Nineveh, shalt drink deep of the cup of God's vengeance thou, that wast once renowned over the world, shalt be hid to be wrapped up in obscurity and forgetfulness. *Bp. Hall*

12 All thy strong holds shall be like fig trees &c.] As ripe figs drop off when they are shaken, so shall thy strong holds fall into the hands of the enemy, upon the first assault *W. Lowth* The image though a common one, is very lively and expressive. *Abp. Newcome*

13 — the fire shall devour thy bars] See chap. i. 8, ii. 6 According to these prophecies the city was to be destroyed by fire and water and we see in Diodorus that by fire and water it was destroyed. See the note on chap. iii. 6 *Bp. Newton*

shalt be hid, thou also shalt seek strength because of the enemy.

Before
CHRIST
about 711

12 All thy strong holds shall be like fig trees with the firstripe figs: if they be shaken, they shall even fall into the mouth of the eater

13 Behold, thy people in the midst of thee are women the gates of thy land shall be set wide open unto thine enemies the fire shall devour thy bars

14 Draw thee waters for the siege, fortify thy strong holds go into clay, and tread the mortar, make strong the brick-kiln

15 There shall the fire devour thee, the sword shall cut thee off, it shall eat thee up like the cankerworm make thyself many as the cankerworm, make thyself many as the locusts.

16 Thou hast multiplied thy merchants above the stars of heaven the cankerworm *†* spoileth, and fleeth away.

† Or
spreadeth
himself

17 Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are

18 Thy shepherds slumber, O king of Assyria thy nobles shall dwell *†* on

† Or
slumber
on

14 Draw thee waters for the siege, &c.] Go to then, furnish thyself with provision for a siege fill thy cisterns with water fortify thy strong holds make ready store of bricks, to repair thy battered walls *Bp. Hall* Though the wall of the city bordered on the river, it might not be safe to water there within reach of the enemy's missile weapons and engines *Abp. Newcome*

15 — it shall eat thee up like the cankerworm] Either, the enemy shall eat thee up as easily as the cankerworm eats the green herb, or, thou shalt as soon be devoured as cankerworms are destroyed by storms, rain, fire, or change of weather *Poole*

16 Thou hast multiplied thy merchants] Neither art thou any better for those multitudes of merchants that pertain unto thee for they, like to those cankerworms, when they have spoiled what they may in their deceitful trade, fly away from thee, and leave thee destitute So also ver. 17 *Bp. Hall*

17 Thy crowned are as the locusts,] Thy rulers *Bp. Hall* The word appears to signify the officers in the Ninevitic army These the Prophet compares to locusts and grasshoppers *W. Lowth* On cold days the locusts lie inactive in the inclosures of fertile spots but on the shining of the sun, which dries their wings and enables them to fly, they disappear The word "grasshoppers" though not accurate, we are obliged to use for variety The Hebrews have many names for the different species of locusts *Abp. Newcome*

18 Thy shepherds slumber, O king of Assyria.] Diodorus Siculus, speaking of the siege in which Nineveh fell, says, that when the enemy had shut up the king in the city, many nations revolted, each going over to the besieger, for the sake of their liberty that the king despatched messengers to all his subjects, requiring forces from them to assist him and that he thought himself able to endure the siege, and remained in expectation of the armies which were to be raised throughout the empire, relying on an oracle, that the city could not be taken till the river should become its enemy *Abp. Newcome*

Before
CHRIST
about 719

† Heb
wrinkling

the dust they have scattered upon
the mountains, and no man gathereth
them.
19 There is no healing of the bruise.

19 There is no healing of the bruise. In this passage we find
in chap. 1, 2, and in 11, 22, the complete destruction of the city, and
the complete destruction of this city. The Prophet Isaiah likewise
in the days of Josiah king of Judah, foretells the same sad event
chap. 11, 13, 14, 15. But what probability was there, that the
capital city of a great kingdom, a city which was sixty miles in
circumference, a city which contained so many thousand in-
habitants, a city which had walls, according to Diodorus Siculus, a
hundred feet high, and 300 thick, that these nations could go
abreast upon them, and fifteen hundred towers at proper distances
in the walls, two hundred feet in height, what probability was
there that such a city should ever be totally destroyed? And yet
so totally was it destroyed, that the place where it was situated
is hardly known now.

The city was again and destroyed by the Medes and Babyl-
onians and what probably helped to complete its ruin and de-
struction was the enlarging and beautifying of Babylon soon after by
Nebuchadnezzar. From that time no mention is made of Nineveh
by any of the sacred writers, and the most ancient of the heathen
authors, who have occasion to say any thing about it, speak of it
as a city that was once great and flourishing, but now destroyed
and desolate. Great as it was formerly, so little of it was remain-

CHAPTER II

of Nineveh foretold.

Before
CHRIST
about 719

they shall be built all that have the
bruise of their hand, and the
bruise of their hand, whom hath not thy wicked-
ness made a signally?

ing that artists are not agreed even about the situation, probably
we may conclude, from the general suffrage of ancient historians
and geographers, that it was situated upon the river Tigris, but
not so low, as some have imagined, and that it was represented
as situated on the river Tigris. Lucian, who flourished in
the second century after Christ, affirms, that Nineveh was utterly
perished, and there was no footstep of it remaining, nor could you
tell where it was once situated, and the greater regard is to be
paid to Lucian's testimony, as he was a native of Samosata, a city
upon the river Tigris, and coming from a neighbouring
country, he must in all likelihood have known whether there
were any remains of Nineveh or not. There is at this time a city
called Nimrud, situated upon the western side of the Tigris, and on
the opposite shore of the river, and of great extent, which are
said to be the ruins of Nineveh, but it is more than probable,
that these ruins are the remains of the Persian Nineveh, built be-
tween the third and the seventh century after Christ, and not of
the Assyrian. Even the ruins of old Nineveh have been, as I may
say, long ago razed and destroyed, and its utter end hath
been made manifest, and such is the truth of the Divine predictions.

HABAKKUK.

INTRODUCTION.

SOME writers, whose relations are probably founded on traditionary accounts, describe Habakkuk as a native of Bethzakar, and affirm that he was of the tribe of Simeon. Some suppose him to have flourished in the reign of Manasseh; others in that of Josiah and some have placed him so late as Zedekiah but the most approved opinion is, that he prophesied under Jehoukim, who ascended the throne in the year of the world 3395, and reigned over Judah eleven years.

As the Prophet makes no mention of the Assyrians, and speaks of the Chaldean invasions as near at hand, chap. i. 5, ii. 9, iii. 2, 16—19, he probably lived after the destruction of the Assyrian empire in the fall of Nineveh, in the year of the world 3392, and not long before the devastation of Judah by the victories of Nebuchadnezzar. Habakkuk was then nearly contemporary with, and predicted the same events as Jeremiah, and he probably lived to witness the completion of that part of his prophecy which related to the afflictions of his country. *Dr. Gray.*

The Prophet Habakkuk stands high in the class of the Hebrew poets. The beautiful connexion between the parts of his prophecy its diction, imagery, spirit, and sublimity, cannot be too much admired. *Abp. Newcome.*

It should seem from the title prefixed, and from the intimation subjoined to the last verse of the Prayer in the third chapter, as well as from the word Selah, which occurs three times in the chapter, that the Prayer was set to music, and perhaps performed in the service of the temple, and it was possibly delivered in a kind of measure. The style of the whole book is poetical, but more especially this beautiful and perfect ode, which is decorated with every kind of imagery and poetical embellishment. Habakkuk is imitated by succeeding Prophets, and is cited as an inspired person by the Evangelical writers, Heb. x. 37, 38, Rom. i. 17, Gal. iii. 11, Acts xiii. 41, compared with Hab. i. 4. *Dr. Gray.*

CHAP. I.

Before
CHRIST
about 626

1 Unto Habakkuk, complaining of the misery of the land, is shewed the fearful vengeance by the Chaldeans. 12 He complaineth that vengeance should be executed by them who are far worse.

THE burden which Habakkuk the prophet did see.

2 O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save!

3 Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention.

* Job 21 7
Jer 12 1
|| Or,
is rested

4 Therefore the law is slacked, and judgment doth never go forth: for the wicked both compass about the righteous; therefore wrong judgment proceedeth.

Chap I ver 2 O Lord, how long shall I cry, and thou wilt not hear! The Prophet proposes the common objections against Providence taken from the prosperity of the wicked, and the oppression of the righteous, which has been a stumblingblock even to good men. See Jer xii 1, Job xii 6, xxi 7; Ps xxxvii, and lxxiii. *W. Lowth.*

5 Behold ye among the heathen, &c.] But, to take away the ground of all this complaint, behold, O ye degenerated people of the Jews and look upon those heathens whom ye hate and condemn, and wonder at that, which I will bring to pass by their hands against you, even a work, which to your incredulity and self-confidence will appear incredible. *Bp. Hall.*

6 — I raise up the Chaldeans, that bitter and hasty nation,] Who shall make several incursions into Judea, and at last utterly conquer it. See 2 Kings xxiv xxv. They are here said to be

5 ¶ Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you.

Before
CHRIST
about 626
Acts 13
21

6 For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not theirs.

Fulfilled
2 Chron 36
6
† Heb
breadths

7 They are terrible and dreadful: their judgment and their dignity shall proceed of themselves.

Or,
from them
shall proceed
the
judgment of
these; and
the captivity
of these

8 Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from the north: they shall fly as the eagle that hasteneth to eat.

† Heb
sharp
Zeph 3 4

cruel in their temper, and vigorous in their warlike enterprises, compare ver 8. *W. Lowth.*

The Prophet, having set forth the deplorable state of his nation by reason of their incorrigible sins, here proceeds to denounce the sword of God's judgments, which was coming against them, and points out the quarter whence it approached. *Heading.*

7 — their judgment and their dignity shall proceed of themselves.] They will be their own judges of what is right or wrong. *W. Lowth.*

8 — swifter than the leopards.] When the leopard leaps, he throws himself seventeen or eighteen feet at a time. *Harnier.*

— the evening wolves.] See the note on Jer v 6.
— their horsemen shall spread themselves.] These words are illustrated by the description given by Baron du Tott of an army of modern Tartars, "dividing into several columns, subdividing

Before
CHRIST
about 626

Or
the saying
up for it
for it
on their
faces shall
be toward
the east
the opposi-
tion of them
faces toward
the east

9 They shall come all for violence: || then faces shall sup up as the east wind, and they shall gather the captivity as the sand

10 And they shall scoff at the kings, and the princes shall be a scorn unto them. they shall deride every strong hold, for they shall heap dust, and take it.

11 Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god.

12 Art thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment, and, O mighty God, thou hast established them for correction.

13 Thou art of purer eyes than to behold evil, and canst not look on iniquity. wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?

14 And makest men as the fishes of the

sea, as the creeping things, that have no ruler over them?

15 They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net, and burn incense unto their drag, because by them their portion is fat, and their meat is plentiful.

17 Shall they therefore empty their net, and not spare continually to slay the nations?

CHAP. II.

1 Unto Habakkuk, waiting for an answer, is shewed that he must wait by faith. 2 The judgment upon the Chaldeans for unbelief, 3 for covetousness, 4 for cruelty, 5 for drunkenness, 6 and for idolatry.

I WILL stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer it when I am reproved.

2 And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it

Before
CHRIST
about 626

Or
no in
Or
due net

Or
d only
Heb
fat

He
Heb
sen to
place
Or in me
On
when I am
argued
Heb
upon my
sup for
arguing

Heb
rich
Heb
founded

Or
grace

successively, and thus overpreaching New Bervs, burning the villages, corn, and fodder, and carrying off the inhabitants and cattle, &c" Harmer.

9 They shall come all for violence, &c. They shall come purposely to waste and spoil: their very looks shall blast all before them like an east wind, and they shall carry away a number of captives, as the sand of the sea for multitude. Bp Hall.

10 — they shall heap dust, and take it. They shall cast up mounds against the strong holds, and so take them see Jer xxiii 4 xxiii 4 W Lenth.

11 Then shall his mind change, &c. This may be spoken of the Chaldean nation at large Abp Newcome.

12 Art thou not from everlasting, &c. The Prophet, having had this revelation from God, that the Chaldeans should be the ministers of His vengeance against sinful Judah, falls into an holy expostulation with Him about these dispensations. As if he had said, O everlasting God, whose word is unchangeable as Thyself, "Thou art of purer eyes, than to behold evil." In Thine own chosen people; why hast Thou ordained these Chaldeans for their judges, a faithless race of men, who without scruple devour those that are more righteous than themselves, and prey upon them as freely as the fisherman, who takes all that comes to hand, and after all the victories which Thou givest them, they have no notion of Thy providence, but impute their success to their power and wisdom of their own take gods? Reading

13 Thou art of purer eyes than to behold evil. The holy and pure nature of God is at the greatest distance from evil, and at the greatest contrariety to it. He is so far from having any inclination to evil, that it is the only thing in the world, to which He hath an irreconcilable antipathy. This the Scripture frequently declares to us, and that in a very emphatical manner Ps v 4 "Thou art now a God that hath pleasure in wickedness, neither shall evil dwell with Thee." The words are a diminution, and less is said than is intended by them: the meaning is that God is so far from taking pleasure in sin, that He hath a perfect hatred and abhorrence of it. And here in the Prophet Habakkuk, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." As, when men hate a thing to the highest degree, they turn away their eyes, and cannot endure to look upon it. Light and darkness are not more opposite to one another, than the holy nature of God is to sin. What com-

munion hath light with darkness? and what concord hath Christ with Belial?" 2 Cor vi 14, 15 Abp Tillotson

16 Therefore they sacrifice unto their net, &c. They boast themselves in their strength, and defy themselves for their valour Abp Newcome.

17 Shall they therefore empty their net, &c. Wilt Thou therefore, O Lord, still suffer them to empty their net for a new draught? Wilt Thou not restrain them from making spoil of the nations round about continually? Bp Hall.

Chap II. To the expostulation, which closes the former chapter, the Prophet tells us here in the second, that he waited most attentively for the answer of God, and received it with a command to write it upon tables so plain, "that he may run that readeth it," or may easily run it over without hesitation: it being so legible. And the substance of the Divine answer is thus: That the Chaldeans were indeed such men, as the Prophet had represented them; and that therefore, when God had used them as rods for the chastisement of His people, He would throw them into the sea, and utterly consume them. This burden of the Babylonians, as to the fifth verse. The low and shameful condition into which the king of Babylon should sink, is described in the following verses by the remarks, which his conquered and captive nation should make upon him, "taking up a taunting proverb against him, and saying, Woe to him that increaseth that which is not his." Reading

Vcr 1 I will stand upon my watch, — tower, &c. It was the business of a watchman in the time of war to descry from an eminent station what messengers were coming, and to make known the message as soon as possible see 2 Kings ix 17, &c. The Prophet puts himself in such a posture, that he may receive God's answer to the foregoing complaints W Lenth.

2 — make it plain upon tables. Things were written on tables of wood, stone, or brass, on purpose to preserve the knowledge of them to posterity: these tables were hung up in publick places, for the cognizance of every person, that frequented those places, as laws and treaties were wont to be posted up in temples and market-houses, where was the greatest concourse of people Bp Chandler.

— that he may run that readeth it. Let the characters be so legible, that one, who hastily passes on, may read them. This may have been a proverbial expression Abp Newcome

Before
CHRIST
about 626

Hab 10

John 1 36
Rom 1 17
Gal 3 11
Hab 10 18
Or
How much
more

Or Ho

Hab
bloods

3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it: because it will surely come, it will not tarry.

4 Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

5 ¶ Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people.

6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, ¶ Woe to him that increaseth that which is not his: how long? and to him that ladeth himself with thick clay?

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee, because of men's blood, and

for the violence of the land, of the city, and of all that dwell therein.

9 ¶ Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

10 Thou hast despised shame to thy house by cutting off many people, and hast sinned against thyself.

11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

12 ¶ Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!

13 Behold, is it not of the Lord of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?

14 For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

15 ¶ Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!

Before
CHRIST
about 626

1st 27 13
Or
gaineth an
evil gain

Hab
pains of the
hand

Or
judges or
fastening.

Or
witness
against it
Lev 24 9
Nab 3 1

Hab
bloods

Or
n rain

Or,
by known
the glory of
the LORD
Is 11 9

3 — the vision] Or prophecy, which follows from the fourth to the twentieth verse. *Abp. Secker*

For this vision is not presently to be fulfilled, but hath a time set and determined, wherein it shall be accomplished: at the expiring whereof it shall be manifestly verified to the world. *Bp Hall*

4 Behold, his soul which is lifted up is not upright in him. &c.] In any case, give thou full belief to this word of the Lord: for behold, that man who withdraweth his soul from trusting unto God, and will be relying to himself projects of his own, as he is unsound and faithless to God, so is he accordingly displeasing to Him: but the just and upright man will depend upon the promises of God, and speed thereafter, for his faith in God shall both uphold his life here, and crown it with glory hereafter. *Bp Hall*

— the just shall live by his faith.] A Christian's life is a life of faith, according to this saying of the Prophet, which is thrice quoted by the Apostle, with reference to the life that now is, as well as that which is to come. As it is by faith that the just shall come to heaven, and live there, so it is by faith that they live here upon earth too. And it is their living by faith upon earth, whereby they come to live in heaven. There they live by sight, and not by faith: but that we shall never do, except we first live by faith and not by sight. *Bp. Beveridge*

5 Yea also, because he transgresseth by wine, &c.] Know therefore, that this proud Babylonian, under whom thy nation shall suffer, shall at last be punished in his own kind, &c. *Bp Hall*
The Prophet, having assured the Jews of a deliverance in God's appointed time, proceeds now to denounce His judgment against the Babylonian monarchy, speaking of it as comprised under one person at the head of it: see the note upon chap. 1 11. Here he describes him as one intoxicated with his successes, and not knowing how to set any bounds to his ambition, but still as his conquests enlarge, his desire of having more increases. Hell or death, and the grave are proverbial emblems of an insatiable temper. *Prov xxxv 20 xxx 16 W. Lowth*

— he is a proud man.] That is he is intoxicated with his power and dominion: compare Dan iv 30 "neither keepeth at home," meaning that the king of Babylon confines not himself to a peaceful settlement or residence in his own dominions: but who, as it follows "enlargeth his desire as hell" &c. *Parkhurst*

6 — ladeth himself with thick clay.] His gold and silver, which is nothing originally but earth or clay, shall turn to no benefit, but be rather his burden; adding weight to his sins and punishment. *W. Lowth*

8 — because of men's blood.] Shed by thee. "The land is the land of Judah: the city, the city of Jerusalem." *Abp. Newcome*
"The violence of the land," or "against the land," as in Joel iii 19, Obad ver 10. *Abp. Secker*

11 For the stone shall cry out of the wall, &c.] For, if men shall hold their peace, the very stones out of the wall, which thou hast raised by this cruelty, shall cry out against thee, and the beam out of the timber-work shall second this clamour against thine injustice and violence. *Bp Hall*

13 — is it not of the Lord of hosts, &c.] The foregoing and the following verses contain the denunciations of God's judgment upon Babylon, for her pride and cruelty, her luxury and idolatry: and this is an answer to Habakkuk's expostulation, why God punished Israel by the sword of the Chaldeans: it was not that He punished that people for any superior worth in them, for, on the contrary, they were now almost ripe for destruction, and should have been consumed over the Jews but a very short time. I or rather, that the Lord of hosts that the people shall labour in the very fire, or rather shall labour for that which shall be fuel for the fire, "and weary themselves for very vanity?" meaning that all the pains, the Chaldeans took in enlarging and beautifying their famous Babylon, should be soon lost in the flames that should consume it, even as they had consumed the cities of Judah. *Reading*

14 For the earth shall be filled with the knowledge of the glory of the Lord, &c.] God's power and providence shall be widely displayed in the destruction of Babylon, in the humiliation of Nebuchadnezzar, and in the captivity and restoration of His people. *Abp. Newcome*
Especially as these events are described in the Prophets, as earnest and types of God's judgments upon His enemies, and His favour to His Church under the Gospel. *W. Lowth*

15, 16 Woe unto him that giveth his neighbour drink, &c.] *Girotius* justly observes, that these two verses contain an allegory: the Chaldeans gave to the neighbouring nations the cup of idolatry and of deceitful alliance, and in return they received from Jehovah the cup of His fury. *Abp. Newcome*

Before
CHRIST
about 626

Or
more with
than
with glory
Isa 2: 1

16 Thou art filled with shame for glory. Drink thou also, and let thy forehead be uncovered: the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory.

17 For the violence of Lebanon shall cover thee, and the spoil of beasts, which made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 What profiteth the graven image that the maker thereof hath graven: the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?

19 Woe unto him that saith to the wood, Awake, to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and

Jer 10: 14
Zech 10: 2
Hch
the far
shoner of
his fashion

17 — the violence of Lebanon, — the violence of the land.] The violence done to Lebanon, the violence done to the land. *Abp Newcome* See above ver 8, and the note there.

— and the spoil of beasts, which made them afraid.] The relative "which," added by our translators, gives the passage, which might be more plainly rendered, "The spoil of beasts shall make them, or make thee afraid," as the Septuagint and Chaldees read the text, with very little alteration *W Lowth*. Surely the violence done to Lebanon shall cover thee, and the destruction of beasts shall make thee afraid. *Abp Newcome*. The cause here assigned for the destruction of the Chaldeans, is their cruelty against the people of God, and the spoiling of all Judea, which is here figuratively signified under the name of Lebanon. *Donceus*

18 — the molten image, and a teacher of lies.] The image teaches lies, or gives false notions of the Deity. *Abp Secker*

20 But the Lord is in his holy temple &c.] That is, The Lord is He, of whom alone we are to ask happiness. His holy temple, the place, where alone we are to find it. This is the right aim, this is the true end of man. Whereas he, that seeks felicity in the creature, looks for it in the wrong place, he, that asks it from a false god, applies to one that hath it not to give. "Let all the earth," then, this vain world and all its vain pretences to felicity, "keep silence before God," while all false objects of worship, and all worshippers of false gods stand mute before Him; convicted and convinced that the dispensing of happiness, as well as the punishing of the guilty, is the sole prerogative of God, that without holiness none can see Him; without seeing Him none can be happy.

This chapter may be considered as a vindication of the wisdom and justice of God in the government of the world, particularly in that seeming inequality of His providence towards good and bad men in this life, which has so often troubled the minds of good and sometimes the faith, of many pious persons. We are to be taught, that the certain consequence of all vice and wickedness is shame and misery. "Woe," or punishment, is the constant attendant on every sin. How slow soever its pace may be, it never fails to overtake it, so that however evil men may happen to flourish, it is but for a time. "The prosperity of fools shall destroy them," Prov 1: 22. Their very success in sin shall prove their destruction. This consideration should therefore compel us to conclude, that such persons are as far from being happy in their most prosperous state, and as far beneath our envy or applause, that they justly merit our pity and compassion, as of all men the most miserable. *Hogan*

Chap III, ver. 1 A prayer of Habakkuk the prophet upon Shigionoth.] Or, as the marginal reading explains it, "according to the tunes, called in Hebrew, Shigionoth," which were musical compositions used in the public service of the temple. Compare the title of Ps. xli. It is called a prayer, because it begins in the

silver, and there is no breath at all in the silver. But the Lord is in his holy temple, and all the earth keep silence before him.

Before
CHRIST
about 626
Ps 11: 4
Hch
be silent in
the temple
for him

CHAP III

1 Habakkuk in his prayer trembleth at God's majesty
17 The confidence of his faith

A PRAYER of Habakkuk the prophet upon Shigionoth.

2 O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

3 God came from Teman, and the Holy One from mount Paran. Selah. His

Or
according to
variable
tunes, called
in Hebrew
Shigionoth
Hch thy
work in
the midst
of the years
Or p
remember
Or
the south

form of a supplication; although the following parts are rather in the nature of an hymn or thanksgiving *W Lowth*. The word Shigionoth may denote a musical instrument of great compass with which the Jews accompanied this piece of poetry. *Abp Newcome*.

This chapter affords a remarkable instance of that sublimity which is peculiar to the ode, and which is principally owing to a bold and yet easy digression or transition. The prophet foreseeing the judgments of God, the calamities which were to befall his country from the Chaldeans, and afterwards the punishments which awaited the Chaldeans themselves, partly struck with terror, and partly inspired by confidence in the Divine mercy beseeches God that He would hasten the redemption and deliverance of His people, ver. 2. Perceiving at once the similarity between the Babylonish and Egyptian captivities, and how much the deliverance experienced under the latter would animate the hopes of a second similar deliverance, he does not dwell on particular resemblances, but bursts out at once with unexpected impetuosity, in allusion to the Egyptian deliverance, "God came from Teman, &c." His progress throughout the whole passage the same magnificence with which he begins, choosing the noblest images which so copious a subject could supply, and illustrating them with the most splendid colours, and in the most elevated style. The singular elegance of the conclusion crowns the magnificence of the whole; and, were it not that antiquity has and there throws a veil of obscurity over it, there could not be conceived a more perfect and masterly poem of the kind. *Bp Lowth*

2 O Lord, I have heard thy speech, and was afraid &c.] O Lord, I have heard the words spoken by Thei, concerning the present captivity of Thy people, and was much troubled with them. Now, O Lord, since they must lie under this grievous affliction for a time, make good upon them the work of Thy gracious government of them, uphold them, while those years of their misery continue, let Thy merciful protection be made known to the world. *Abp Hall*

3. God came from Teman, &c.] *Bp Lowth* observes, that this is a sudden burst of poetry, in the true spirit of the ode the concealed connexion being, that God, who had formerly displayed such power in delivering the Israelites from Egyptian slavery, might succour their posterity in a like wonderful manner, and the enthusiasm of the poet leading him to neglect all obvious ways of entering on his subject. Verses 3—7 contain a sublime description of God, when He conducted His people to the land of Canaan. The grandest circumstances are selected, and the diction is as splendid as the subjects. *Abp Newcome*

The captivity brought to mind the Exodus, or deliverance of the Israelites out of bondage, and that He who had delivered could again deliver His people. *Abp Secker*

— Teman, — Paran.] "Teman" was first perhaps the name of an encampment, and afterwards of an Idumean city,

Before CHRIST 620
 glory covered the heavens, and the earth was full of his praise.

|| Or
 brightness
 out of his
 and
 || Or
 coming
 it comes
 4 And his brightness was as the light: he had || horns coming out of his hand: and there was the hiding of his power.

5 Before him went the pestilence, and || burning coals went forth at his feet.

6 He stood, and measured the earth: he beheld, and drove asunder the nations: and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.

|| Or
 I saw
 || Or
 under of
 fiction or
 windy
 7 I saw the tents of || Cushan || in affliction: and the curtains of the land of Midian did tremble.

|| Or
 thy chariot
 were salva
 tion?
 8 Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and || thy chariots of salvation?

9 Thy bow was made quite naked, according to the oaths of the tribes, even thy

word. Selah. || Thou didst cleave the earth with rivers.

10 The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high.

11 The sun and moon stood still in their habitation || at the light of thine arrows they went, and at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, even for salvation with thine anointed, thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was to devour the poor secretly.

Before CHRIST 620

|| Or
 Thou didst
 drive the
 ruins of the
 earth

Josh 10
 1-
 || Or
 thine arrows
 walked on
 the light

Josh 10
 11

Josh 10
 11

Josh 10
 11

Josh 10
 11

Josh 10
 11

Josh 10
 11

Josh 10
 11

Numb xx 21, Jer xlix 7, Job ii 11. "Pharan was a part of Arabian Petra: Gen xxi 21. And see Deut. xxiii 2. Abp. Newcome

— Selah] See the note on Ps iii, 2

4 — he had horns coming out of his hand &c.] The Hebrew word signifies both "horns, and 'rays of light' see Exod xxxv 29-30. The marginal reading here is to be preferred.

He had bright beams coming out of his side. The symbol of the Divine presence had rays of light issuing out on every side, and yet that was but an hiding or veil to the Divine Majesty, who covereth Himself with light as with a garment." Ps civ 2

W Lowth

5 Before him went the pestilence,] To execute vengeance on His enemies, such as Pharaoh, &c. W Lowth. See Numb xii 10, xiv 37, xvi 46. It was occasionally inflicted on the Israelites for their guilt. Abp. Newcome. See the note on Jer xlviii 6

6 — the everlasting mountains were scattered, &c.] The mountains and hills are said to quake at God's presence, Nahum i. 5. so here the whole land of Canaan is said to tremble, and even the mountains themselves, the most solid and impregnable parts of it, because the hearts of the stoutest of the old inhabitants fainted and lost their courage. see Josh ii 24. W Lowth

— his ways are everlasting.] So dreadful and glorious is God for ever, in the manifestation of Himself to His creatures. bp Hall

7 I saw the tents of Cushan in affliction: &c.] I saw the neighbouring nations of the Arabians and Ethiopians in great affliction, and the Midianites trembling under the expectations of His judgments, which He was ready to bring on them, in the behalf of His people. bp Hall

— the curtains of the land of Midian.] The coverings of their tents. Abp. Newcome

8 Was the Lord displeased against the rivers? &c.] When God dried up the channel of the Red sea, Exod xiv 22, and afterward that of the river Jordan Josh. iii 16, 17, it was not out of any displeasure against the waters, but for the safety of His people, for whose deliverance He appeared in as illustrious a manner, as if He had been seen ruling in the clouds, and carried upon the wings of the wind in a chariot. compare Is xix. 1, Ps lxxviii 4, civ 3. Deut xxxiii 26. W Lowth

9 Thy bow was made quite naked, according to the oaths of the tribes, even thy word.] Thou didst draw forth and bend the bow of thy mighty power among thine enemies, according to the oaths, which Thou swarest to the tribes of Israel even the word of promise, which Thou gavest them to settle them in that good

land. bp Hall. The question asked in a very bold and poetical manner, ver 8, is here answered that God displayed His power to deliver His people according to His faithful word. Abp. Newcome

The Oriental bows were wont to be carried in a case, hung to the girdle: hence the phrase of making the bow naked. bp Hall

— Thou didst cleave the earth with rivers.] Thou didst cleave the hard rocks and the earth about them, and make the waters run down in a great stream or channel. Ps lxxviii 15, 16. cv 41. W Lowth

The passage through the Red sea having been beautifully mentioned in an indirect manner, ver 8, the Prophet continues his magnificent description of the Deity, ver. 10, 11, 12, and adds the reason, why such power was displayed, in the former part of the thirteenth verse. Abp. Newcome

10 The mountains saw thee, and they trembled.] Mount Sinai, and the adjoining hills, felt the effects of Thy presence. W Lowth

— the overflowing of the water passed by.] The water came out of the rock in such quantity, that it ran along like an overflowing river. bp Hall. Or, the overflowing streams of the Red sea and the Jordan passed backward in their channels. bp Hall

11 — at the light of thine arrows they went, &c.] The instruments of destruction, which God employed, are metaphorically called arrows, and so forth. Abp. Newcome

12 — Thou woundedst the head out of the house of the wicked.] The ardour of the Prophet having led him to begin in the midst of his subject, ver 8, he here returns to what passed in Egypt before the dividing of the Red sea, the mention of which astonishing miracle he repeats, ver 15. In this verse he refers to the destruction of the firstborn in Egypt. Abp. Newcome

— by discovering the foundation unto the neck.] By undermining them from bottom to top. W Lowth. The death of the firstborn is figuratively called the utter overthrow of the Egyptian house. Abp. Newcome

13 Thou didst strike through with thy staves the head of his villages.] The Prophet amplifies the former benefit of God, that for the preservation of His Church He destroyed the firstborn of the Egyptians not only in the cities and towns, but also in the country, because that the inhabitants of the country, as well as those in the cities, raged against the people of God with deceit and violence, and would have delighted to devour and consume them. Therefore with the same staves, that is, with the same instruments of

Before
CHRIST
626|| Or
mud

15 Thou shalt tread upon the high places, and the olive shall fall, and the fig tree shall be cut down, and the vine shall be broken, and the great waters shall be dried up.

16 When I heard, my belly trembled, and my lips quivered at the voice: for I feared myself, that I might rest in the day of trouble: when he cometh up to the people, he will invade them with his troops.

|| Or
in them in
hours

17 ¶ Although the fig tree shall not blossom, neither shall fruit be in the vines:

the olive shall fall, and the fig tree shall be cut down, and the flock shall be scattered from the fold, and there shall be no herd in the stalls.

Before
CHRIST
626|| Heb
in

18 Yet I will rejoice in the Lord, I will joy in the God of my salvation.

19 The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

|| Heb
in
strength

cruelty, with which they would have destroyed the people, as God, they were themselves justly punished by God. *Deut. 32.*

16. — *that I might rest in the day of trouble* &c. The easiest sense of the latter part of this verse is given in the following translation: "Yet I shall rest in the day of trouble, when he shall come up against the people, even he who shall invade them with his troops." The Prophet speaks in the person of the pious man. I shall rest secure under the Divine protection, when the Chaldeans shall come to invade Judah. See the two following verses.

|| *I will*

17, 18 *Although the fig tree &c.* The Prophet declares that during

the captivity may be here described the Prophet declaring that such circumstances should not shake his confidence in God. And in the nineteenth verse he may speak in the person of his people who were to be restored. *Isa. 40.* See the note on P. xviii. 33.

19. — *To the chief singer* [Or, musician] This hymn was designed to be sung in the temple service, see ver. 21 and for that purpose was delivered to the chief musician, to be set to musical notes. compare the title of the fourth Psalm. The direction "to the chief singer on my stringed instruments" might probably be given by order of king Josiah. *W. Lowth*

The following Chapter from Habakkuk is appointed as a Proper Lesson

CHAP. II.

§1: Sunday after Trinity.

Morning

ZEPHANIAH

INTRODUCTION

THE Prophet Zephaniah informs us, that he was the son of Cushi, and that the word of the Lord came to him in the days of Josiah king of Judah. He is supposed to have been of the tribe of Simeon; and as he traces back his pedigree for four generations, he was doubtless of noble birth though not of the royal family, as some have imagined from the resemblance between the names of Hezekiah and that of Hizkia, from whom the Prophet professes himself to have been a descendant. The period which intervened between king Hezekiah and the time in which Zephaniah flourished, being scarce sufficient to admit of three intermediate generations to the Prophet.

Zephaniah begins with denouncing God's wrath against "the remnant of Baal, and the name of the Chemarims" against them which worshipped the host of heaven, and swore by Malcham; and therefore probably he addressed those idolatrous persons who were not yet extirpated by the religious zeal of Josiah, compare Zeph. i. 4, 5—9 with 2 Kings xxiii. 24, 25. It is remarkable that the destruction of Nineveh, which happened in the year of the world 3892. And upon these considerations, he may be supposed to have prophesied before the last reformation made by Josiah, in the year of the world 3891. He may be supposed also to have entered on his office towards the commencement of the reign of that monarch, who ascended the throne in the year of the world 3884, since he preceded Jeremiah, who began his prophetic ministry in the thirteenth year of Josiah's reign. Zephaniah states, that Zephaniah was born at mount Siccabatha, or Bacatha.

Zephaniah and Jeremiah resemble each other so much in those parts where they condemn the idolatry and wickedness that prevailed in their times, that St. Isidore asserts, that Zephaniah was the abbreviator of Jeremiah. But he apparently predeceased, before Jeremiah, he seems to have concurred with Jonah in his righteous design of bringing back the people to the worship and obedience of the true God.

The style of Zephaniah is poetical, but it is not distinguished by any peculiar elegance or beauty, though generally animated and impressive. Dr. Gray

Before
CHRIST
about 630

CHAP. I.

God's severe judgment against Judah for diverse sins.

THE word of the Lord which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

2 I will utterly consume all things from off the land, saith the Lord.

3 I will consume man and beast; I will consume the fowls of the heaven, and the

† Heb
By taking
away I will
make an
end
† Heb
the fowls of
the land

fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the Lord.

4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem, and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests.

5 And them that worship the host of heaven upon the housetops, and them that worship and that swear by the Lord, and that swear by Malcham;

Before
CHRIST
about 630

Or,
Idols.
Fulfilled
about 634

Or,
to the
LORD

Chap. I ver. 1 The word of the Lord which came unto Zephaniah. This prophecy contains partly threatenings, and partly comforts. Threatenings of God concerning the destruction of Jerusalem very shortly to ensue, and concerning the most grievous punishments of the Jews, both for their impiety towards God, and for their injustice towards men. Yet because the Lord allowed an interval before the accomplishment of His judgments, the Prophet exhorts the Jews to mitigate the Divine wrath by earnest repentance and amendment of life. He also comforts the Church by promises that God will not utterly cast it away and destroy it, but will leave some seed of it because He had determined to gather it from among the Gentiles, and to sanctify it in Christ and for Christ's sake. The book contains three discourses, which are comprised in the same number of chapters. *Danvers*

4 I will consume man and beast, &c. A general desolation is threatened, by enumerating the particulars that shall be involved in it. See the note on Hos. iv. 6. *W. Lenth*. What is said in Hosea of a great drought, may be applied to this place and what is here said, may be added to what is said there. *Dr. Wells*

— and the stumbling blocks with the wicked. I will destroy

the idols which have been stumblingblocks to their worshippers, and their idolatrous worshippers. *Bp. Hall*. Idols are called "the stumblingblocks of iniquity." *Exek. vi. 19, xiv. 9, 4. W. Lenth*

4 — the remnant of Baal. Those that remain of the worshippers of Baal. *Bp. Hall Dr. Wells*. Or, those altars or places of worship dedicated to the service of Baal, which escaped the reformation of king Josiah, 2 Kings xxiii. 24. Compare Jer. in 6. *W. Lenth*

— the name of the Chemarims with the priests. That is, of the idolatrous priests of Baal, together with the corrupt priests of My sanctuary. *Bp. Hall*. The word "Chemarims" is rendered "priests" Hos. x. 5, there being no mention made of other priests, as there is here. *Dr. Wells*

5 — them that worship the host of heaven upon the housetops; Where altars were raised for the worship of the heavenly host, in their brightness. See 2 Kings xxiii. 5, 12, Jer. xix. 13, xxiv. 20. *Abp. Newcom*

— that swear by the Lord, and that swear by Malcham. That join the worship of idols to that of the true God, who is "a

Before
CHRIST
about 630

6 And them that are turned back from the Lord; and those that have not sought the Lord, nor enquired for him.

7 Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand, for the Lord hath prepared a sacrifice, he hath bid his guests.

† Heb.
sanctified,
or, prepar-
ed
† Heb.
and upon

8 And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.

9 In the same day will I punish all those that leap upon the threshold, which fill their masters' houses with violence and deceit.

10 And it shall come to pass in that day, saith the Lord, that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills.

11 Howl, ye inhabitants of Maktesh, for all the merchant people are cast down, all they that bear silver are cut off.

12 And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The

† Heb.
curled or
thickened

Lord will not do good, neither will he do evil.

Before
CHRIST
about 630

Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.

* Deut 28
30 9
Amos 5 11

14 The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly.

15 That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

* Jer 30 7
Joel 2 11
Amos 5 18

16 A day of the trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung.

18 Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath, but the whole land shall be devoured by the fire of his jealousy.

* Prov 11
Ezek 7 19
Chap 3 8

jealous God," and will not admit of any rival in His worship. See Hos iv 15, Amos v 26; 2 Kings xvii 33. Malcham is the same with Moloch, to whom the people of Judah continued to offer their children, as Jeremiah upbraids them, chap vii 31; xix 5, notwithstanding the reformation made by Josiah, 2 Kings xxiii 10. *W Louth, Abp Newcome*

7 — *for the Lord hath prepared a sacrifice, he hath bid his guests*. The slaughter of the wicked is called "a sacrifice," because it is in some sense an atonement to God's justice: compare Is xxxiv 6, Jer xvi 10, Ezek xxxix 17; Rev xix 17. The latter part of the sentence alludes to the custom of those that offered sacrifice, which was to invite their friends to partake of the feast which accompanied it. So God will call the Chaldeans to have a share in this slaughter. *W Louth*

8 — *strange apparel*. There were peculiar vestments belonging to the worship of each idol; see 2 Kings i 22. So at other times there were peculiar habits belonging to the priests of Saturn, and the priestesses of Ceres. The text may likewise be explained of such men as wore women's apparel, and such women as wore that belonging to men, which was contrary to the express law Deut xxii 5, and was a rite observed in the worship of some idols. *W Louth*

9 — *those that leap on the threshold*. Or rather, "leap over the threshold." The expression probably denotes some idolatrous rite, like that which was practised in the temple of Dagon, where the "priests did not stand upon the threshold," 1 Sam v 5. To this sense the Chaldee Paraphrast interprets it of those that walk after the laws or rites of the Philistines. Others expound it of those who enter into other men's houses, and take away their goods by violence, according to what follows "which fill their masters' houses with violence and deceit." *W Louth*

This leaping over the thresholds may allude to the servants of the great men, riding into people's houses, and having gained admission by deceit, forcing from the inhabitants by violence considerable contributions. Such a practice prevails at this time among the Arabs and the Persians. *Harmer, Parkhurst*

10 — *the fish gate*. The gate which stood near the fish market see, 2 Chron xxxiii 14, Nehem iii 3. "The second" Vol. II:

should rather be "the middle part of the city" it is that part of Jerusalem mentioned 2 Kings xxii 14, 2 Chron xxiv 22. *W Louth, Abp Newcome*

— *a great crashing from the hills*. From the mountains of Zion and Moriah, whereon the temple and the king's palace were built. See 2 Chron iii 1. *W Louth*

11 — *Maktesh*. A part of street of Jerusalem. The Chaldee interprets it of the inhabitants near the brook Cedron. *W Louth* A valley in Jerusalem, which divided the upper from the lower city. This is agreeable to the etymology of the word which signifies a hollow place. *Abp Newcome*

— *all they that bear silver*. All those rich men, which had wont to drive a great trade with their silver. *Bp Hall* The rich merchants in general, or the money-changers in particular, may be meant. *Abp Newcome*

12 — *with candles*. That is, thoroughly and diligently. See Luke xv 8. *Abp Newcome* This is said to signify the exactness with which God pries into the most inward and secret parts, so that nothing can escape His search. *Bp Sanderson*

— *that are settled on their lees*. Which have hardened themselves with resolutions of wickedness, and have determinately settled themselves to live in their known sins. *Bp Hall*

14—16. *The great day of the Lord*. The great day of God's revenge upon Jerusalem is near at hand. *Bp Hall* The topic of approaching calamity from Jehovah is often insisted on in the Prophets, but no where probably with such a beautiful amplification as in these three verses. *Abp Newcome*

17 — *like blind men*. Not knowing whither to go, or which way to take for safety. Compare Deut xxviii 29, Isa lx. 10. *W Louth*

18 — *the fire of his jealousy*. God's vengeance is frequently compared to fire. See Nahum i 6. This shall consume the land and its inhabitants for their heinous offences, and chiefly for their idolatry, because that sin peculiarly intrinches upon God's honour, which is incommunicable to others, where He is called "a jealous God," Exod xx 5, xxxiv 14. *W Louth*

We should reflect on the cause of these miseries, which befell the Jews. They had forsaken the Lord, and corrupted His wor- 9 P

He for
CHRIST
about 600

for he shall make even a speedy riddance of all them that dwell in the land.

CHAP. II

1 An exhortation to repentance 4 The judgment of the Philistines, 8 of Moab and Ammon, 10 of Ethiopia and Assyria

GATHER yourselves together, yea, gather together, O nation || not desired;
2 Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you

3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgment, seek righteousness, seek meekness it may be ye shall be hid in the day of the LORD's anger

4 ¶ For Gaza shall be forsaken, and Ashkelon a desolation they shall drive out Ashdod at the noon day, and Ekron shall be rooted up

5 Woe unto the inhabitants of the sea coasts, the nation of the Cherethites¹ the word of the LORD is against you, O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant

6 And the sea coast shall be dwellings

ship, and while they remained in this state of rebellion and impiety, they still flattered themselves that they were secure from danger and that God would bring no evil upon them Thus God punishes the obstinate and impenitent profanation of the Divine service, especially in those to whom He has in a particular manner made Himself known *Ostervald*

[Chap II ver 1 Gather yourselves together,] A semble yourselves in order to make a publick humiliation see Joel ii 16. *W Lenth* This chapter contains an exhortation to earnest repentance and amendment of their former life, to the end they may escape the threatened evils For those whom God reproves, except the fault be in themselves, He means to save Let men change their deeds, and I, saith the Lord, will change My purpose And this exhortation is often repeated in the present chapter to the end that those, who remained obstinate and stubborn might be without excuse *Danvers*

— [O nation not desired,] "Not desired," that is, not regarded with favour *Abp Newcom* The Greek and the Chaldees interpret it, "O nation that will not receive instruction," and is not to be amended but by the discipline of God's judgments *W Lenth*

2 Before the decree bring forth &c.] Before the command of God being forth all this heavy judgment upon you before the day of your captivity come upon you, which is coming on with such speed and violence as the chaff is driven with a strong wind *Bp Hall*

4 For Gaza shall be forsaken &c.] The Prophet digresses to foretell the fate of some cities and nations bordering on Judah, and hostile to her and he then enlarges on the destruction of Nineveh, a city which had carried the ten tribes into captivity, and had often struck Jerusalem with terror, ver 4—15 *Abp Newcom*

— at the noon day] Openly before your eyes *Bp Hall*

5 — Cherethites¹] The Philistines who live upon the coast

and cottages for shepherds, and folds for flocks Hebrew
CHRIST
about 130

7 And the coast shall be for the remnant of the house of Judah, they shall feed thereupon in the houses of Ashkelon shall they lie down in the evening || for the LORD their God shall visit them, and turn away their captivity. Or
when &

8 ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border

9 Therefore as I live, saith the LORD of hosts, the God of Israel, surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation the residue of my people shall spoil them, and the remnant of my people shall possess them

10 This shall they have for their pride, because they have reproached and magnified themselves against the people of the LORD of hosts

11 The LORD will be terrible unto them for he will † furnish all the gods of the earth, and men shall worship him, every one from his place, even all the isles of the heathen Heb
make less

of the Mediterranean sea, called in Ezekiel chap xiv 16, as well as here, Cherethites or Cherethims *W Lenth*

— [O Canaan the land of the Philistines,] The Canaanites, properly so called, are the same with the Philistines, and seated in that part of Palestine see Josh. xiii 3 *W Lenth*

6 And the sea coast shall be dwellings &c.] A proverbial description of an utter desolation compare ver 14, 15, and see the notes on Isa vii 25, viii 20. *W Lenth*

7 — they shall feed thereupon &c.] These words allude to the foregoing verse As the cities of Gaza, Ashkelon, &c. were places for the wild Arabs, or other wandering tribes, to pitch their tents and feed their flocks, so they shall hereafter become the settled habitations of the Jews compare Isa lxi, 10 *W Lenth*

— in the evening] After their captivity is past as it were in the latter end of the day *Bp Hall* This promise was partly fulfilled after the return of the Jews from Babylon, and may hereafter receive a further completion see Obad ver 19, and the note there *W Lenth*

9 — the residue of my people shall spoil them,] Judas Maccabaeus and his brethren subdued the Ammonites, appears from 1 Mac v 6 *W Lenth*

11 — he will furnish all the gods of the earth,] He will deprive them of their worship and sacrifices, which the Gentiles thought to be the food of their gods see Deut. xxxii. 38 *W Lenth* By "the earth" the Jews understood the great continent of all Asia and Africa to which they had access by land and by the isles they understood the places to which they sailed by sea, partly Italy all Europe *Sar Isaac Newton*

The Prophet here foretells the gradual fall of idolatry; and its deep, and at length deadly, wound by the spreading of the Gospel *Abp Newcom*

— every one from his place,] Or, "in his place Men shall worship Him every where and not only in Jerusalem compare 1 Th i 11 John iv 21 *W Lenth*

Before
CHRIST
about 630

12 ¶ Ye Ethiopians also, ye shall be slain by my sword.

13 And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the ||* cormorant and the bittern shall lodge in the || upper lintels of it, *their* voice shall sing in the windows; desolation shall be in the thresholds || for he shall uncover the cedar work

15 This is the rejoicing city that dwelt carelessly, that said in her heart, *I am*, and there is none beside me: how is she become a desolation, a place for beasts to lie down in: every one that passeth by her shall hiss, and wag his hand.

CHAP. III.

1 A sharp reproof of Jerusalem for her sins 8 An exhortation to wait for the restoration of Israel, 14 and to rejoice for their salvation by God

|| Or
gibbous
+ Heb.
cruw

WOE to ||* her that is filthy and polluted, to the oppressing city!

2 She obeyed not the voice, she received not || correction, she trusted not in the LORD, she drew not near to her God

12 — by my sword.] By Nebuchadnezzar, who is a sword in My hand, that is, an instrument to execute My vengeance, Pa. xvii 13. The Ethiopians seem to comprehend the Egyptians, whose consideration they were, and with whom they underwent the same fate, when Nebuchadnezzar conquered Egypt see Jer xvi 9, Lxxk xxx 5, 9 W Louth

13 — the north.] The Assyrians: so called because they used to invade Palestine through Syria from the north. For the same reason the Babylonians are spoken of as a northern enemy Jer i 14, xvi 6, 10, 20, 21, Ezek. xxxi 7 Abp Newcome. See the note from C. on Jer i 6

— dry like a wilderness.] Notwithstanding her many waters, (Nahum i 4,) her situation shall become dry the artificial channels being obstructed, and the waters of the river returning to their course. See Nahum ii 8. Abp Newcome.

14 — all the beasts of the nations.] The Chaldee interprets it, 'the several kinds of wild beasts' as if the Hebrew word, rendered nations, were to be understood of the several species of wild beasts as the word is used of several sorts of caterpillars, Joel i 6. In like manner the ants are called 'a people,' Prov xxx 25 W Louth

— shall lodge in the upper lintels of it.] Or, according to the marginal reading, the 'knops or chapters.' Sir John Chardin gives an instance of birds lodging on the capitals of forsaken temples and palaces, in his description of the magnificent pillars at Persepolis. 'The storks make their nests on the tops of those columns with great boldness, and in no danger of being disturbed.' Harmer

— he shall uncover the cedar work.] The fine carved work, or carvings made of cedar (see Jer xvii 12,) shall be exposed to the injuries of the weather, and so quickly come to ruin. W Louth This allusion to the former elegance of the city is finely introduced, and in the next verse the grand and affecting description of her desolate state is beautifully contrasted with her former festivity and pride. Abp Newcome

3 Her princes within her are roaring lions, her judges are evening wolves, they gnaw not the bones till the morrow.

4 Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

5 The just Lord is in the midst thereof, he will not do iniquity: every morning doth he bring his judgment to light, he faileth not, but the unjust knoweth no shame.

6 I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, thither there is none inhabitant.

7 I said, Surely thou wilt fear me, thou wilt receive instruction, so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings.

8 ¶ Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy

Before
CHRIST
about 630
* Jerk
* Mic i 11
* Jer i 11
* Heb
* Jerk 2
* Heb
* morning
* morning

* Heb
* morning
* morning

* Or
* morning

* Chap 1
18

15 — how is she become a desolation.] See the note on Nahum ii 19

Chap III ver 1 Woe to her &c.] The Prophet here addresses Jerusalem. Abp Newcome

3 — they gnaw not the bones till the morrow.] When they find a prey, they devour it at once, and stay not to gnaw upon the bones, but swallow them down hastily. Abp Hall. Our translation of this passage is ambiguous: but probably it was intended to express, that those wolves were not employed so long as till the morrow in gnawing the bones, for that before that time they had devoured the prey, flesh, skin, bones and all as wolves commonly do. Parkhurst

5 — every morning.] The expression 'every morning' allude to the custom of administering justice in the morning. (see Paul i 8; Jer xxx 12 W Louth)

6 7 I have cut off the nations &c.] I have given the Jews sufficient warning by these judgments, which I have brought upon the neighbouring nations. I said of thee, O Jerusalem, Surely thou wilt be premonished by My judgments to fear Me &c. Abp Hall

God is introduced speaking after the manner of men, and expecting what effect such proceedings might in reason have produced. Compare Isa v 1, Jer viii 6 W Louth. God had caused the Jews to see the destruction of several nations, and especially of their brethren the Israelites, that they might learn by these examples to fear Him: but because they had persevered in their rebellion, the fire of His wrath was going to consume them. Those, who see the examples of Divine justice, and the miseries which befall others, and do not improve by them, aggravate their guilt and punishment, and have reason to expect the severest effects of the Divine vengeance. Ostergaard

8 — for my determination is to gather the nations, &c.] This may perhaps be meant of the same general summons: or which Joel speaks when the nations shall be gathered into the valley of Jehoshaphat. (see Joel iii 2, 12, and the notes there W Louth)

^{Before CHRIST about 630.} 9 For then will I turn to the people a pure ^{† Heb} language, that they may all call upon the name of the Lord, to serve him with one ^{† Heb} consent.

10 From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty ^{† Heb} because of my holy mountain.

12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.

13 The remnant of Israel shall not do iniquity, nor speak lies, neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid

14 ¶ Sing, O daughter of Zion, shout, O Israel, be glad and rejoice with all the heart, O daughter of Jerusalem

15 The Lord hath taken away thy judgments, he hath cast out thine enemy the

king of Israel, *even* the Lord, *is* in the midst of thee: thou shalt not see evil any more.

16 In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be *slack*.

17 The Lord thy God in the midst of thee *is* mighty, he will save, he will rejoice over thee with joy, ^{† Heb} he will rest in his love, he will joy over thee with singing.

18 I will gather *them that are* sorrowful for the solemn assembly, *who are* of thee, to whom ^{† Heb} the reproach of it was a burden.

19 Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out, and ^{† Heb} I will get *them* praise and fame in every land ^{† Heb} where they have been put to shame.

20 At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord

9 For then will I turn to the people a pure language, &c.] "Then used largely for afterwards" *Abp Newcome* After which I will restore peace to My people, and will so work with them, that abandoning all false worship and idolatry, they shall, with pure hearts and lips, confess Me the Lord Christ *Bp Hall* This is a ble sing reserved for the latter ages, after the conversion of the Jews and the coming in of the fulness of the Gentiles, when there shall be one Lord, and His name one, *Zech xiv. 9 W Lomth*

10 From beyond the rivers of Ethiopia &c.] The Jews, who are dispersed into the most distant countries, such as was Ethiopia, which lay beyond Egypt, shall come into the Christian Church, and there make their religious acknowledgments *W Lomth* See the note on Isa xvi 1 *Abp Newcome*

The daughter of My dispersed" is the same with My dispersed, as the daughter of Zion is equivalent to Zion see the note on Jer iv 31 *W Lomth*

11 In that day shalt thou not be ashamed &c.] In that day thou shalt have no cause to be ashamed of all thy former offences, when in thou hast transgressed against Me, since I have both fully forgiven them and reformed them also, for then I will take away from thee that vain pride and confidence, which too many of My people put in the holiness of mount Zion, and the temple there, as if that alone could secure them from all evils, and procure all blessings *Bp Hall* See the note on Isa iv 2

12 I will also leave in the midst of thee &c.] Rather, In the midst of these proud boasters, I will leave in the midst of thee those meek and humble souls, which shall be vile in their own eyes and shall place all their trust in Christ their Saviour *Bp Hall* The blessings of the Gospel are peculiarly promised to the

poor see Isa xi 4; xiv 92; lxi 1, *Zech xi 11* Christ and His Apostles apply these promises to those that were converted by their preaching, *Matt v 3, xi 5; 1 Cor i 26, 27, Jam ii 5* which texts are meant of such as are endued with a true spirit of poverty, such as consists in a lowliness of mind, contempt of the world, and a resigned will Afflictions are very useful to produce such a temper of mind, and therefore are often the lot of true disciples see *Acts xiv 22, Heb xii 7, 1 Pet i 7* By "afflicted" may be meant those that "come out of great tribulation" *W Lomth*

13 — they shall feed and lie down, &c.] The great Shepherd, the Messiah, shall both feed and protect them compare *1 zek xxxiv 28, Mic iv 4, v 4, vii 14 W Lomth*

14 Sing, O daughter of Zion, &c.] These hymns of joy properly belong to the times of the Gospel, and especially to the triumphant state of the Church yet to come. Compare *Isa xii 6, lvi 1, Zech ii 10, ix 9. W Lomth; Dr Wells*

18 I will gather them that are sorrowful &c.] I will gather and comfort them that mourn after the solemn assemblies of Zion, grieving at their withholding therefrom by their forced captivity, who are a feeling part of thee, My Church, to whom the reproach of their long restraint was a burden *Bp Hall* The humiliation and affliction of the Jews have furnished matter of reproach to their enemies *Abp Newcome*

19 — I will save her that halteth, &c.] See a note on the passage in the margin

The promises, which Zephaniah adds to his former threatenings teach us, that, as God afflicts men, so to chastise and purify them He removes their afflictions when they return to Him *Osterwald*.

H A G G A I.

INTRODUCTION

HAGGAI is generally reputed to have been born in the captivity, and to have returned from Babylon with Zerubbabel, Ezra ii 2. He is reckoned as the tenth in order among the Prophets, both in the Hebrew and Greek copies, and may be considered as the first of the three Prophets who flourished among the Jews after their return to their country. He appears to have been roused up by God to exhort Zerubbabel, Ezra i 1, and Joshua the high priest, the son of Josedech, to resume the work of the temple which had been interrupted near fourteen years, in consequence of the intrigues of the Samaritans, and other obstructions exerted to defeat the edict of Cyrus, Ezra iv 24. He began to prophesy in the second year of Darius Hystaspes, in the year of the world 3484, about fifteen years after the foundation of the temple had been laid Ezra v 1. The Prophets, after the captivity, sometimes reckon by the dates of those sovereigns to whom their country was subjected.

The style of Haggai is represented by the learned Bp Lowth as entirely prosaic, but Abp Newcome has given a translation of it on the supposition, that a great part of it admits of a metrical division.

Haggai was probably of the sacerdotal race; and Epiphanius relates, that he was buried among the priests at Jerusalem Dr Gray

CHAP I.

Before
CHRIST
about 520

1 Haggai reproveth the people for neglecting the building of the house 7 He inciteth them to the building.
12 He promiseth God's assistance to them being forward

† Heb
by the hand
of Haggai
† Or,
captain

IN the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD † by Haggai the prophet unto Zerubbabel the son of Shealtiel, † governor of Judah, and to Joshua the son of Josedech, the high priest, saying,

2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built

3 Then came the word of the LORD by Haggai the prophet, saying,

4 Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?

[Chap I ver. 2. This people say, The time is not come, &c.] This prophecy seems to have been delivered before Darius had granted his decree for rebuilding the temple Compare Ezra v 1, with vi 1 W Lowth.

4 Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? You have found means and opportunity to build fine houses for yourselves, though ye are content to let the house of God lie in ruins. It argues a great contempt of God and religion, when men think no cost or finery too much to bestow upon themselves, and the meanest accommodation good enough for the service of God W Lowth.

5 Consider your ways Ye have sown much, &c] Consider well the courses that ye take, and the success of your affairs. God hath justly crossed you in all your hopes and endeavours. Ye have sown much, expecting a goodly crop, but ye find little

5 Now therefore thus saith the LORD of hosts, † Consider your ways,

Before
CHRIST
about 520

6 Ye have sown much, and bring in little; ye eat, but ye have not enough, ye drink, but ye are not filled with drink, ye clothe you, but there is none warm, and he that earneth wages earneth wages to put it into a bag † with holes

† Heb
Set your
heart on
ways
Deut 28
18
Mic 6 14,
15
† Heb
pierced
through

7 Thus saith the LORD of hosts, Consider your ways.

8 Go up to the mountain, and bring wood, and build the house, and I will take pleasure in it, and I will be glorified, saith the LORD.

9 Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house

† Or
blow it
away

to reap, &c and he, that earneth wages, is never the better, never the richer, his gains do not prosper in his hands Bp Hall

He, that earns wages, is forced presently to lay out all he earns to supply his wants, so that his money only passes through his hands, and stays not with him to enrich him, just as if he put it into a bag with holes through which it ran out as fast as he put it in Dr Wells

8 Go up to the mountain] The Jews had a grant from Cyrus, of cedar trees from the mountain of Lebanon, for the building of the temple See Ezra iii 7, vi 3, 4 Parkhurst

9 I did blow upon it] I crossed your hopes and designs in it Bp Hall Or, I had blown upon it, I had blasted the fruits of the earth, while they were in the field, so that most of all that little crop came to nothing W Lowth, Dr Wells

Before
CHRIST
about 520
Deut. 28
97

10 Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 ¶ Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord then God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord.

13 Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord.

14 And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people, and they came and did work in the house of the Lord of hosts, their God,

15 In the four and twentieth day of the sixth month, in the second year of Darius the king

CHAP. II.

1 He encourageth the people to the work, by promise of

12 Then Zerubbabel &c.] Compare Ezias v. 2

[Chap. II ver. 1 Who is left among you that saw this house in her first glory?] When the foundation of the house was laid in the second year of Cyrus, many of the ancient men that had seen the first house, went to see how much the second temple would fall short of the glory of the first, 1 Sam. iii. 12. The second year of Cyrus was fifty-three years after the destruction of the first temple, so the oldest men among those that returned home might very well remember how glorious that was. This prophecy was uttered fifteen years after the foundations of the second temple were laid, so there might some still survive that saw the first. W. Louth.

5 According to the word that I covenanted with you] I will fulfil those promises which I made with you, when I delivered you out of Egypt, that upon your obedience I would not leave you nor forsake you, but guide and prosper you in all your undertakings. Nehem. ix. 20. Is. lxiii. 11. W. Louth.

6 For thus saith the Lord of hosts.] The occasion of this prophecy was the dejection of the Jews at the unhelpful appearance of their new temple. The comfort in the Prophet's message was suited to this circumstance, and contains a promise of some glory to be conferred on this temple to make it exceed the glory of the former. Bp. Chandler.

That it is some very great thing, which is here foretold and promised for the honour of this second temple, no man can doubt, who considers in what a solemn manner it is here expressed. This great and glorious title, the Lord of hosts, being no less than five several times used within the compass of these four verses, the like instance to which is not perhaps in the whole Bible. So that, by the solemn manner of expressing it, we may imagine that it is some very great thing which is spoken of, and such as the like had never been before, and such was the incarnation and coming of the Messiah. Abp. Tillotson.

greater glory to the second temple than was in the first. Before CHRIST about 520. 10 In the type of holy things, and unless he showed them not hindered the work. 20 God's promise to Zerubbabel.

IN the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3 Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?

4 Yet now be strong, O Zerubbabel, saith the Lord, and be strong, O Joshua, son of Josedech, the high priest, and be strong, all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of hosts.

5 According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you fear ye not.

6 For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

7 And I will shake all nations, and the desire of all nations shall come, and I will

— Yet once, it is a little while.] Or, "once more, as the Seventy render it, where St. Paul follows, Heb. xii. 26. The phrase implies such an alteration as shall not give way to any farther change, as the Apostle there expounds it. The space of time from this prophecy to the coming of the Messiah may be called "a little while," in comparison of the several ages expired since the first promise of a Redeemer. W. Louth.

I will shake the heavens, &c.] Once I did in great terror deliver My law, and now, ere any long time, I will once more work a great change in My Church, by the bringing in of My Gospel, before and in the exhibiting of which, as I did formerly in the delivery of the law, I will do wondrous things, &c. Bp. Hall.

The Hebrews have no one word, whereby to express he would and therefore they do it by an enumeration of the principal parts of it. See Gen. i. 1; 2 Pet. iii. 10. So the Prophet here, to express the great commotions and changes, that should be in the world before the coming of the Messiah, that God will shake the heavens, &c., that is, he would cause great revolutions in the world, there should be great wars and confusions, and the empires of the world should pass from one hand to another. Abp. Tillotson.

Great commotions and changes in the world are expressed by shaking the heavens and the earth, see Ezek. xvi. 15, xlviii. 19, Jer. iii. 16. These expressions may denote here the great commotions that should be in the Roman empire, from the death of Julius Cæsar, till near the birth of Christ, or it may in general signify the introduction of such a kingdom or religion, as that of which the Messiah was to be the head, which shall in the end break in pieces and destroy all the other dominions of the world. B. Porth.

— and the desire of all nations shall come. &c.] Christ, who

Before CHRIST about 520. fill this house with glory, saith the LORD of hosts.

8 The silver is mine, and the gold is mine, saith the LORD of hosts

9 The glory of this latter house shall be greater than of the former, saith the LORD of hosts and in this place will I give peace, saith the LORD of hosts

10 ¶ In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts, Ask now the priests concerning the law, saying,

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? and the priests answered and said, No.

13 Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean

the desire of all nations," as the Redeemer of the world, and the guide and director to mankind in the performance of their duty shall come under the roof of this house: and though it wants the cloud of glory overshadowing the mercy seat, which was a symbol of the Divine presence peculiar to Solomon's temple, (see *Exod. 26:34*), yet I will honour this second temple with a much greater glory, even the presence of the Messiah, in whom shall dwell all the fulness of the Godhead bodily," *Col. 2:9* Bp. Hall Dr. Wells, W. Lowth.

The expectation, the hope, the desire of all nations, and of Israel in particular, was a known description of some Person, delivered from Abraham's days, *Gen. xxii. 18*, from one Prophet to another, and, after the captivity, fixed on the Messiah, of whom the Jews, about Christ's time, interpreted this text in Haggai and in his time the Messiah was usually termed, "the hope," "the desired hope," "the hope of Israel," "the hope of the promise to the twelve tribes," "the blessing of Abraham to the Gentiles," *1 Tim. 1:1 Titus 2:13, Acts xxviii. 20; xxvi. 7, 8, Gal. iii. 14* Bp. Chandler.

As Christ ought to be, what He is called, "the desire of all nations" in general, so ought He to be the desire of every person in particular. We must all, and every one of us, desire to have Him for our only Saviour and Redeemer, our only Mediator and Advocate: we must desire to have Him, according to all the offices which He has undertaken for us, as our Prophet, our King, and our Priest: our Prophet, to reveal His and our Father's will unto us and in us, our King, to rule and govern our hearts and affections, to keep both our souls and bodies in subjection, and our Priest, to make atonement for our sins, and so to reconcile God to us and us to Him. Bp. Beveridge.

8, 9 *The silver is mine, &c.* Think not that I stand upon matter of cost or price of metals: all the silver and gold which is hidden in the bowels of the earth is Mine, and how easy were it for Me thus to adorn My house! But the glory of this house doth not consist in these outward things: no, the glory of this latter house, though meaner in structure, shall be greater than that of the former, saith the Lord: in that My Son, the Saviour of the world, being clothed in flesh, shall come personally and visibly under its roof, there He, who is the Prince of Peace, shall make His appearance: and there shall His Gospel, which is the Gospel of peace, be preached and published to the world. See *Is. 60:1, Mic. vi. 5, Eph. ii. 14* Bp. Hall W. Lowth.

God wanted not the command of gold and silver to have made

14 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the LORD, and so is every work of their hands, and that which they offer there is unclean. Before CHRIST about 520.

15 And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD.

16 Since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the press, it for to draw out fifty vessels out of the press, there were but twenty.

17 I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye turned not to me, saith the LORD.

18 Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the LORD's temple was laid, consider it.

19 Is the seed yet in the barn? yea, as

the second temple equal to Solomon's in outward glory and splendour, He could easily have made it so in that respect for silver and gold are His, and all the riches of the world are at His command: but He chose to put a far greater honour upon it than that of silver and gold, and to make it much more glorious in another respect: "the glory of this latter house shall be greater than of the former, (because) in this place I will give (the Messiah, the) peace, and happiness, and salvation of mankind, and incomparably the greatest blessing that ever was given to the world." Abp. Tillotson.

12, 13, 14 *If one bear holy flesh &c.* In like manner as holy flesh or any part of a sacrifice, will not make any thing else which it touches, to become holy, so neither have the sacrifices of this people, which have been all along offered since then leaving off the work of My temple, made them holy or acceptable unto God. But on the contrary, as the touch of an unclean person renders what he touches unclean also, so the very sacrifices of this people, since they have left off the building of My temple, are become unclean or unacceptable to me, by reason of that uncleanness or impurity of their minds, which has caused their neglect of My house. Dr. Wells.

15, 16 *Consider from this day and upward, from before a stone was laid &c.* From the time that a stop had been put to the building of the temple after the first foundations of it were laid compare *Ezra vi. 3*. W. Lowth. "Upward" should be "forward" so the word is used in *1 Sam. xxi. 19*, and *xxx. 25*, in both those places it means from such a time and afterwards. Abp. Seeley.

16 *an heap of twenty measures.* That is: a heap of corn, which seemed likely to produce twenty measures, but which failed from the poverty of the soil. Abp. Newcome.

18 *Consider now from this day and upward &c.* Rather "forward." In the fifteenth vers. the Prophet exhorted them to reflect upon the calamities they had suffered from the time the building of the temple was left off. Now he bids them look forward from the day the building was renewed and they would find a visible change in their affairs for the better. W. Lowth.

19 *Is the seed yet in the barn? &c.* [The Prophet speaks of the carrying on of the building as if it were a new foundation because the work had been so long interrupted compare *Zech. viii. 9*. W. Lowth.]

19 *Is the seed yet in the barn? &c.* Is the harvest already laid up in the barn? Or are any fruits of the earth gathered in? No certainly, this is but the ninth month, (answering in part to our

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yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth. from this day will I bless you

20 ¶ And again the word of the LORD came unto Haggai in the four and twentieth day of the month, saying,

21 Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth,

22 And I will overthrow the throne of

November) when no judgment can be made what will be the increase of the year following. Yet from this time I promise you the blessing of a fruitful year, as an encouragement to you to carry on the building. Compare Zech vii 12. *W Louth*

21 — [Zerubbabel, governor of Judah.] By the same title which is given him chap 1 1, as "governor of Judah," he was a type of the Messiah to whom the following words belong. *W Louth*

22 [In that day, — will I take thee, O Zerubbabel, &c.] I will invest thee with My power and authority, as the head of My Church and judge of the world. So kings depute their viceroys by giving them their signet, Gen xli 42, which was particularly the custom of the Persian monarchs. see Ezech iii 10, vii 2 or the expression may denote one particularly near and dear to God and always under His eye and protection, compare Jer xlii 24 Cant vii 6

This prophecy could not be fulfilled in Zerubbabel, who did not in all likelihood live many years after the finishing of the temple and certainly did not see the great changes here foretold therefore the Messiah must be here described under the name of Zerubbabel, as He elsewhere is under that of David. *W Louth*

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kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them, and the horses and their riders shall come down, every one by the sword of his brother.

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet for I have chosen thee, saith the LORD of hosts

The proper application to be made of the prophecies concerning the Messiah, especially of the celebrated one in the early part of this chapter, is the very same with that which the Apostle makes from the consideration of the perfection and excellence of this revelation, which God hath made to the world by His Son. "See that ye refuse not Him that speaketh, &c." Heb xii 25—28. We have all the advantages of the Divine revelation which the world ever had, and the last and most perfect that the world ever shall have. we have not only Moses and the Prophets, but that doctrine, which the Son of God came down from heaven on purpose to declare to the world. God hath vouchsafed to us that clear and complete revelation of His will, which He denied to "many Prophets and kings, who desired to see those things which we see, but could not see them, and to hear those things which we hear but could not hear them." There were good men in the world under those imperfect revelations, which God made to them but we have far greater advantages, and more powerful arguments to be good than ever they had. And, as we ought thankfully to acknowledge these blessed advantages, so ought we likewise with the greatest care and diligence to improve them. *Abp Tillotson*

Z E C H A R I A H.

INTRODUCTION.

Z E C H A R I A H was one of the last in that succession of Prophets whom God sent at sundry times with notification of His will to mankind under the Jewish dispensation. That he was of the number of the captivity that returned from Babylon to Jerusalem in consequence of the decree of Cyrus is unquestionable, but that he was very young when he came thence appears from the fact, sixteen or seventeen years afterwards, when he had begun to exercise his prophetic function, he is styled 'a young man' (chap. i. 3). In his first chapter he twice styles himself Zechariah the son of Berechiah the son of Iddo, but Ezra vi. 14 he is called simply the son of Iddo, which may be accounted for on the supposition that his father Berechiah died before his grandfather Iddo's death before the return from Babylon, consequently out of the family Zechariah came to be better known and distinguished as the son of his surviving, though remote parent, in whose house he lived and to whose inheritance he was next in succession. It was in the eighth month of the second year of the reign of Darius the son of Hystaspes, king of Persia, that is, about the year 520 before the Christian era, that he first opened his Divine commission with a serious and solemn call to repentance. In the same year he is found together with the Prophet Haggai, employed in assisting the endeavours of Zerubbabel and Jeshua to excite and animate the people at Jerusalem to a vigorous prosecution of the work of rebuilding their temple. For this purpose he communicated the vision which are contained in the six first chapters, and which he was favoured with on the four and twentieth day of the eleventh month in the year aforesaid, all evidently calculated to inspire the strongest hopes and assurance of future prosperity through the returning favour of the Almighty, and thus to convince the people that they were not labouring on a barren and ungrateful soil. The same design is further carried on in a subsequent revelation made to him about two years afterwards, which is the subject of chap. vii. viii.

Thus far with regard to the former part of these prophecies, the time and occasion are ascertained by the dates annexed to them from whence the general scope of them is easily deducible. But with respect to those that follow, we are left more in the way of conjecture. It is however highly probable, from the apparent difference both of style and subject, that they came forth at a different and more advanced period of our Prophet's life. It is not at all surprising, if this writer, as he advanced in years and dignity should have begun to express himself in a tone of more elevation and energy. At such distant periods also, as we suppose the subject of course would be materially changed. For he would no longer have occasion to stimulate his countrymen to the building of the temple, which was already completely finished, but he was actually engaged in predicting some remarkable occurrences, that would distinguish his own and the neighbouring nations in remote periods, some of them perhaps not yet arrived, and in urging an immediate reformation of national manners. In so doing, what more natural to expect than that he would encounter hatred and opposition from those, whose corruptions he was called upon to censure and repress? Accordingly there is sufficient ground to conclude, that all this happened to him, from what he says in the eleventh chapter, of the freedom and zeal with which he exposed and counteracted the iniquitous conduct of those who made merchandise of the flock meaning those unprincipled guides, who assumed the direction of the people for no better purpose than to sacrifice them to the gratification of their own ambition and avarice. Several of the prophets exhibiting in himself the contrast of a good shepherd, he found means at first to deprive, at least of that influence and authority which they once possessed, and had wickedly abused. The sequel may easily be conjectured, for from similar causes similar effects may naturally be expected. His enraged adversaries after thwarting and defeating all his endeavours for the public good, at length no doubt by intrigue and misrepresentation, so far succeeded, as to turn the tide of popular prejudice and resentment against him, and he was barbarously murdered, as his namesake Zechariah the son of Jehoiada had been for the same cause and in the same place between three and four hundred years before. For thus we have no less authority than that of our blessed Lord Himself who expressly calls the person of whom He speaks, Matt. xxiii. 35, "Zecharias son of Berechias" distinguishing him from the before mentioned Zechariah son of Jehoiada by his patronymick as effectually, as two men bearing the same Christian name in our days, would be distinguished by their family names. Both were priests as well as Prophets, and therefore that both should suffer nearly on the same spot will appear less surprising, when we recollect that the space between the porch and the altar was the court of the priests appropriated to them for the public exercise of their sacred ministry. *Dr Blayney*

Zechariah who certainly collected his own prophecies into their present form, chap. i. 9. ii. 2, is mentioned as a Prophet by Ezra chap. v. 1. vi. 14. and is cited as an inspired writer by the sacred penmen of the New Testament Matt. xxi. 4. 5, xxvi. 31. xxvii. 9. Mark. xiv. 27. John. xii. 15, xix. 37, Ephes. iv. 25, Rev. i. 7. The minute accomplishment of his own illustrious prophecies bears a signal testimony to the truth of that infallible Spirit by which he was inspired. He was so distinguished for the peculiar excellency of his predictions, as to be styled the Sun among the lesser Prophets. It is, however, the sun sometimes clouded by obscurity. *Dr Gray*

That he is in some degree obscure and hard to be understood, is not to be questioned. And which of the ancient Prophets is not so? It is of the nature of prophecy to affect a degree of abstruseness before the accomplishment, in order not to clash with the freedom of human agency. And there is no doubt, that some of Zechariah's predictions relate to matters that are still involved in futurity. No wonder then that these fall not within the reach of our comprehension. Others there are, which we have good reason to believe have already been fulfilled but which do not appear with such a degree of evidence as they probably would have done if we had been better informed concerning the time and facts to which they relate. With respect to the emblems and types that are exhibited they are most of them of easy and determinate application. And in fact of the importance of his subject matter it must be acknowledged, that, next to Isaiah, Zechariah is the most evangelical of all the Prophets having more frequent and more clear and direct allusions to the character and coming of the Messiah and His kingdom than any of the rest. Upon the whole, we shall find the diction remarkably pure the construction natural and perspicuous and the style judiciously varied according to the nature of the subject, simple and plain in the narrative and historical parts but in those that are wholly prophetic, the latter chapters in particular, rising to a degree of elevation and grandeur, scarcely inferior to the sublime of the inspired writings. *Dr Blayney*

The style of Zechariah is so remarkably similar to that of Jeremiah that the Jews were accustomed to observe, that the spirit of Jeremiah had passed into him. He is generally prosaic till towards the conclusion of his work, when he becomes more elevated and poetical. The whole work is beautifully connected by easy transitions and present and future scenes are blended with the most delicate contexture. *Dr Gray*

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CHAP. I

1 Zechariah exhorteth to repentance 7 The vision of the horses 12 At the prayer of the angel comfortable promises are made to Jerusalem 18 The vision of the four horns, and the four carpenters

IN the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

2 The Lord hath been sore displeased with your fathers

3 Therefore say thou unto them, Thus saith the Lord of hosts, Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts

4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts, Turn ye now from your evil ways, and from your evil doings but they did not hear, nor hearken unto me, saith the Lord.

5 Your fathers, where are they? and the prophets, do they live for ever?

6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and

Chap I The six first verses of this chapter contain a separate and distinct revelation, but at the same time connected with the general purport of the following visions, to which it forms a suitable introduction. The Jews were dispirited with the recollection of their past sufferings, and a sense of their present weak and dependent state. The Divine wisdom thought meet to rally their courage, and animate them to the undertaking of what was necessary for the restoration of their affairs and particularly to a vigorous prosecution of the building of the temple already in hand by holding forth to them a prospect of better times. Accordingly, they are assured that God was now ready to restore them to favour and accumulate His blessings upon them, provided they would turn to Him, and not provoke His judgments, as their fathers had done, by wilful disobedience. Dr Blayney

Ver 1 In the eighth month,] Corresponding with the latter part of October, and the beginning of November. The work in the house of God had been already resumed this same year, on the twenty-fourth day of the sixth month, that is, the beginning of September in pursuance of a Divine message delivered by the Prophet Haggai, Hag 1, 15. Dr Blayney

6 Your fathers, where are they? &c.] The purport of these verses is this. Both your fathers, and the Prophets who prophesied unto them, are no more but though the parties themselves are dead, I appeal to you who are living and well know that the things which the Prophets were commissioned to deliver to your fathers in My name, did actually come upon them, and that your fathers then, though they would not at first believe and regard were at last convinced and acknowledged that God had dealt with them exactly according to His declared purpose. Dr Blayney

Take hold in the margin overtake, is an enemy does one whom he pursue. Abp Newcome

7 Upon the four and twentieth day &c.] The second revelation made to Zechariah about three months after the first contains eight distinct visions following each other in the same night.

The first vision is of an old man in human form sitting on horseback in a low valley among myrtle trees attended by others upon horses of different colours. The Prophet asks the meaning, and

they returned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us. Before CHRIST about 520

7 ¶ Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom, and behind him were there red horses, speckled, and white. Or, any

9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be.

10 And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth.

11 And they answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through

is informed that they were the ministers of Providence, sent to examine into the state of the whole earth, which they report to be quiet and tranquil. The angel hereupon intercedes for Judah and Jerusalem, which he represents to have suffered under the Divine indignation seventy years. He receives a consolatory answer. The Prophet is directed to proclaim, that God's wrath against Judah is at an end, that He would cause the temple and Jerusalem to be rebuilt, and would fill the country with good as a token and consequence of His renewed favour, ver 17—17. Dr Blayney

— the month Sebat.] A Chaldee or a Syriac name. It corresponds with the latter end of January and the beginning of February. Abp Newcome Dr Blayney

8 I saw by night, and behold a man &c.] A red horse is an emblem of war and bloodshed. sec Rev vi 4. The Man or Angel, ver 11, denotes the Logos or Son of God, appearing as the Captain of God's hosts, or armies. sec Josh v 13, 14 and the notes on verses 12, 13, 20. W Louth

— behind him were there red horses,] With riders, who were angels. ver 11. They had horses to shew their power and celerity, and horses of different colours, to intimate the difference of their ministries. Abp Newcome, Dr Blayney

9 — the angel that talked with me.] Distinct from those represented, ver 8. he who talked with the Prophet, ver 13. Abp Newcome. This was another heavenly minister, sent probably to present the visions to the Prophet's imagination, as well as to explain them. Vitringa styles him, The accompanying and interpreting angel. Dr Blayney

10 And the man that stood among the myrtle trees answered and said &c.] And the great Angel of the covenant, Christ Jesus who stood among the myrtle trees, as taking the answer out of the mouth of that angel who spake to me, answered and said, These are ministering spirits, &c. Bp Hall

11 And they answered the angel of the Lord that stood among the myrtle trees,] They answer Him, as their superior and commander. He is distinguished from the other "angel of the Lord" ver 12, by the circumstance of His "standing among the myrtle trees." W Louth

^{Before CHRIST about 519} the earth, and, behold, all the earth sitteth still, and is at rest

12 ¶ Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

13 And the Lord answered the angel that talked with me with good words and comfortable words.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts, I am jealous for Jerusalem and for Zion with a great jealousy,

15 And I am very sore displeased with the heathen that are at ease for I was but a little displeased, and they helped forward the affliction.

16 Therefore thus saith the Lord, I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the Lord of hosts, My cities through prosperity shall yet be spread abroad, and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.

18 ¶ Then lifted I up mine eyes, and saw, and behold four horns

— all the earth sitteth still, and is at rest] Meaning the Persian empire and the other nations connected with Judea, which enjoyed peace at that time. But the state of the Jews was unsettled, see ver 16, which circumstance gives occasion to the following intercession. *Abp Newcome*

12 Then the angel of the Lord answered and said, O Lord of hosts, &c.] The angel, mentioned ver 9, makes his supplication to the superior Angel, ver 8 10, who was indeed the Logos, or Son of God, being called by the name of Jehovah here, and ver 13, 20. Compare in 1, 2, xii 8, 10 *W Louth*

— threescore and ten years?] See the notes on Jer xxv 11, xxix 10

13 And the Lord answered] The Lord of hosts, mentioned in the foregoing verse *W Louth*

15 — for I was but a little displeased, &c.] I made the Babylonians instruments of My vengeance upon the Jews, but they exceeded their commission, and acted as they were prompted by their own ambition and cruelty. Compare Is xlvii 6 *W Louth*

16 — a line] That is, the architect's measuring line for laying out the building. See chap ii 1, Jer xxxi 39 *Dr Blayney*

17 — My cities through prosperity shall yet be spread abroad.] God having determined once more to adopt the cities of Judah for His own, very aptly calls them "My cities." The prosperity of the Jews under Sanon and others of the Asmoncan family completely answers to this prediction. *Dr Blayney*

18 Then lifted I up mine eyes, &c.] In this second vision under the emblem of four horns is represented, that God, by such agents as He would appoint, would quell and bring down all those powers, which had risen, or should rise, to oppress His people. Horns are an usual emblem of strength and power, and because those fierce beasts, that have them, push and gore with them, and tossing them furiously about, scatter and drive all before them, they aptly denote conquering and oppressive princes

19 And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem.

20 And the Lord shewed me four carpenters.

21 Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these we come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.

CHAP. II

1 God, in the care of Jerusalem, sendeth to measure it
6 The redemption of Zion 10 The promise of God's presence

I LIFTED up mine eyes again, and looked, and behold a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.

3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be in

and states. See Dan vii, viii *Dr Blayney* The number "four" may denote that the Jews had many enemies, enemies on every side, from all the four coasts of heaven. *Abp Newcome Bp Hall*

20 — four carpenters.] Or smiths, according to the number of the horns. *W Louth*. To denote such as should "come to fray them, or frighten away the beasts with the horns, and to "cast out" or break to pieces "the horns of the Gentiles," that is, to take away their power, to cause them to cease from disturbing the Jews any more in the building of the temple, (*Dr Wells*) and to repair the mischief which the horns had made. *Bp Hall, W Louth*

Chap II This chapter contains the substance of a third vision, In conformity to what was said, ch i 16, "a line shall be stretched forth upon Jerusalem, a man, or an angel, appears with a measuring line in his hand, going as he says, to take the dimensions of Jerusalem in order to its being rebuilt according to its former extent which was afterwards done by Nehemiah. This is accompanied with a message delivered to the Prophet, shewing the great increase of her population and wealth, her perfect security under the Divine protection, recall of her exiles from the north country, and the punishment of those that had oppressed them, the return of God's presence to dwell in her, and the conversion of many heathen nations, and lastly, the reinstatement of Judah and Jerusalem in the full possession of all their ancient privileges. *Dr Blayney*

Ver 1 — a man] An angel in human appearance, see ver 9 *W Louth*

3 — the angel that talked with me] See chap i 9 "Another angel, in the following clause, should be rather "the other angel" that is, the angel "with the measuring line in his hand" *W Louth*

4 — speak to this young man,] Jeremiahs was probably at this time between twenty and thirty years of age. *Dr Blayney*

¹ ^{free} ^{CHRIST} ¹⁹ habited as towns without walls for the multitude of men and cattle therein

5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her

6 ¶ Ho, ho, come forth, and flee from the land of the north, saith the LORD for I have spread you abroad as the four winds of the heaven, saith the LORD.

7 Deliver thyself, O Zion, that dwellest with the daughter of Babylon

8 For thus saith the LORD of hosts, After the glory hath he sent me unto the nations which spoiled you for he that

² toucheth you toucheth the apple of his ^{Before} ^{CHRIST} ¹⁹ eye

9 For, behold, I will shake mine hand ^{Deut 3} upon them, and they shall be a spoil to their servants and ye shall know that the LORD of hosts hath sent me

10 ¶ Sing and rejoice, O daughter of Zion for, lo, I come, and I will dwell in the midst of thee, saith the LORD

11 And many nations shall be joined to the LORD in that day, and shall be my people and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee

— Jerusalem shall be inhabited as towns without walls &c] The inhabitants of Jerusalem will multiply so fast that the houses within the walls will not be able to contain them and their cattle will need a proportion see Jer xxxi 27 Under the captivity the land was made a desolation "without man and without beast" Jer xxxiii 12, now the contrary blessing is pronounced. H Forth

But the prophecy was literally fulfilled we learn from the word of Josephus "For the city overflowing with multitudes by desire crept beyond the walls and joining the northern parts of the temple to the hill, they advanced no small way, so that the fourth hill called Bezetha, was surrounded with buildings" Dr Blayney

1 For I — will be unto her a wall of fire &c] This image strongly expresses the protection of the Deity. It must have reminded the Jews of the pillar of fire, by which God directed and defended their ancestors. The promise that the Lord "will be the glory in the midst of her," is an allusion to the symbol of the Divine presence in the holy of holies, Rom ix 4 Vitranga refers the literal completion of this prophecy to the time of the Maccabees but thinks that the protection and glory of the future Jerusalem may also be predicted Jer xx 9 Abp Newcome

This promise will receive its utmost completion in that "New Jerusalem" described Rev xxi 10 where the glory of God and the Lamb are said to be "the light thereof," ver 11, 23 Compare Is lx 10 H Forth

6 Ho, ho, come forth and flee from the land of the north, &c] This beautiful apostrophe is addressed to such of the Jews as continued still to dwell in Babylon and the adjacent country lying north of Jerusalem, exhorting them not only to come, but to make their escape with all possible speed from a land, which God was about to make the scene of His vengeance Dr Blayney

8 For thus saith the Lord of hosts] That is, the Messiah There is no part of Holy Scripture that more fully vindicates the confessions of our faith, which call upon us to acknowledge plurality of Persons in the Godhead than the very remarkable verse in this and the three next verses. On the present verse see Jerome remarks "The voice of the Saviour speaking is introduced who the Almighty God, says that He is sent by the Almighty Father" And again citing the tenth and eleventh verses, he thus explains them "These things saith the Lord sent by the God who is the Almighty" The comment of Theodoret is also full and pointed "The Prophet has given us to understand that not only that there are two Persons but also two Persons of the same nature" For thus saith the Lord of hosts After the Father has sent me and to shew who the Person sending is the Father and how that the Lord of hosts hath sent me I have sent the Person sending is the Lord of hosts and the Father is sent by the Lord of hosts and there is no difference of deity between them The explanation rests on the concurrent support of all the described theologies of antiquity who concur in the same testimony and be confirmed Dr Blayney

— the Lord of hosts hath sent me unto thee] To

send a person after any thing implies the requisition of his services for that particular purpose When therefore God is said to have sent His Angel "after the glory" He must be understood to have charged Him with the means of bringing it about Now the man in which the Divine wisdom had devised for securing to His people "the glory" He had promised them, was by executing a severe vengeance on their oppressors, to manifest His concern for their honour and interest, and His resolution not to suffer their wrongs to pass off with impunity In pursuance of this plan and of the orders he had received, the Angel says he was about to "shake" his hand over the Babylonians, by whom the Jews had lately been oppressed, and to deliver them over as "a spoil to their (former) servants" And as this is given as a reason for summoning the Jews to quit that devoted country with all possible speed, that they might not be involved in the calamities which were coming upon it, so the Angel subjoins that when this came to pass according to His word it would be a convincing proof that Jehovah had sent Him Dr Blayney

— he that toucheth you toucheth the apple of his eye] The highest expressions that language, assisted with all its helps of metaphor and resemblance, can afford are very languid and faint in comparison of what they strain to represent when the goodness of God toward them who love Him comes to be expressed See Ps xxxvi 6 and 11, 13 So David strives to utter it but with similitudes far short of the truth If any will come near to reach it, it is that in Moses and Zechariah, where they who love God are compared to "the apple of God's eye," that is to the most dear and tender part, as it were, about Him Dr Isaac Barrow

9 For, behold, I will shake mine hand upon them, &c] This is the hand of Jehovah Himself, and of the Lord of hosts Himself which is said, in one passage of Isaiah, to be "shaken over the river," Is xi 15, and in another, "over Egypt," Is xix 16 and no where else, except in the text, is the same form of expression used in holy writ Dr Hvernick

— they shall be a spoil to their servants] As the Babylonians became to the Medes and Persians, who had been subdued, and reduced to subjection by Nebuchadnezzar king of Babylon Abp Newcome, Dr Blayney

11 And many nations shall be joined to the Lord &c] Without excluding in allusion to these words to the coming in of the Gentiles to the Christian Church, the spiritual Zion, this prediction would be verified in earlier times not only by the conversion of the Idonites in the time of John Hyrcanus, but by many other proselytes to Judaism from the heathen nations Such were the religious proselytes spoken of as no inconsiderable number, in the Acts of the Apostles, chap ii 10 and 4 Nicolas of Antioch the deacon chap vi 5 the treasurer of Candace queen of Ethiopia, chap xiii 27 Cornelius the centurion chap x 1, and such also perhaps were those Greeks mentioned John xii 20 Dr Blayney

— the Lord of hosts hath sent me unto thee] It being here said that Jehovah, being sent by Jehovah should come and dwell in the Church, enlarged by the accession of the Gentiles, who can

^{Before} ^{CHRIST} 12 And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again

^{He} 13 Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation

CHAP III

1 Under the type of Joshua, the restoration of the church,
8 Christ the Branch is promised

^{That is} ^{in id} ^{He} ⁱⁿ ^{de} ^{sa} ^{Jude} ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

2 And the Lord said unto Satan, ^a The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke

that be but our Lord Christ who dwelt among us and was 13 God the Father sent unto us? *Dr Isaac Barron* A passage which like this declares that the Lord of hosts was sent by One who also Himself is "the Lord of hosts, ought not for a moment to excite astonishment in a Christian, knowing, as he must that the second Person in the Trinity, who is so often said to have been sent by the Father is called in the New Testament, not only 'God' but also by a name which is allowed to be equivalent to 'the Lord of hosts' namely 'the Almighty' See John 1:1 Rom ix:5 Rev 1:8 *Dr Freling*

Intimations of a plurality of Persons in the Godhead seem to have been given to the Jews as in other places of Scripture so in those text where mention is made of God more than once in the same text and under different capacities as "the Lord raining fire upon Sodom from the Lord Gen xix 24 God anointing and God mounted Ps xlv 6 7 The Lord said unto my Lord Sit thou at My right hand, Ps cx 1 "the Lord sending and the Lord sent in this passage with sundry others of the like nature Those of the last form are the more considerable because the learned Jews have acknowledged, that, though the other names of God may be and are sometimes allowed to creatures, because derived from His works, or such excellences as are communicable yet the name of 'Jehovah' or "the Lord is peculiar to God alone, because this denotes His eternal and necessary existence *Dean Stanhope*

13 Be silent O all flesh &c] Let all men be "silent in token of the profoundest reverence and submission, (see Hab ii 20,) when God comes down from heaven, (compare Mic i 3,) or gives visible signs of His appearance to execute judgment upon His adversaries or to shew mercy upon His servants Heaven is called 'the habitation of God's holiness,' Deut xxvi 15, Is lxiii 1 *W Lenth*

Chap III Vision the fourth Zechariah sees Joshua the high priest standing before the Angel of the Lord as it were soliciting to be admitted to the discharge of his sacred functions, and Satan or the adversary, standing by in the act of opposing him The adversary receives a rebuke from Jehovah, by whose special command Joshua is stripped of his filthy garments, and invested with the priestly robes of service, and a clean 'mitre' or bonnet set upon his head The Angel delivers him a solemn charge After this follows a clear and interesting prediction of the coming of the Messiah, and the establishment of His Church of which Joshua and his companions are ordained to be signs Pardon and peace are held forth as the blessed effects of Christ's coming *Dr Blayney*

Vers 1 And he showed me &c] "The angel that talked with me, chap ii 3 represented to me a new vision, namely that of "Joshua the high priest standing before the Angel of the Lord or the Lord, mentioned chap i 11 He is called the Lord in the following verse *W Lenth*

thee as not this a brand plucked out of the fire?

3 Now Joshua was clothed with filthy garments, and stood before the angel

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment

5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments And the angel of the Lord stood by

6 And the angel of the Lord protested unto Joshua, saying,

2 And the Lord said unto Satan The Lord rebuke thee &c] The Logos or Son of God, said unto Satan, "The Lord even God the Father, "rebuke thee, and not suffer thy mischievous imagination against Jerusalem and the temple to prosper He that hath chosen that place for His especial residence This text seems parallel with Gen xix 24 where it is said "The Lord rained fire from the Lord out of heaven" a text alleged by both ancient and modern writers, to prove that a distinction of Person in the blessed Trinity was a doctrine delivered though but imperfectly, in the Old Testament *W Lenth*

— is not this a brand plucked out of the fire?] Out of the furnace of Babylon *Bp Hall* Is not this small remnant returned from captivity, miraculously rescued from after destruction like "a brand plucked out of the fire? And can it be thought that God will not preserve them? Compare Amos iv 11 Jude ver 24 *W Lenth*

Now Joshua was clothed with filthy garments] As the signs of his captivity *Bp Hall* What is meant by the 'filthy garments' is evident from what is said by the Lord in the next verse "Behold I have caused thine iniquity to pass from thee It is no other than the stain of moral pollution which in some degree found in every man though done away by the grace of God in Christ And it is in this respect that it is said Isaiah lxiv 6, "we are all as an unclean thing and all our righteousnesses are as filthy rags This makes us unworthy in ourselves to appear in the presence of a God of purity and thus afforded the adversary his ground of objection against to him *Dr Blayney*

4 And he answered and spake unto those that stood before him] That is, to the angels that attended on Him Jehovah ready to execute His commands *Dr Blayney*

And unto him he said] That is unto Joshua "Behold I have caused thine iniquity to pass from thee, &c in token of My pardoning the publick and national sins of the Jews and that I will restore them to a more prosperous condition I have commanded the angels My attendants to clothe thee with new and clean raiment in emblem of purity Rev xix 8 as well as of joyfulness and prosperity See Eccles ix 8, Isa lxi 10 *W Lenth*

The holy garments of service are here meant with which the priests were to be clothed when they came into the inner court of the temple to minister before God and these they were directed to put off when they went into the outer court, and conversed in common with the people *Dr Blayney*

5 And I said Let them set &c] I said that is, I the Lord further did not commanded A new garment put upon Joshua were such a beloved to the high priest and were carried to the Lord and I said I said xvi 2 so the mitre was the proper ornament for his head chap xxix 6 *Dr Lenth*

The main import of the purely office was to be renewed and as a new world of glory and splendour *thy Newcom*

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7 Thus saith the LORD of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by

8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee for they are men wondered at for, behold, I will bring forth my servant the BRANCH

9 For behold the stone that I have laid before Joshua, upon one stone shall be seven eyes behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day

10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree

7 — then thou shalt also judge my house, &c.] Then shalt thou, and thy sons after thee rule over My house as chief priest, and have the prime oversight and command of My courts, and at last I will give thee a place in everlasting glory, so that thou shalt walk gloriously in white among these blessed angels *Bp Hall*

8 — thou, and thy fellows that sit before thee.] The Angel here directs His speech to Joshua and his associates or assistants in council, bespeaking their attention to what follows, as matter of great importance *W Louth* The fellows of Joshua, that sat before him, may have been some of those called chief priests, who, though subordinate to the high priest, were entitled by their rank to assist in his councils *Dr Blayney*

— for they are men wondered at.] The margin reads, “men of wonder” the original word signifies not only a wonder, but likewise “a sign, or a type,” and so it is to be here understood Compare Is xx 3, viii 18, Ezek xii 6, 11, 12, xxiv 24 They are men intended for signs or tokens they are typical men, as *Bp Hall* very properly translates the phrase, men that foreshew something to come, according to the sense of the Latin Vulgate They, with Joshua the high priest at the head of them, are a figure of the restoration of the Church under the government of the Messiah *W Louth*

— behold, I will bring forth my servant the BRANCH.] Behold, I will exhibit unto the world Christ the Saviour, whom I have ordained to work that great business of mediation for My Church, whose visible presence shall grace that temple, which ye are now to build *Bp Hall*

The same Person must needs be intended here, as is spoken of under the same title, Jer xxii 5 nor can terms so magnificent as those used in the latter place more especially be applicable to any one of less consequence than the great Messiah Himself, through whom alone iniquity is put away, and the reign of perfect peace and righteousness is to be established *Dr Blayney*

The title of “the Branch” is often given to the Messiah as sprouting from the stock of David He is elsewhere called “our servant” in an eminent sense, because He was sanctified and sent into the world upon a message of the highest importance See Isaiah xlii 1, xlix 3, lii 13, liii 11, 1zek xxxiv 23, 24 *W Louth*

9 [For behold the stone &c.] In signification of which Saviour I have laid before Joshua a stone, to resemble Him who is the chief corner stone of His Church, whereon it shall be firmly built *Bp Hall*

— upon one stone shall be seven eyes.] To show My watchful providence over this and all other places devoted to My service and withal the wisdom and other graces which shall be eminent in the Messiah, the chief corner stone of all the mystical

CHAP IV

Before
CHRIST
19

1 By the golden candlestick is foreshewed the good success of Zerubbabel's foundation 11 By the two olive trees the two anointed ones

AND the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof

3 And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof

4 So I answered and spake to the angel that talked with me, saying, What are these, my lord?

5 Then the angel that talked with me

churches of God The eye is the emblem of Providence, the number seven denotes perfection *Dr Stokes*

— I will remove the iniquity of that land in one day.] I will proclaim a free pardon of sins by the publishing of the Gospel see Jer xxxi 34, or the words may relate to the pardoning of the Jews upon their general conversion compare chap xiii 1 Jer i 20, Mic vi 18, 19 *W Louth*

Or we may understand by “one day, that on which Christ died to put away sins by the offering of Himself *Dr Blayney*

10 — shall ye call every man his neighbour &c.] The meaning of this passage is to shew the peace and security that should prevail in those happy days Mr Harmer supposes air hospitable custom to be here alluded to, of people enjoying themselves in rural repasts in the open air, and inviting those that passed by to partake with them in their pleasures *Dr Blayney*

Chap IV In this chapter the Prophet is called upon to contemplate a fifth vision of the most sublime and mysterious import He sees a candlestick of pure gold, with its seven lamps communicating by seven pipes with a bowl at the top, which serves for a reservoir, and is constantly supplied with oil from two olive trees, standing one on each side of the candlestick He inquires into the meaning, and receives an answer, which though it may in some sort apply to the circumstances of the temple then in building, yet from the solemnity of the manner, and the terms in use, must be concluded to point to something far higher, no less than the final and complete establishment of Christ's holy Catholic Church, not by human means but by the power of the Holy Spirit, surmounting all obstacle thrown in its way Annexed is a special prediction that Zerubbabel, who had begun, should have the honour of finishing the material building of the temple, the accomplishment of which is made a sign or proof of the Divine mission The meaning of the seven lamps is then explained, and also of the two overhanging branches of the olive trees on each side of the candlestick *Dr Blayney*

Ver 1 — and waked me.] It should seem as if the Prophet was plunged into a deep reverie, musing on what he had already seen when he was roused again by the angel to give his attention to what follows *Dr Blayney*

2 — with a bowl upon the top of it.] To supply the lamps with oil, by seven conduits issuing from it to the seven lamps ranged in its front *Abp Newcome*

3 And two olive trees by it.] Which in a secret unperceptible manner conveyed oil for supplying the lamps see ver 6 *W Louth* They probably signified the two sacred persons that had holy unction, the king and the priest, and might intimate that a prince and a priest should continue among the Jews till the time of the Messiah *Dr Stokes* See the note on ver 14

† Heb
with her
bowl
Or
seven
several
pipes to
the lamps,
&c

^{Before} ^{CHRIST} answered and said unto me, Knowest thou not what these be? and I said, No, my lord

6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts

7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace, unto it

8 Moreover the word of the LORD came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it, and thou shalt know that the LORD of hosts hath sent me unto you

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of

— Knowest thou not what these be? (apellus observes that he said, not to uphold the dulness of the Prophet but to excite his attention *Abp Newcome*)

6 — This is the word of the Lord unto Zerubbabel] The purport of the answer is This building shalt thou be able to raise and to fit for My service not by any wealth or power of your own for who sees not how poor and weak your nation is at this time? but by My Spirit, with the Lord of hosts by the virtue and courage that I shall infuse into you and the means and aids that I shall raise up for you, while your own poor abilities contribute as little to the finishing of so great a work, as you to the supply of oil for those lamps, which are fed by olive trees raised up miraculously by Me, on purpose for that intent *Dr Stokes*

It may be observed that the Prophet's question, "What are these?" is answered not by descending to an explanation of particulars but by giving the general purport of the vision, the sign being not to gratify a partial curiosity, but to comfort and encourage an almost desponding people by the assurance that God could, not by those human means in which they were sufficiently sensible of their own deficiency, but by His own Spirit, under His Church triumphant over all opposition *Dr Blayney*

7 Who art thou, O great mountain? &c] Removing mountains, and levelling them into plains, are proverbial expressions denote the overcoming of the greatest difficulties, and the removing of all obstructions See *Isa xl 4, Matt xxi 21 W Lenth*

— and he shall bring forth the headstone thereof with shoutings, &c] He shall put the top or finishing stone upon the walls of the temple which action the standards-by shall accompany with their wishes and prayers, that God's grace and favour may extend that holy place, so happily finished, and with such joyful clamours as they used at laying its foundations, see *12a iii 11 W Lenth*

10 For who hath despised the day of small things? &c] Why do ye O ye faithless Jews look so discontentedly on the mean foundations of this temple, and weep to think of that goodly picture of Solomon's compared with this? There shall be no use of this disparagement Ye shall rather find reason to rejoice in this noble work, which ye see Zerubbabel in hand to finish, &c *Bp Hall*

By the day of small things I suppose to be meant the time, when the resources of the Jewish nation appeared in the eyes of any, even well-wishers, so small and inadequate to the building the temple, against a powerful opposition, that they despaired

Zerubbabel with those seven, they are the eyes of the Lord, which run to and fro through the whole earth ^{Before} ^{CHRIST}

11 Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?

12 And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?

13 And he answered me and said, Knowest thou not what these be? And I said, No, my lord

14 Then said he, These are the two anointed ones, that stand by the Lord of the whole earth

CHAP V

1 By the flying roll is showed the curse of thieves and swears 5 By a woman pressed in an ephah, the final damnation of Babylon

of seeing it carried into effect Such persons would of course rejoice when the event turned out so contrary to their expectations *Dr Blayney*

— the plummet] The use of the plummet is to try, after the stone is laid, whether it be in its just position *Dr Blayney*

— with those seven, they are the eyes of the Lord,] The Seventy translate the words to a better sense taking them for a distinct sentence from what goes before, These seven are the eyes of the Lord, &c *W Lenth* Here is an answer to the question, ver 4, "What are these?" These seven (lamps) are the eyes &c an emblem of God's infinite providence and care which extends itself over all things, and especially over His own people He then asks, "What are the olive trees?" *Dr Stokes*

12 — olive branches] Young olives see *ver 5 W Lenth* Branches of the olive trees, bearing much fruit like an ear of corn *Abp Newcome*

— pipes] Or spouts, laid inclining from the olive trees to the bowl upon the top of the candlestick so as to receive the fluid from the trees, and pour it continually into the bowl to supply the waste *Dr Blayney*

— the golden oil] In the original "the gold" The liquor drawn from the olive trees must be oil, here on account of its precious quality denominated gold, which is considered the most valuable of all metals, but yet of far less worth than the word of Divine truth see *Ps xix 10, cxix 72* Perhaps also the term may be used to signify the resemblance between oil, and gold in a fluid state *Dr Blayney*

14 — These are the two anointed ones that stand by the Lord of the whole earth] Rather, before the Lord and minister to Him See *Deut x 8 1 Kings xxi 1 W Lenth* Zerubbabel and Joshua may be meant who presided over the temporal and spiritual affairs of the Jews were the ministers or viceregents of Jehovah and acted not by their own strength, but by the Divine assistance ver 6 The golden candlestick is the Jewish state both civil and religious and the oil with which the lamps are supplied is the Spirit of God contradiistinguished from human efforts *Abp Newcome*

Or by the two olive trees are meant the two dispensations of the Law and the Gospel under which were communicated the precious oracles of Divine truth which illuminate the soul and make men wise unto salvation *Dr Blayney*

Chap V The visions represented in this chapter are of a very different kind from the preceding ones Hitherto all has been concerning, and meant to cheer the hearts of the Jewish people by holding

^{Before} **CHRIST** **T**HEN I turned, and lifted up mine eyes, and looked, and behold a flying roll

2 And he said unto me, What seest thou?

And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits

3 Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it, and every one that sweareth shall be cut off as on this side according to it

4 I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof

5 ¶ Then the angel that talked with me

went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth ^{Before} **CHRIST**

6 And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth

7 And, behold, there was lifted up a talent of lead, and this is a woman that sitteth in the midst of the ephah ^{On her hip}

8 And he said, This is wickedness. And he cast it into the midst of the ephah, and he cast the weight of lead upon the mouth thereof

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings, for they had wings like the wings of a stork, and they lifted up the ephah between the earth and the heaven

forth to them prospects of approaching prosperity. But lest they should grow presumptuous and careless of their conduct, it was thought proper to warn them of the conditions on which their happiness would depend, and to let them see, that however God was at present disposed to show them favour, His judgments would speedily fall upon them with still greater weight than before, if they should again provoke Him by repeated wickedness. Accordingly in the first of these visions, which was the sixth in succession, the Prophet is shown an immense roll of a book, like that which Ezekiel describes, chap. ii 9, 10, filled with curses, and in the act of flying to denote the celerity and speed as well as the certainty with which the thief and false swearer who might otherwise flatter themselves with hopes of impunity, would be visited to their utter destruction. The next vision presents the appearance of an ephah or measure in which sat a woman representing a nation whose wickedness was arrived at such a height as required an immediate check. Accordingly a heavy cover is cast upon her, and she is carried into exile in a distant land there to abide the full time allotted for her punishment. *Dr Blayney*

Vers 2 — *a flying roll*] The roll of a book, as it is expressed in xxxvi 2. Ezek. ii 9 the ancient way of writing being upon long scrolls of parchment. These scrolls were usually longer than they were broad, so this is represented as ten yards in length, and five in breadth. *W Lenth* The roll was very ample to shew what a number of curses should come upon the wicked. *Abp Newcome*

3 — *This is the curse that goeth forth over the face of the whole earth*] Or rather of the whole land, meaning the land of Judaea. The roll contained the curses that is the judgments pronounced against the Jews who were guilty of the sins here specified. It was written on both sides, as the roll mentioned Ezek. ii 10. On one side were contained the judgments against stealing, on the other those against false swearing. *W Lenth*

4 — *it shall enter into the house of the thief, &c*] The curse denounced in this roll shall take hold of the man and his family, and shall never leave them till they are utterly consumed. It shall be like the leprosy that infects a house, and cannot be purged till the house itself be pulled down. See Lev. xiv 45. *W Lenth*

5 — *And he cast it into the midst of the ephah, &c*] To signify that when a people have filled up the measure of their iniquity, they sink under the weight of their sins, and cannot escape the judgment of God. *W Lenth*

9 — *And he cast it into the midst of the ephah, &c*] These may probably signify the empires of Assyria and Babylon. Empires and kingdoms are sometimes described as having wings, to denote the swiftness of their conquests. See Deut. xxxiii 49, Jer. xlix 2, Hos. vii 1. *W Lenth* Or the circumstances may indicate nothing more particular, than that Providence would make use of quick and forcible means to effect its purpose. The stork like other birds of passage, is provided with strong wings. *Dr Blayney*

sweater, says Capellus are put for every kind of transgressor. *Abp Newcome* Among the Jews an oath was tendered to him that was suspected of theft. See Lev. vi 2. For this reason the thief and the perjured person are here put together. *Abp Liddon*

5 — *Then the angel — went forth*] Or “went on.” *W Lenth* Or advanced onward to see the object which presented itself at a distance. *Abp Newcome*

— *what is this that goeth forth*] That is now represented unto thee is passing forth before thee. *Bp Hall*

6 — *This is an ephah*] The vessel here mentioned resembled the common ephah which was about the size of our bushel, not in size but in figure. *Dr Wells* The extraordinary measure of the vessel corresponds with the iniquities that prevailed in the land. *Dr Blayney*

— *This is their resemblance through all the earth*] Or through all the land. By this you may make an estimate of their unjust dealings all the land over, compare ver. 3 & 4. An ephah, being the dry measure among the Jews denotes their unjust dealings in buying and selling. See Amos viii 5. *W Lenth*

7 — *And behold there was lifted up a talent of lead, &c*] And behold there was also represented unto me a laden weight, and withal a woman sitting in the midst of the ephah. *Bp Hall* The margin correctly gives the sense, “a weighty piece of lead — and this is a woman that sitteth in the midst of the ephah”

Or, “And, behold, there was a woman sitting in the midst of the ephah.” *Dr Wells* Or these words may be the angel’s explanation of the vision, What thou seest besides is a woman in the midst of or with in the ephah. *W Lenth*

8 — *And he said This is wickedness*] The woman represented the wicked Jews of whom the angel said These are so wicked that they are as wickedness itself. *Bp Hall*

— *And he cast it into the midst of the ephah, &c*] To signify that when a people have filled up the measure of their iniquity, they sink under the weight of their sins, and cannot escape the judgment of God. *W Lenth*

9 — *And he cast it into the midst of the ephah, &c*] These may probably signify the empires of Assyria and Babylon. Empires and kingdoms are sometimes described as having wings, to denote the swiftness of their conquests. See Deut. xxxiii 49, Jer. xlix 2, Hos. vii 1. *W Lenth* Or the circumstances may indicate nothing more particular, than that Providence would make use of quick and forcible means to effect its purpose. The stork like other birds of passage, is provided with strong wings. *Dr Blayney*

— *and they lifted up the ephah, &c*] The Assyrians carried away captive the ten tribes, and then the Babylonians took away

Before
CHRIST
10

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To build it in house in the land of Shinar: and it shall be established, and set there upon her ovubase.

CHAP VI

1 The vision of the four chariots. 9 By the crowns of Joshua is shown the temple and kingdom of Christ the Branch.

AND I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains, and the mountains were mountains of brass.

2 In the first chariot were red horses, and in the second chariot black horses,

the remainder of the Jews, and made an entire riddance of the people of the land. *H. Lenth*

11 And he said unto me, To build it on house in the land of Shinar, &c. [On 1 To build her, that is the woman, in house, &c.] The design of the vision is to instruct the Jews that as their fathers were carried into a seventy year captivity to Babylon, if their posterity should not take warning, by their punishment, worse captivity should befall them, one of so long continuance, should make them despair of ever returning home, and resolve to settle themselves in those countries where they were dispersed. This is expressed by removing them to Babylon, which was a proverbial expression for utter ruin and desolation. *H. Lenth*

The meaning of the vision seems to be that the Babylonian captivity had happened on account of the wickedness committed by the Jews, and that a like dispersion would befall them if they relapsed into the like crimes. Thus the whole chapter will be an awful admonition that multiplied curses, and particularly dispersion and captivity would be the punishment of national guilt. *H. Lenth*

Chap VI. The main design and purport of the sixth and last vision contained in the former part of this chapter was to confirm the Jews in their faith and dependence upon God, by shewing them that weak and defenceless as they seemed to be, they had nothing to fear from the greatest earthly powers, whilst they remained under the Divine protection, since all those powers originally proceeded from the counsels of the Almighty, were the instrument of His providence, and could not subvert nor act but under His permission. Four chariots drawn by horses of different colours represent the four great empires of the world in succession, the Assyrian or Babylonian, the Persian, Grecian, and Roman, distinguished both by their order and by their attributes. The first is only enumerated, and nothing more said of it, having already run its career. The second is characterized by going forth against the land of the north. The third by going forth against the posterity of the preceding. And the fourth whose horses were spotted and strong by their conquests in the south. The cars are also said to be ambitious, soliciting and obtaining permission to extend their dominion far and wide. They could not also send to have already executed God's judgments upon the land of the north.

After this the Prophet is favoured with another revelation respecting a kingdom different from all the preceding. By God's command in the presence of witnesses, and for a memorial to them, he places a crown or crown upon the head of Joshua the high priest, thereby constituting him a type of Christ, the Branch, whom he proclaims about to come to build the spiritual temple of Jehovah, and to preside over it both as King and Priest for the great purpose of peace. The reason of our bringing to assist in building the temple is to shew and give as a proof of the Prophet's divine mission. *Dr Blayney*

3 And in the third chariot white horses, and in the fourth chariot grised and bay horses.

4 Then I answered and said unto the angel that talked with me, What are these, my lord?

5 And the angel answered and said unto me, These are the four spirits of the heaven, which go forth from standing before the Lord of all the earth.

6 The black horse, which are thenceforth go forth into the north country, and the white go forth after them, and the grised go forth toward the south country.

7 And the bay went forth, and sought to go that they might walk to and fro through

Ver 1. — four chariots.] A chariot is an emblem of the power of government, but a chariot of war very quickly becomes a conquering nation, ruling, conquering, and extending itself. Such were the four formidable empires here named. *Dr Blayney*

The two barren mountains may denote God's throne and his throne, table deities by which He governs the earth. *H. Lenth*

2. — red horses, &c.] The red horses may signify the bloody cruelties of the Babylonian empire, especially toward the Jews, the black the sad and mournful state of the Jews under the Persian successors of Cyrus, the white the victory of Alexander (white horses being used by conquerors in days of triumph) and his kindness toward the Jews, and the grised the various forms of the Roman government. *H. Lenth*

3. — probably the colours of the horses design no more than the diversity of the people, of whom the four empires respectively consisted, not any characteristic quality belonging to them. *Dr Blayney*

4. — bay horses.] On strong horses, as the Latin Vulgate renders the word *H. Lenth*. This sense is preferable because the Roman empire here designed is characterized by Daniel chap vii 7, 19, 23 as more strong and powerful than any of the preceding. *Dr Blayney*

5. — These are the four spirits of the heaven, &c.] Pathos, it is in the margin, agreeably to the Greek and Latin version.

four winds. Compare Dan vii 2. Like strong winds the chariots rushed violently on, and produced great agitations and commotions in the earth, the effect of strong winds both by land and by sea. And these winds are said to go forth from attending upon the Lord of the whole earth, that is they waited His pleasure and went forth like ministers fulfilling His word, Ps cxlviii 8. *Dr Blayney*

6. The black horses — go forth into the north country.] Denoting the conquests of the Persians over the Babylonians, often expressed by the north in the Prophets. The angel says nothing of the red horses, because the Babylonian empire was at an end. *H. Lenth*

— the white go forth after them.] Alexander and his successors go forth to conquer the Persians. *H. Lenth*

— the grised go forth toward the south country.] Thus probably denote the Roman conquests in Egypt frequently called the south country in Scripture. This was the last country subdued by the Romans under Augustus, whereby they became masters of the greatest part of the then known world. *H. Lenth*

7. And the bay went forth, and sought to go, &c.] Here the ambition of the Romans is here described, who under the Divine permission extended their conquests to every quarter of the globe. In the preceding verse it is said of the black horses, in the present case that they go forth, where is the permission used of the white and the grised in the original, it is said that the bay went forth. To account for this difference.

^{Before} ^{CHRIST} the oath and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth. ⁸ Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country. ⁹ ¶ And the word of the Lord came unto me, saying, ¹⁰ Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah, ¹¹ Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedeiah, the high priest, ¹² And speak unto him, saying, Thus

speaketh the LORD of hosts, saying, Behold the man whose name is The ^{Before} ^{CHRIST} BRANCH, and he shall grow up out of his place, and he shall build the temple of the LORD. ¹³ Even he shall build the temple of the LORD, and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne, and the counsel of peace shall be between them both. ¹⁴ And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD. ¹⁵ And they that are far off shall come, and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And this shall come to

pass. We must understand that the former words were spoken by the angel who explains what was passing at the instant. But the latter is the Prophet's relation of what appeared to him afterwards. *Dr Blayney*

⁸ - Behold these that go toward the north country have quieted my spirit, &c.] The Persians by conquering the Babylonians, have appeased My wrath by executing upon them that vengeance which they have deserved for their cruelty towards My people. *W Lenth*

The foregoing exposition is given according to the prevailing sense of our commentators. Poole who recites several interpretations appears to incline to that which understands the four spirit of the heavens, ver 5 to signify angels, who have as ministers of Divine Providence a great share in the management of affairs both of church and state, and which considers the vision in general as a representation of these servants of the Lord acting then part in the revolutions and changes of things, be these of what temper, over they may till the Gospel be preached by the Messiah and His Apostles. His remark upon the whole of the vision is judicious, and well worthy of attention. The appearance or emblem is plain enough, we can easily conceive that but the things signified hereby are most difficultly found out, and perhaps not found when we think they are here then at any where, all are bound to write modestly, and all are bound to read carefully, and to judge candidly. *Fedit*

¹⁰ Take of them of the captivity, &c.] The exiles who remained in Babylon showed their regard for the temple then building by sending their gifts and oblations to Jerusalem for carrying on the work, and adorning the temple after it was built. These offerings they sent by the persons here named, as they did the words by Zechariah and his companions. see Ezra vii 16, viii 16. *W Lenth*

¹¹ Take silver and gold, and make crowns, &c.] Rather than take the silver and the gold, &c. A plate or crown of gold was once placed upon the mitre of the high priest. see Lev xvi 33, xix 6, Lev viii 9. Two such crowns were ordered to be made, and to be placed upon the head of Joshua, to signify that the Messiah, The BRANCH, spoken of in this vision, of whom Joshua was a type, should be both a King, and Priest, and should have a right to wear the crown, be it of gold or of silver. *W Lenth*

¹² And speak unto him, saying, Thus saith the LORD of hosts, the God of Israel, saying, Behold the man whose name is The BRANCH. See in the person of Joshua the high priest the type or representation of the Messiah, and in the Christ that shall be revealed in the latter days the type of the Christ that shall be revealed in the latter days. The person here named is called a day in the vision, the Messiah of whom it is made the type or representation by the crown placed on

his head. The passage will not answer to any other but to Him who was at once both King and Priest, and by uniting both characters in Himself was completely qualified to bring about the counsel of peace or reconciliation between God and man. *Dr Blayney*

— he shall build the temple of the Lord.] The Church of Christ is typified by the temple of God. 1 Cor iii 16, 1 Cor vi 16, a spiritual house. 1 Pet ii 5, &c. *Dr Blayney*

¹³ Even he shall build the temple of the Lord.] This clause is highly emphatical, implying that even He, the selfsame Person who should build the temple of Jehovah, even He should have the honour of governing and presiding in it, as both King and Priest in both capacities advancing the peace and prosperity of His people. *Dr Blayney*

— and he shall bear the glory.] That is the honour and authority belonging to a sovereign or chief ruler. So when Moses was directed to give up his command and authority to Joshua, it is said, And thou shalt put some of thine honour upon him. Numb xxxii 20. And in this sense Christ was to receive glory. see Ps xxi, Dan vii 14, Acts iii 13, v 31, Phil ii 9—11, Heb ii 9. He was to be exalted to the right hand of God there to sit upon His throne as a King governing His Church, and as a Priest making intercession continually for it. It is impossible not to see that this prophecy was completed in Christ, so as it never could be in any other person. *Dr Blayney*

— and the counsel of peace shall be between them both.] The kingdom and priesthood being united in the same Person, there shall be no clashing of jurisdiction between the two offices. *W Lenth*

¹⁴ And the crowns shall be to Helem, &c.] And those crowns shall be kept and hung up in the temple of the Lord, a memorial and monument of the liberal offering made by Helem and Tobijah, &c. (Bp Hall) and of the use, for which they had been made. *W Lenth* *Dr Well*. If the crowns after having been placed on the head of Joshua were deposited in a conspicuous part of the temple, they would naturally remind the person present of the prediction which they would of course communicate to others. *Dr Blayney*

Helem was probably the same person as Heldai, and Hen is Joshua, such variety of names belonging to the same person may be often observed in the books of Kings and Chronicles. *W Lenth*

¹⁵ And they that are far off shall come, &c.] This is a plain prediction of the coming in of the Gentiles, whom St Paul expressly calls those who were far off. Eph ii 13, to build, or constitute a part of the Christian Church. *Dr Blayney*

— And they shall come to pass, &c.] And ye of the Jews

^{Before} ^{CHRIST} ^{up} pass, if ye will diligently obey the voice of the Lord your God

CHAP VII

1 *The captives enquire of fasting* 4 *Zechariah reproveth their fasting* 8 *Shew the cause of their captivity*

18 **AND** it came to pass in the fourth year of king Darius, *that* the word of the Lord came unto Zechariah in the fourth day of the ninth month, *even* in Chisleu,

2 When they had sent unto the house of God Sherezer and Regem melech, and then men, *to* pray before the Lord,

3 *And* to speak unto the priests which were in the house of the Lord of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

4 ¶ Then came the word of the Lord of hosts unto me, saying,

5 Speak unto all the people of the land, *and* to the priests saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, *even* to me?

6 And when ye did eat, and when ye did drink, did not ye eat *for yourselves*, and drink *for yourselves*?

7 ¶ Should ye not hear the words which the Lord hath cried *by* the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?

8 ¶ And the word of the Lord came unto Zechariah, saying,

9 Thus speaketh the Lord of hosts, saying, I execute true judgment, and how much mercy and compassions every man to his brother

10 And oppress not the widow, nor the fatherless, the stranger, nor the poor: *and* let none of you imagine evil against his brother in your heart

11 But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear

12 Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit *by* the former prophets: therefore came a great wrath from the Lord of hosts

13 Therefore it is come to pass, *that* as he cried, and they would not hear, so they cried, and I would not hear, saith the Lord of hosts

vation shall be the first shewers in the benefits arising from Christ's kingdom and pure blood: and then those that are far off: if you diligently listen to the voice of God speaking to you both by His Prophet and by His Son. *W. Lenth*

Chap VII. In this chapter is contained a third and distinct revelation made to Zechariah about two years after the former of which the occasion and matter are as follows. A considerable progress having by this time been made in the rebuilding of the temple and affairs going on pretty smoothly the hope of the Jewish nation began to revive, and a deputation was sent to enquire of the priests and the Prophets whether it was God's will that they should still continue to observe the fast which had been instituted on account of the city and the temple. As may be seen by what the Children of Israel thus the Prophet directed to reply that the and another fast of the like kind being of their own appointment regarded them only and not God: that what He required of them was the practice of moral righteousness which He had enjoined it to their fathers who disregarding His injunction, had brought upon themselves and upon their country all the evil which they had recently experienced.

Having thus accounted for God's past severity the Prophet in the following chapter goes on to inform them that the angel of Jehovah was now appeared and He was again disposed to be gracious unto His people and to restore Jerusalem. He exhorts them therefore to proceed vigorously with the building of the temple, and assures them that they would from that time experience a happy revolution in their affairs. He renews his exhortation to the practice of moral goodness and promises them on that condition that their fasts should be turned into joyful feasts and they should be so distinguished by the Divine favour that many nations would be eager to embrace their religion and sue for their alliance. *Dr. Blayney*

Ver 1 — *Chisleu*] This month corresponded with the latter

part of November and the beginning of December. *Dr. Blayney*

— *When ye fasted &c*] When ye fasted and mourned both in the fifth month for the temple and in the seventh for the murder of Gedaliah 2 Kings xxv 25 and ye do this even all these seventy years, out of any charge of Mine or did ye it out of any true remorse for those sins of yours which drew down the judgments upon you, and not rather out of a sense of your own misery and sorrow? And, on the contrary when on your other solemn festivals ye did eat and drink and make merry was it out of any spiritual joy which ye had in Me and My service and not rather for your own pleasure and jollity? *Bp. Hall* The sense of these two verses is much the same with that of St. Paul 1 Cor. viii 5 namely, that eating or abstaining from meat is in its own nature indifferent: nor is it acceptable to God any further than it is subservient to the true ends of religion.

The Prophet first reproves the hypocrisy of their fasts before he gives them a direct answer to the question proposed. Thus he does chap. xiii 10. *W. Lenth*

7 *Should ye not hear the words &c*] Or Are not these the words? in the margin. He puts them in mind of the exhortations given to them by the Prophets before the captivity. *W. Lenth* This may refer to the fifth and sixth verses. Did not the former Prophets make the like declarations concerning the efficacy of your external observances? *cc. lxi. lxi. c. &c* It may also refer to the ninth verse. And did not the former Prophets insist on the superior excellence of moral duties? see Amos v 21 Micah vi 8 &c. *Ibp. Newcome*

— *the south and the plain?*] See the note on Jer. xlvii 20. 9 — *I execute true judgment &c*] I have often admonished you rather that judgment and mercy were more acceptable to Me than fasting or any external performances: and I repeat the same admonition to you of the present age. *W. Lenth*

10 *is an adamant stone*] Bochart sheweth that the word is a hard stone used to polish gems. *Ibp. Newcome*
9 R 2

11 But I scattered them with a whirlwind among all the nations whom they knew not: Thus the land was desolate after them, that no man passed through nor returned: for they had the pleasant land desolate.

CHAP. VIII

1 The restoration of Jerusalem. 9 They are encouraged to the building by Gods favour to them. 16 Count on ye secured of them. 18 Joy and edification are promised.

AGAIN the word of the LORD of hosts came to me, saying,

2 Thus saith the LORD of hosts, I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the LORD, I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth, and the mountain of the LORD of hosts the holy mountain.

4 Thus saith the LORD of hosts, There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand: for very age.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts, It shall be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts, Behold, I will save my people from the east country, and from the west country;

8 And I will bring them, and they shall

dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

9 ¶ Thus saith the LORD of hosts, Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the LORD of hosts was laid: that the temple might be built.

10 For before these days there was no law for man, nor any law for beast, neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

11 But now I will not be unto the residue of this people as in the former days, saith the LORD of hosts.

12 For the seed shall be plentiful, the vine shall give her fruit, and the fig and the pomegranate shall give her increase, and the heavens shall give their dew, and I will cause the remnant of this people to possess all these things.

13 And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel, so will I save you, and ye shall be a blessing: for ye shall not, but let your hands be strong.

14 For thus saith the LORD of hosts, I thought to punish you when you fathers provoked me to wrath, saith the LORD of hosts, and I repented not.

15 So again have I thought in these days to do well unto Jerusalem, and to the house of Judah: fear ye not.

16 ¶ These are the things that ye shall

8 — *in truth and in righteousness*] These words apply equally to God and His people: and imply that they shall on both sides truly and faithfully perform the conditions of the covenant once more renewed between them. *Dr. Blayney*

9 — *ye that fear in these days &c*] The day stand opposed to the day that the foundation of the house of the LORD of hosts was laid: which was two years before. And the people are exhorted to proceed vigorously with the building, inasmuch as they now had repeated by the mouth of the Prophet the same thing which had prevailed on them at first to engage in it. *Dr. Blayney*

10 — *there was no law for man*] Rather, there was no reward for man &c. The fruits of the earth would not pay the labour of those who cultivated it. See Hag. i. 9—11. ii. 16. *Dr. Blayney*

— *neither was there any peace &c*] The adversaries of the Jews ceased not to molest them from without. *Ex. xiv. 1*, &c. and civil dissension at times prevailed within. *Dr. Blayney*

11 — *O house of Judah and house of Israel*] The mention both of Judah and of Israel, which had been so long separated, shows that both the curse and the blessing here spoken of in the ultimate sense of the prophecy, belong to the whole body of the Jews. *Dr. Blayney*

16 — *These are the things that ye shall do &c*] The promises here made to the Jews are conditional, and the performance of them is made to depend upon their observing the rules of justice

Chap. VIII ver. — *a city of truth*] Jerusalem shall be again the seat of truth and justice, her magistrates being restored to exercise their authority there. *Dr. Blayney* Rather, 'the city of truth' the truth by way of eminence, or the true religion. The city of Jerusalem was to be celebrated in future as the city in which the true religion particularly was professed, as the mountain of the LORD of hosts, meaning the mountain of the temple, was to be for the residence of the Most Holy One. *Dr. Blayney*

4 — *in his staff in his hand for very age*] A mode of expression which is very old. *Dr. Blayney*

6 — *It shall be marvellous in the eyes of the remnant of this people in these days*] And do not stultify it, saith the LORD, that, for though the thing seem strange and wonderful, it shall appear no more of this poor remnant of the people, who have returned out of the land of their captivity, yet it shall be no more impossible to Me, saith the LORD of hosts.

7 — *I will save my people &c*] This denotes the general restoration of the Jewish nation from their captivity, and the present dispersion, and the number of them being in the latter days settled in the wilderness of the world. See the notes on *Ex. xiv. 14* and *Heb. x. 37* of *Isaiah*. At the time of the latter day, the prophecy, 'I will save my people from the west of the Holy Land' is fulfilled.

do, 'Speak ye every man the truth to his neighbour: I execute the judgment of truth and peace in your gates.

17 And let none of you imagine evil in your hearts against his neighbour, and love no false oath: for all these are things that I hate, saith the Lord.

18 And the word of the Lord of hosts came unto me, saying,

19 Thus saith the Lord of hosts, The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.

20 Thus saith the Lord of hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities.

21 And the inhabitants of one city shall go to another saying, Let us go, let us speedily go to pray before the Lord, and to seek the Lord of hosts: I will go also.

22 Yea, in many people and strong nations

shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

23 Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

CHAP IX

1 God defendeth his church 9 Zeruiah and her people for her continuance of Christ and as a covenant 11 God's promises of victory and defence

THE burden of the word of the Lord in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward the Lord.

2 And Hamath also shall border there: by Tyre, and Zidon, though it be very wise.

And Tyre did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

and righteousness which God commanded their fathers by the prophet: and the weightier matters of the law, and now again enjoined upon them. See chap. vii. 9, 10. *W. Louth*

19. — *The fast of the fourth month &c.*] Beside the two fasts mentioned in chap. vii. the Jews observed two others: that of the fourth month, when Jerusalem was taken, Jer. li. 6, 7, and that of the tenth month, when the Babylonians began the siege, Jer. li. 4. In answer to the question proposed chap. vi. the prophet here tells them that they may now disuse these fasts, and lay aside the mournful circumstances with which they were accompanied: into the judgment, which occasioned them, were entered. *W. Louth*

— *Therefore love the truth and peace.*] God values an upright conversation more than the exact observance of outward performances. See ver. 16. and the note on chap. vii. 9. The instruction proposed men's minds for receiving the Gospel: the laws of which chiefly commend purity of heart and life. See Jer. xxxi. 1. *W. Louth*

21. *And two of thy daughters of one city shall go &c.*] These expressions allude to the Jews going up in companies to Jerusalem at their solemn feasts. Compare Isa. lii. 2, 3. Mich. ii. 13. *W. Louth*

23. — *ten men.*] A certain number for an embassy. See the note on Mic. vi. 5. *W. Louth*

— *shall take hold of the skirt.*] Mr. Harmer, having observed that it was customary in the East to kiss the hem of the garment of a person of rank, and especially when a favour was asked, or granted, adds that ten men taking hold of the skirt or skirt of a Jew, is to be understood as an application of the most submissive kind, to be taken under his protection or received among his dependents. That it was a mode of humble oblation, is evident from 1 Sam. xv. 27, and like that of embracing the knee, and laying hold on the feet, it was the natural gesture of an importunate suitor, who would seem to say thereby, I will not let thee go, except thou blest me. *Dr. Playm.*

Thus and the three foregoing verses refer to some measure to the great accession of converts, which the Jewish church received between the captivity and the coming of Christ: but principally to the number of Christian disciples, which the Jewish people made, and perhaps to the future conversion of which the restoration of the Jews will be an eminent cause. *H. p. Newcome*

Chap. IX. This chapter begins with a nouncing the fate of the Syrians, Sidonians, and Philistines, contrasted with the better prospects of the Jewish nation. It foretells the coming of the Messiah to Jerusalem, and the peace of His kingdom. The restoration of Israel, and Judah, afterwards predicted, together with a series of glorious victories, and great prosperity, which are forth at large in this and the next chapter. *Dr. Playm.*

Ver. 1. *The burden of the word of the Lord in the land of Hadrach.*] The burden of the word of the Lord, is a burden, or prophecy threatening ruin and destruction. See Jer. xxi. Nahum i. 1. Hadrach is not elsewhere mentioned, is the name of a country: the context shews it to be some part of Syria. *W. Louth*

— *and Damascus shall be the rest thereof.*] God in His visits on those whom He punishes, Ezek. xvi. 42, xxvi. 1. And His rod on His enemies, upon His enemies. P. xxv.

Is. xxx. 32. *Abp. Newcome.* The land of Hadrach and Damascus is here said to be the place on which the burden of calamity was to rest, or settle: that is, the land would still continue to be visited by the like calamities as it had before undergone, or under English power, as prophesied by Isaiah in xxx. and Amos, chap. i. 3-5, and again under Syrian violence, Jer. xlv.

3. *Dr. Playm.*

— *when the eyes of men, as of all the tribes of Israel, shall be toward the Lord.*] The plainly implies that a time would come, when men and the tribe of Israel, impatient of their eyes toward Jehovah, and look up to Him, as their source of deriving some blessing from Him, or in a attitude of receiving relief. But the scope of the prophecy is to shew that even at that time, though devoted to them, had no proper cheering, the burden would still rest or settle upon them. *Dr. Playm.*

2. *And Hamath also shall border there: by Tyre, and Zidon, though it be very wise.* And Tyre did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. *H. p. Hall*

3. — *and I captured up to her as the East &c.*] Tyre was the most celebrated place in the world for trade and commerce, with much of its wealth conveyed to the coast of the East to the West, and of the West to the East. *H. p. Newcome*

Before
CHRIST
about 38

4 Behold, the Lord will cast her out, and he will smite her power in the sea, and she shall be devoured with fire.

5 Ashkelon shall see it, and fear, Gaza also shall see it, and be very sorrowful, and Ekron, for her expectation shall be ashamed, and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

11
12

7 And I will take away his blood out of his mouth, and his abominations from

between his teeth but he that remaineth, even he, shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

Before
CHRIST
about 587

8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth and no oppressor shall pass through them any more for now have I seen with mine eyes.

9 ¶ Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem behold, thy king cometh unto thee he is

Isa 62:11
Matt 1:1
John 12:15

4. *Behold the Lord will cast her out &c*] Ezekiel had likewise foretold that the city should be consumed by fire, chap. xxviii. 18. And accordingly Alexander besieged and took and set the city on fire. The ruins of old Tyre contributed much to the taking of the new city for with the stones and timber and rubbish of the old city Alexander built a bank or causeway from the continent to the island thereby literally fulfilling the words of Ezekiel. They shall lay thy stones and thy timber and thy dust in the midst of the water. chap. xxxi. 12. *Bp Newton*

5. *Ashkelon shall see it &c*] The cities of the Philistines, Ashkelon, Gaza, and Ekron shall be very much terrified at the news of Tyre's destruction whence they hoped for succours against the enemy. *W Lenth*

— *the king shall perish from Gaza*] By the title of “king” my chief ruler may be designed, so that the plain purport of the passage is that Gaza should cease to enjoy the benefit of civil government. Accordingly Gaza, having suffered severely on being taken by Alexander the Great was at length totally ruined and destroyed by Alexander Jannæus, one of the Asmonean kings of Judea so that we find it spoken of in Acts viii. 26, by the name of Gaza which is desert. *Dr Blayney*

— *Ashkelon shall not be inhabited*] Ashkelon and the other cities of the Philistines having been subjugated by Nebuchadnezzar as foretold by Jeremiah chap. xliii. never recovered their former independency but falling under the dominion of the great empires in succession were almost continually involved in their wars and suffered considerably till by degrees they dwindled away, and at last sunk to nothing. Zephaniah's prophecy, chap. ii. 7, extends to this. *Dr Blayney*

6. *And a bastard shall dwell in Ashdod, &c*] The word, rendered bastard, does not here imply an illegitimate offspring but simply one of foreign extraction. So that it is meant, that the city should be peopled with strangers, not descended from its present possessors. Ashdod, or Azotus, was burned and destroyed by Jonathan, brother of Judas Maccabeus, and eight thousand of its men burned or slain. 1 Mac. x. 84. 85. These were probably what was meant by the pride of the Philistines the prime or excellency of the ancient inhabitants, in whose room the strangers were introduced. *Dr Blayney*

7. *And I will take away his blood out of his mouth, &c*] This idolatrous and abominable practice of the Philistines shall cease. The metaphor is taken from beasts of prey, who gorge themselves with blood. *Bp Vencom*

At what time or whence the new colony was brought to dwell in Ashdod we are not informed. But some years after in the reign of Alexander Jannæus Azotus is enumerated by Josephus among the cities of the Phenicians which the Jews had been some time possessed of and it is well known that that people excelled of all that were in their religious rites and usages. This will serve to explain what here meant by “taking his blood out of his mouth” and his abominations from between his teeth. The stranger was required to abstain from eating blood and from such things as were held in abomination by the Jewish law. *Dr Blayney*

— *but he that remaineth even he, shall be for our God, &c*] Those that remain of them shall be conscientiously devoted to God and shall become friends and patrons of My people within My Church yea even those of Ekron shall so have a part in My Church is the Jebusite hath in the material and outward Jerusalem. *Bp Hall*

To be as a governor in Judah means to be regarded and honoured. The Jebusites were inhabitants of Jerusalem, Judges i. 21. Josephus informs us that many of the Philistines became proselytes to Judaism, and particularly the cities of Gaza and Ashdod. *Bp Vencom*

8. *And I will encamp about mine house &c*] Amid the foregoing revolutions and alterations of affairs in the world God here promises to preserve His temple while so many castles and strongholds about Jerusalem were overturned so many cities swept of their inhabitants by the besom of destruction. *Bp Horne*

— *for now have I seen with mine eyes*] Mine eye has perceived future events and I have thus determined. *Bp Vencom*
Or I have looked on the condition of My people with an eye of pity and compassion. *W Lenth*

9. *Rejoice greatly, O daughter of Zion &c*] From the promise contained in the foregoing verse of God protecting His Church and temple the Prophet in a sudden transition takes occasion to break forth into a joyful representation of the coming of the Messiah. *W Lenth* With reference to this event the passage is cited in two places of the New Testament Matt. xxi. 9. John xii. 13. so that we can have no doubt of the application. *Dr Blayney*

Beautiful and striking is the manner, in which this prophecy is introduced. The Prophet does not coldly inform Jerusalem that her King should come to her, and that when He did come she ought to rejoice. He speaks of future times he seems to have been present at the glorious scene. Standing upon mount Olivet he hears the hosannas of the disciples and beholds the procession approach towards the gates of Jerusalem he turns himself to the city and breaks forth in transport, Rejoice greatly O daughter of Zion, shout O daughter of Jerusalem. *Bp Horne*

— *behold thy king cometh unto thee*] These words assign the reason, why Jerusalem was called on to rejoice namely the approach of her King. “behold thy king cometh unto thee.” A Person was to visit Jerusalem who should deserve to be emphatically styled her “king.” The nations had then kings and conquerors, their Nebuchadnezzars and Cyruses, their Alexanders and Cæsars these appeared in their turns upon the stage, contending for the empire of the world. Each performed the part assigned him by an all-directing Providence, and then vanished away. Zion beheld all these changes, and still survived the commotions occasioned by them. The Prophets had promised her a king, who should overcome her enemies, and triumph gloriously, who should erect, in the time of the fourth great monarchy, an universal and everlasting kingdom, and give laws to the world, nay, who should govern all things in heaven and earth. *Bp Horne*

He, that is so often described in the Prophets as King of Israel, (see Ps. ii. 6, Jer. xxiii. 5,) was known by that name among the

^{Before}
CHRIST just, and || having salvation, lowly, and
^{about 587}
riding upon an ass, and upon a colt the
foal of an ass

^{Or}
10 And I will cut off the chariot from
Ephraim, and the horse from Jerusalem,
and the battle bow shall be cut off and he
shall speak peace unto the heathen and his
dominion shall be from sea even to sea, and
from the river even to the ends of the earth

^{Or}
11 As for thee also, || by the blood of thy

Jews in our Saviour's time (see John 1:49) and called elsewhere
by the name of 'David their King, Jer xxx 9, Hos iii 5 W Louth

— he is just and having salvation lowly &c] Righteous-
ness salvation and humility, were to distinguish the person and
reign of the Messiah. Righteousness leads the way. 'He is just
& righteous.' St Stephen affirms the Prophets to have foretold
the coming of Jesus under the title of 'the Just One, Acts vii
2. See Ps xlv 1 Jer xxiii 6 and compare Matt xxv 1 10,
Luke xiii 1 17. Salvation is the next sign or token of the King
of Zion. He is just, and having salvation. He was to execute
his part of the legal office which consisted in rescuing a people
from their oppressors. The history of Israel contains in account
many savours raised up at unquiet times for this purpose.
Moses, Josiah, Balaam, Sampson and many more in
the ages after them. But the deliverances effected by any of
these were not to be mentioned, unless as shadows and faint re-
semblances of that grand and complete salvation, which the pro-
mised Saviour should accomplish. See Luke ii 11, Matt i 21.
The Messiah was to be distinguished from all other kings and
conquerors by His appearance likewise and demeanour. He was
to visit His people in great humility, 'lowly, and riding upon
in a s. Though God He was to become man. see Is vii 14
Matt i 23. He was to be 'a man of sorrows, and acquainted
with grief.' see Is lii 14 and the whole of the fifty third chapter,
specially ver 3. He was to keep the law and to die for sin, see
Ps xl 7, Heb x 7. From all which passages it is plain, that
Messiah was to be an humble and suffering character. The
types and the prophecies are as plain for His humiliation as they
are for His exaltation. nor could any one person accomplish them
all without being equally remarkable for lowliness and meekness,
glory and honour. Bp Horne

— riding upon an ass and upon a colt &c] Or 'even upon a
colt &c. See John xi 11 Luke xix 30. A proof of lowliness,
and that He did not affect the pomp of the world but came with
the same primitive simplicity as the patriarchs and judges used
of old. See Gen xxi, Judges v 10, x 1 W Louth, Bp
handker

The character given of the Messiah that He should ride on an
ass was in opposition to the pride of the warlike kings of Israel
who by their great strength in chariots and horses had ruined
themselves and their people. And herein He was to resemble
those who had indeed been deliverers of their country kings,
who feared God and therefore feared no enemy, who though
mounted on asses and colts the foals of asses, were able to re-
sist the thousands and ten thousands of chariots and horses
that came against them. Bp Sherlock

The ancient Jew explained this prophecy of the Messiah and
it is plain from the Gospels, that the Jew in Christ's time under-
stood it so. Matt xxi 8, 9, Luke xix 37 38 Mark xi 10 Bp
handker W Louth

10 And I will cut off the chariot from Ephraim, &c.] Ephraim
and Judah shall not engage in war to pierce the Messiah's king-
dom, but their spiritual King shall peaceably convert Gentiles
and shall extend His dominion every where. Abp Newcomb

In the state of meekness and lowliness, before described Christ
was to gain a complete victory over the enemies of man's salvation.
The warfare was new, and it is no wonder that the weapons em-
ployed in it should be uncommon. Other warlike weapons were then

covenant I have sent forth thy prisoners out of the pit wherein is no water

^{Before}
CHRIST 12 ¶ Turn you to the strong hold, ye prisoners of hope even to day do I declare,
^{about 8}
that I will render double unto thee,

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man

horses and their chariots their bows their pikes and their
shields. But Messiah disarms His followers in order that they
may overcome. No plainer declaration could have been made
that the conquests of Messiah were not to be of a secular nature
that His kingdom was not of this world. See John xviii 36 Ep
Horne

— and he shall speak peace unto the heathen] As well as to
His own people the Jews. Accordingly when the Prince of
Peace came to make His abode amongst us the angel declared
extended to sing 'Peace on earth, peace with God by the pardon
of sin peace with ourselves, by the answer of a clear conscience
peace with one another by mutual charity. And who would not
wish to see, who would not labour to promote the full accom-
plishment of the last clause of the prophecy in the extension of
this kingdom and dominion of Christ from sea even to sea and
from the river even to the end of the earth that all the
nations of the world might remember themselves and turn to
the Lord Jesus, as many did at the first preaching of His Gospel.
Bp Horne

This prophecy, together with those of Hosea chap ii 18
Micah v 5, 10, Haggai ii 22, as they foretell the outward
peacefulness of Christ's Church or kingdom, relate to the flour-
ishing state of it in the latter times of the world. The word
which denote the extent of that kingdom, 'His dominion shall
be from sea &c, are taken from Ps lxxii 8, where David de-
scribes the extent of Solomon's kingdom, from the Red sea to the
Mediterranean, and from the river Euphrates to the border of
Egypt compare Exod xiii 31 1 Kings iv 21 Deut vi 9.
This is appears from several expressions in that Psalm was a
figurative description of Christ's kingdom, which should be ex-
tended towards the four quarters of the world. W Louth

11 — by the blood of thy covenant I have sent forth thy prisoners
out of the pit &c] As for thee, O Zion, whose covenant with Me
is made and confirmed by the precious blood of the Messiah in
that new and everlasting testament I do herein give thee a type
of thy future deliverance from all thy spiritual miseries. Bp Hall
Anciently in great houses, and particularly in the last deep div-
pits, called dungeons, were appropriated for the confinement of
prisoners. Into one of these Jeremiah was cast, Jer xxxviii 6
Dr Blayney

12 Turn you to the strong hold] Repent and apply yourselves
unto God, your only help and refuge you that are such prisoners.
You are not without a good hope and modest assurance of Divine
succour and relief. Dr Stiles. 'The strong hold' namely Christ,
who is the salvation and high tower of His Church. Poole

— that I will render double unto thee] That I will make you
abundant amends for all the evils ye have suffered. compute Isa
lxi 7. The words appear to allude to Job xli 10. W Louth

13 When I have bent Judah for me filled the bow with Ephraim] When I have made Judah My bow and Ephraim My
arrow in the Hebrew phrase the bow is said to be 'filled with
the arrow when the arrow is fitted to it. W Louth

— and raised up thy sons O Zion against thy sons O Greece]
The passage may be understood with a spiritual application thus.
To make way for the establishment of Messiah's kingdom by the
publick preaching of the Gospel and for subduing the nation to
My spiritual dominion I will pick out My first champion from
among you of Judah so that Judah shall be like My bow and I
bend and make ready against My enemies, and Ephraim shall

Before
CHRIST
about 587

11 And the LORD shall be seen over them and his arrow shall go forth as the lightning and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south

12 The LORD of hosts shall defend them, and they shall devour, and shall subdue with sling stones, and they shall drink, and make a noise as through wine, and they shall be filled like bowls, and as the corners of the altar

13 And the LORD their God shall save them in that day as the flock of his people for they shall be as the stones of a crown, lifted up as an ensign upon his land

14 For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids

CHAP. X

1. *Let us to be sought unto, and not idols. 5. As he visit his flock for sin, so he will do, and restore them*

My quiver which I will fill full of arrows to be shot against all opposers. And I will raise up thy sons O Zion, against thy sons. O Zebulun that is the first patriarch shall be Jews to reduce the Canaanites with the first under the easy yoke of the Messiah. And I will make thee O Zion to be like the word of a mighty commander for by My word in thy mouth which is My spiritual sword I will reduce other nations unto My kingdom. *Dr Stokes*

11. *And the Lord shall be seen over them &c* He shall give good proof of His gracious protection of them and shall manifestly shew that He is hitherto for them from heaven. *Bp Hall*

12. *With whirlwinds of the south* With violent tempests according to the nature of the south wind in the East. See Job xxxix 9. *Ex xxvi 11*. The images in this verse are very sublime. *Bp Newcome*

13. *they shall devour &c* Then courage shall be increased when men's spirit are raised by wine. See Ps lxxviii 6, and they shall be filled with the blood of their enemies, as the bowls and corners of the altar are with the blood of sacrifices. *Bp Hall*. The blood of the sacrificed beasts was part of it received in bowls for the purpose of sprinkling, and the rest poured out at the foot of the altar. *Ex xvi 17*. *Dr Blayney*. This may be a figurative expression of a conquest to be here understood of a spiritual warfare. *Dr Stokes*

16. *they shall be as the stones of a crown &c* They shall be advanced to honour as the precious stones of a royal crown or as an ensign which is lifted up with honour over the heads of the people. *Bp Hall*

17. *For how great is his goodness and how great is his beauty!* How great is the blessing, how great is the beauty, wherewith God shall, upon those victorious, grace and adorn His people! *Bp Hall*

corn shall make the young men cheerful, &c The sense is that by the Divine blessing the young men who reap the corn and the maidens who gather in the vintage shall both thrive in their respective occupations. *Dr Blayney*. Victory is promised in the preceding verse and fruitful seasons in this. *Bp Newcome*. Or perhaps only the expressions are figurative and imply that the soldiers in the spiritual combats foretold shall have such joy as the young men use to express at a plentiful harvest and the young maidens at the end of a happy vintage. *Dr Stokes*

Chap. X. This chapter is a continuation of the prophecy begun in the preceding one and goes on with a representation of the future prosperity of Judah and Israel in consequence of the recovery of God's favour. *Dr Blayney*

ASK ye of the LORD rain in the time of the latter rain, so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field

2 For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams, they comfort in vain therefore they went their way as a flock, they were troubled, because there was no shepherd

3 Mine anger was kindled against the shepherds, and I punished the goats for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle

4 Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together

5 And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle and they shall fight, because the LORD is with them, and

Ver 1. *Ask ye of the Lord rain &c* The promise of future plenty suggests the mention of the means by which it might then be procured namely, supplication to Jehovah and not to idols. *Bp Newcome*

make bright clouds Or lightnings, as in the margin and in Job xxviii 26. Great rains usually accompany thunder and lightning. See Jer xlii 15. *Bp Hall*

2. *For the idols have spoken vanity &c* That is by the answers which the priests give in their name for elsewhere they are called dumb idols. *Hab ii 18*, which have mouths but speak not. *Ps cxi 5*. *Bp Hall*

therefore they went their way as a flock Therefore both they and you were driven into captivity, as sheep are driven away and scattered, without a shepherd to guide or protect them. Compare Jer lii 1. *Ezek xxxiv 5*. *Bp Hall*, *Bp Hall*

the goats The shepherds are the wicked kings and princes of the goats, the wicked common Jews. *Dr Blayney*. Goats rather than sheep, which led My people out of their way. *Bp Hall*

for the Lord of hosts hath visited &c Rather but the Lord of hosts &c. But now hath God given His people manifest tokens of His favour and protection. *Bp Hall*. But Jehovah of hosts is about to visit His flock &c. *Dr Blayney*

as his goodly horse in the battle See Job's fine description of the war horse chap xxix 19-25, whose courage and strength as there displayed is setting forth the glorious perfection of his Maker. Such, it is said, God would make the house of Judah to be furnished with every requisite for obtaining military success. *Dr Blayney*

4. *Out of him came forth* Or "shall come forth" *Bp Hall*. From thence Judah. *Bp Newcome*

the corner Or chief. A community is often represented as in building and the corresponding parts expressed by the same name. Hence as the largest stones or timbers are used in the angles to bind together and strengthen the side of the building, which meet there as in a common centre so the chief or corner metaphorically denotes the chief personage in a community on whom its strength and security principally depends. *Dr Blayney*

the nail As a nail is used to fasten the timbers or parts of a building together, it may serve to denote the officers next in command under the chief by whose means the common soldiers are united and kept ready and in regular order. "The battle bow" means the archers in an army. *Dr Blayney*

every oppressor Rather, every ruler the original word

Before
CHRIST
about 587

Or
lightnings

For 10
Hab 18

Or
answered
that &c

Or
answered
that &c

Or
answered
that &c

Or
answered
that &c

Or
answered
that &c

Figure
HIST
about 587
Or they
shall make
the riders
horses
clamed

the riders on horses shall be confounded

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them and they shall be as though I had not cast them off for I am the Lord their God, and will hear them

7 And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine yea, their children shall see it, and be glad, their heart shall rejoice in the Lord

8 I will hiss for them, and gather them, for I have redeemed them and they shall increase as they have increased

9 And I will sow them among the people and they shall remember me in far countries, and they shall live with their children, and turn again

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria, and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them

is used in a good sense, Isa lx 17 The meaning is, Judah shall furnish both civil and military governors *Abp Newcome*

8 I will hiss for them,] I will summon them from distant countries by a certain signal, as a shepherd calls his flock together with his whistle compare Isa v 26, vii 18 *W Lowth*

as they have increased] In the most flourishing times, such as the reigns of David and Solomon *W Lowth*

10 I will bring them again also out of the land of Egypt &c.] The Prophets, when they foretell the general restoration of their nation, often express it by their returning from Egypt and Assyria See Isa xi 15, 16, xix 23—25, xxvii 13, Hos xi 11 *W Lowth* Compare Isa. xi 11 It is probable the same restoration is intended in both places And it is the opinion of both the *Lowths*, that Isaiah's prophecy is one that remains yet to be accomplished *Dr Blayney*

and place shall not be found for them] They shall multiply so fast, that there shall not be room enough in Judea to receive them and their families Compare Isa xlix 20 *W Lowth*

11 And he shall pass through the sea with affliction,] The allusion, both in this prophecy and in that referred to in Isaiah, is to the passage of the Israelites through the Red sea, and over Jordan, when they came out of Egypt by which is implied at least, that God would interpose with a no less miraculous exertion of power for the future restoration of His people *Dr Blayney*

and the pride of Assyria shall be brought down &c.] *R* Assyria and Egypt are meant in general the enemies of God and of His truth, who shall all be subdued and broken in pieces by the kingdom of Christ. *W Lowth*

12 they shall walk up and down in his name,] Or, 'walk in His name,' that is, their lives and actions shall be under the direction of His laws, and He shall give them success answerable to their upright intentions *W Lowth*

Chap XI This chapter contains a prophecy of a very different cast from the foregoing The people would not always behave as they ought, and therefore would not always be prosperous Before their final glorious restoration, an event of a most calamitous nature was doomed to take place the destruction of the city and temple of Jerusalem, which is plainly here foretold, and ascribed to its proper cause, punishment for notorious wickedness

11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away

12 And I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord

CHAP. XI

1 The destruction of Jerusalem 3 The elect burn, cared for, the rest are rejected 10 The staves of Beauty and Bands broken by the rejection of Christ 15 The type and curse of a foolish shepherd

OPEN thy doors, O Lebanon, that the fire may devour thy cedars

2 Howl, fir tree, for the cedar is fallen, because the mighty is spoiled howl, O ye oaks of Bashan, for the forest of the vintage is come down

3 There is a voice of the howling of the shepherds, for their glory is spoiled a voice of the roaring of young lions, for the pride of Jordan is spoiled

4 Thus saith the Lord my God, Feed the flock of the slaughter,

The flock, meaning God's people, were under the guidance of corrupt and unprincipled pastors, who sacrificed them to their lucrative and ambitious views The Prophet by God's command assumes for a while the direction of them, therein becoming a type of Christ, the good Shepherd but is soon obliged to resign his charge, with mutual dissatisfaction on both sides He receives thirty pieces of silver, as the reward for his services, and casts them by Divine direction to the potter After this the Prophet is held forth as the type of a worthless shepherd, or a succession of evil governors, who, heedless of the flock, or seeking only to oppress it, at once ruin the flock, and bring destruction on themselves *Dr Blayney*

Ver 1 Open thy doors, O Lebanon,] By Lebanon most interpreters understand the temple, whose stately buildings resembled the tall cedars of the forest The words may likewise denote the destruction of Jerusalem, elsewhere called by the name of a forest (compare Jer xxi 14, xx 7, 12) Ezek xl 46 *W Lowth*

2 the mighty] That is, trees The original word is applied to cedars and vines, Ezek xvii 8, 23 Under these images the fall of mighty men and the subversion of the Jewish polity are represented *Abp Newcome*

the forest of the vintage] Probably Carmel, (see the note on 2 Kings xix 23,) which being in the north west of Judea, and here joined with Bashan in the south east, may denote that the calamity should be general Bashan was famous for its stately oaks, see Is ii 13 Or, instead of "the forest of the vintage," we may read, as in the margin the defenced forest, which gives a good representation of Jerusalem with its fortifications *W Lowth*

shepherds — glory] By shepherds are to be understood the rulers of the people, and "their glory" denotes their stately habitations *Dr Blayney*

the pride of Jordan] By "the pride of Jordan" those woods and thickets are primarily intended, which rise proudly above the banks of that river, and greatly decorate the scene but here, in a secondary and metaphorical sense, they are put for the residences of those princes and grandees, who too often like lions devour and oppress the people under them *Dr Blayney*

Feed the flock of the slaughter] The actions of the Prophets are sometimes typical that is they represent in themselves

^{Before}
CHRIST
^{about 55} 5 Whose possessors slay them, and hold
themselves not guilty and they that sell
them say, Blessed be the Lord, for I am
rich and their own shepherds pity them
not

6 For I will no more pity the inhabitants
of the land, saith the Lord: but, lo, I will
deliver the men every one into his neigh-
bour's hand, and into the hand of his king:
and they shall smite the land, and out of
their hand I will not deliver *them*.

7 And I will feed the flock of slaughter,
 || *even* you, O poor of the flock And I
 took unto me two staves, the one I called
 Beauty, and the other I called || Bands,
 and I fed the flock

8 Three shepherds also I cut off in one month, and my soul clothed them, and then soul also abhorred me.

9) Then said I, I will not feed you " that
that cloth, let it die " and that that is to be

the persons and circumstances of others. See note on chap. iii. 8. So here Zechariah was commanded by God to act the part of Christ and to feed the flock of the slaughter, that flock which then shepherds destroyed instead of feeding them. Bp Chandler,

— they that sell them say *Blessed be the Lord* &c] Those who in effect sell them to their conquerors regard nothing but their own immediate advantage. *4th Newcome*

6 For I will no more pity &c.] This verse assigns the reason for calling the people "the flock of the slaughter." Nor can words more aptly describe the calamities which befell the Jews, in the war which ended in the taking of Jerusalem by the Romans, when the people having first by their intestine broils destroyed one another, is set forth at large by Josephus, at length fell into the hands of him whose predecessor they had owned for their sovereign. We have nothing but *Cesar* John viii 12, at the same time that they disclaimed their Messiah and who completely destroyed the land for their rebellion against him. Dr. Blayney

7 And I n^d of the flock of slaughter &c.] Zachariah re-
presenting the Person of Christ the true Shepherd says He en-
tered upon His office and undertook the care of the flock chiefly
out of regard to the weak and humble among them. *W. Lunt*

— I took unto me two staves. — A staff or crook is the proper ensign of a shepherd: the shepherd of old time had two crooks or staves: one turned round at top that it might not hurt the sheep: this was for counting them and separating the sound from the diseased. Ex. xxxv. 2 the other had a iron hook at the end of it, to pull in the stray sheep and hold them fast. The Psalmist mentions both these Ps. xlv. 1 *My Crook*. These staves or crooks the Prophet assumed as a badge of his office and gave them significant names which we explained ver. 10. 14. *Dr. Blount*.

— *Beauty*, — *Bands* } The one which I called *Beauty*
was the staff of mercy and gracious and pleasurable protection
the other which I called "*Bands*" was the staff of unity for the
companying of My Church or of correction and just censure of the
offenders. *Bp Hall*

4 Three shepherds also I cut off in one month. Then kings then priests and then prophets. Dr Stokes: We may probably explain this, three shepherds of the chief priests scribe and elders of the Jews. Christ expected the chief priests blind guide and thereby lessened their authority among the people. One month seems a proverbial expression for a short time. see Hos v 7. H. Lowth

9 *Then said I, I will not feed you &c.* When Christ found

cut off, let it be cut off, and let the rest
eat every one the flesh of another.

10 ¶ And I took my staff, *even Beauty,* ^{† Heb}
and cut it asunder, that I might break my ^{his fell}
covenant which I had made with all the ^{in my}
people

11 And it was broken in that day and
 || so the poor of the flock that waited upon || or
 me knew that it was the word of the LORD *the poor of the flock*

12 And I said unto them, † If ye think
good, give *me* my price, and if not, for-
bear. So they weighed for my price
thirty *pieces* of silver

13 And the LORD said unto me, Cast it ¹⁵
unto the 'potter' a goodly price that I was
prised it of them. And I took the thirty ^{c Matt 27}
pieces of silver, and cast them to the potter
in the house of the LORD.

14 Then I cut asunder mine other stuff,
even || Bands, that I might break the ^{|| Or}bro-
 therhood between Judah and Israel *Bands.*

a great part of His sheep proving intractable, He resolved to be then shepherd no longer, but to leave them to be consumed by the common calamities of death, famine &c. or to be cut off by their enemies the Romans, or to destroy one another by their civil discords. See ver 6 *W. Louth*

11 — and so the power of the flock that started upon me I am &c — The few believing Jews the meek and humble who conscientiously waited on me, were convinced, that this was agreeable to the will and pleasure of God. *Bp Hall W. South*

12 — *If ye think good, give me my price* &c | This being left to their discretion was rated by them at thirty pieces of silver, supposed shillings, of the value of two shillings and fourpence each. This was the price of a slave, *Exod* *xxi* 32, and was meant to shew how little they cared for him or his service. *Act* *vi* 9. *Noncom Dr Blaquay, W. South*

13 And the Lord said unto me] The Lord who said this could be no other but the Lord Christ. There are many such places where Christ spoke as plainly by the Prophets in the Old Testament as ever He did with His own mouth in the New. And it was He, whom they and all the Prophets met when they say

— Cast it unto the potters.] As a reward only suitable to low labour and a price only fit for such wares to be sold, which were of the me most value. see Lam iv 2. *W. Lenth*

— a goodly price] He means nominally that it was a pitiful price that he and his crew were valued at. Dr. Wells

— *and I took the thirty pieces of silver, &c.]* I cast them back into the treasury in the temple, where afterwards they were laid out for the purchase of the potter's field.

This whole transaction, performed by Zechariah in a vision, was designed to be an exact representation of the several circumstances that attended the betraying of the Messiah by Judas: the price put upon Him by the chief priests, to whom, as the governors of the temple the money was returned and the use to which the money was applied see Matt xxvii 6, 10. The Jews themselves have expounded this prophecy of the Messiah.

14 Then I cut asunder mine¹ other staff even Bands.] As they refused to be united under me, then, said I, so in breaking my other staff I forebode the destruction of Jerusalem, the bond and cement of all their tribes being the seat and centre both of their civil power and of the Divine worship. *see Ps cxxxiii 3—5* The consequence was the entire dissolution of the nation, and the dispersion and confusion of all their tribes whose families could no longer be distinguished after the loss of their genealogies. *W. Louth*

^{Before CHRIST about 37} 15 ¶ And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd

16 For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still but he shall eat the flesh of the fat, and tear their claws in pieces

^{Or kidd n Or for} 17 ¹⁷ Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye his arm shall be clean dried up, and his right eye shall be utterly darkened

CHAP XII

1 Jerusalem a cup of trembling to herself, and a burdensome stone to her adversaries 6 The victorious restoring of Judah 9 The repentance of Jerusalem

^{Or dumb or poison Or and also a mist} **T**HE burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him

^{Or and also a mist} 2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem

1 — Take unto thee yet the instruments of a foolish shepherd] The Prophet, having hitherto represented the good shepherd is now directed to assume the dress and equipage of one of a contrary character. In Scripture language "foolish and wicked are synonymous for wickedness is folly in the extreme. The instruments of such a shepherd must be suitable to his character, such as a crook made to push and hurt the flock, not to protect or defend them. Dr Blayney W Louth

16 — a shepherd] A shepherd in the singular number denotes a succession of such governors as are described in the following words. W Louth

— *tear their claws in pieces*] The foolish shepherd instead of being tender and gentle with his flock, is supposed to dig them about with his iron crook, or to overdrive them in rough and stony ground, so as to break their hoofs. Dr Blayney

17 Woe to the idol shepherd] Who take no care of the flock. Such a shepherd is no better than an idol that is profitable for nothing. Isa xlv 10 W Louth

— *the sword shall be upon his arm &c*] The purport of the passage is, that since through the misapplication of his power and his understanding, signified by his arm and his right eye the flock are subjected to desolation or the sword therefore as of strict justice he shall be punished with a deprivation at least of those faculties, which he so fatally misused. Dr Blayney W Louth

• Chap XII This and the two following chapters contain prophecies, which relate entirely to the circumstances of the Christ in dispensation. They begin with the assumption of some final victories to be obtained over the enemies of Jerusalem (x 1—9) compared with Ezek xxxviii, xxxix and lcv x 9 they describe the restoration of the Jews then conversion and bitter compunction for having pierced the Messiah, ver 10 then of mission by baptism to the privileges of the Gospel (ver 11 chap xii 1) and their deliverance from the delusions of false prophet. The Prophet then reverts to foretell the dispersion of Christ

^{Before CHRIST about 37} 3 ¶ And in that day will I make Jerusalem a burdensome stone for all people all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it

4 In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness

5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God

6 ¶ In that day will I make the governors of Judah like a bush of fire among the wood, and like a torch of fire in a sheaf, and they shall devour all the people round about, on the right hand and on the left and Jerusalem shall be inhabited again in her own place, even in Jerusalem

7 The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah

8 In that day shall the Lord defend the inhabitants of Jerusalem, and he that is

disciples chap xii 7 compared with Matt xxvi 31 and Mark xiv 27, and the preservation of a small remainder of His converts, whose faith should be tried in affliction. In the last chapter he represents the destruction of Jerusalem by the Romans under Vespasian, chap xiv 1—2 the subsequent discomfiture of its enemies, ver 3 and the final and triumphant establishment of Christ's righteous kingdom, who should be King over the whole earth. Dr Gray

Ver 2 — *a cup of trembling*] The nations, that besiege Jerusalem, shall be in the same condition as those that are overcome by intoxicating liquors and thereby bereaved of their strength and understanding. Compare Isa li 17, W Louth

3 — *a burdensome stone*] Jerusalem is here compared to a stone of great weight which being too heavy for those who attempt to lift it up or remove it falls back upon them and crushes them to pieces. St Jerome by way of explanation describes an exercise common, he says, throughout Palestine and all Judea in his days, where the young men who were ambitious to give proof of their strength used to lift up stones of enormous weight some as high as their knee, others to their navel then boulders and their heads and some placed them on the top of their head, with their hands erect and joined together. Mr Louth by whom this passage of St Jerome is cited, remarks that to the same sense Christ saith on whomsoever this stone shall fall, it will grind him to powder. Matt xxi 24 Dr Blayney

4 — *I will open mine eyes upon the house of Judah*] I will look down graciously upon My people. Lp Hall

6 — *like a bush of fire among the wood*] As coals on the hearth while their enemies are as a fagot laid upon it. Bp Hall

7 *The Lord also shall save the tents of Judah first*] Or as He ever did from the beginning that is by Himself and His own power and wisdom that the honour may be His own and man may have no part in it. Dr Stokes

— *against Judah*] Or for the protection of the people of Judah as if it were to be a tribute to them. Dr Stokes

Before
CHRIST
about 587
|| On
|| Heb
|| Heb

|| feeble among them at that day shall be as David, and the house of David shall be as God, as the angel of the Lord before them

¶ And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem

John 19
1/2
John 1/2

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn

Acts 37
Chion
21

11 In that day shall there be a great mourning in Jerusalem, as the mourning

10 And I will pour upon the house of David, &c.] And I will pour out upon My Church beginning at Jerusalem and Zion, a great and apparent measure of My Spirit, and, besides those common gifts I will endue them with the sanctifying graces of My Spirit and with the spirit of prayer and supplication, and they shall by a lively faith look up to Me their Saviour and Redeemer whom they have pierced upon the cross, and they shall mourn for that violence, which was offered to the Lord of life dying for them, even as one mourneth for his only son, &c. *Rp Hull*

The Jews themselves have applied this text to the Messiah David betwixt described His sufferings under the figure of "piercing His hands and His feet" Ps xvi 16 and Isaiah foretold He should be "wounded for our transgressions, chap lvi 5" *Rp Lowth*

— they shall look upon me whom they have pierced,] St John plainly quotes these words chap xix 37 and applies them to our blessed Saviour of whom alone they can be understood, for none could speak them but One who was both God and Man. That He was God is plain from the former part of the verse, "I will pour upon the house of David — the spirit of grace and of supplications" for the spirit of grace is not at the disposal of any creature, and it is only in the power of God to bestow it. That He was Man appears from the following words "Me whom they have pierced" for if He had not been Man, He would not have been capable of being pierced by them. These words therefore were spoken by Christ, the only Person in the world that ever was or pretended to be both God and Man. *Rp Beveridge*

By the wonderful preservation of this one and only people distinct from all others for so many ages Providence hath left room for the season here foretold when, by "looking on Him whom they have pierced, and mourning," they shall rise again, and be as life from the dead, Rom xi 15. *Abp Secker*

— they shall mourn for him.] The Jews sinned in killing the Messiah for which reason God removed them out of their land. He will not restle them in it, till they shall have repented of their sin. They have been in their present dispersion above 1700 years. Their sins have not been greater in this dispersion than before and under the Babylonian. They are he by the sin of idolatry. Yet then on a repentance superficial enough after seventy years God restored them to their land. Now though they fast and mourn and shew all the external tokens of sincere repentance God will not be propitiated. Both not God's inexorable severity how clearly some sin is still unpented of? What can it be so big with evil so extensive in its consequences. They cannot say, but Zechariah saith it for them. It is the piercing, the death of Him whom God favoured, and this sin and the punishment will not be removed without an antecedent general, and deep repentance. *By Chandler*

of Hadadrimmon in the valley of Megiddon.

Before
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about 587

12 And the land shall mourn, every family apart, the family of the house of David apart, and their wives apart, the family of the house of Nathan apart, and their wives apart,

† Heb
families
families

13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart,

14 All the families that remain, every family apart, and their wives apart

CHAP XIII

1 The fountain of purgation for Jerusalem, 2 from idolatry, and false prophecy 7 The death of Christ, and the trial of a third part

11 — the mourning of Hadadrimmon.] Most probably the general mourning for the death of the good king Josiah, who was slain in the valley of Megiddo, 2 Kings xxiii 29; 2 Chr. xxxv 22—24. Hadadrimmon is said by St Jerome to be a place near Jerzeel. The mourning for Josiah became a proverb for a public and solemn lamentation. Such a national humiliation, it is here said, shall the Jews observe for having crucified the Messiah. *Dr Blayney, W Lowth*

12 And the land shall mourn, every family apart, &c.] The whole land shall mourn in the most solemn manner the inhabitants secluding themselves from all social and domestic intercourse, as in a time of general humiliation. See 1 Cor vii 5. *W Lowth, Dr Blayney*

13 — the family of Shimei apart,] Or "of Simeon, according to the reading in the Greek translation of the Seventy. As David, Nathan, Simeon, and Levi, are all reckoned among the progenitors of Christ, Luke iii 29—31, their families may be mentioned by name, as more particularly concerned in the guilt to be lamented. "I or neither did His brethren believe in Him." John vii 5. *Dr Blayney*. Or these different families may be intended to denote the different orders of men among the Jews: "the house of David, or the royal line," "the house of Nathan the Prophet, and other descendants of the other Prophets," "the house of Levi, both high priest, priests, and other Levites," "the house of Shimei, the scribes and Pharisees, and their descendants, agreeably to an opinion that this family was noted for breeding up persons eminent in the knowledge of the law. The Prophet, having mentioned the tribes and families of chief note in his time, comprises the rest under the general expression in the fourteenth verse. *Dr Wells, W Lowth*

The Jews perform to this day the office, to which they were at first appointed of bearing witness to true religion being preserved a distinct people, though dispersed through the world, for so long a time as no one besides from the creation ever was under like circumstances, and demonstrating all the while the uncorruptness of those books, in which both they and we believe, and from which in a great measure, we prove the truth of our religion against them as well as against other unbelievers in Christ. Nor is this, the whole service of the same kind, to which they are destined. For in God's good time they shall give a new and illustrious (and who knows how reasonable?) attestation to Christianity by their conversion, and the "receiving of them" again into the Church shall be as "life from the dead." For so their own Prophets have foretold, that God "will pour upon them the spirit of grace and of supplications" and they shall look upon Him whom they have pierced and shall mourn, and in that day shall be a fountain opened to them for sin and for uncleanness, they shall call on His name, and He will hear them, He will say, It is My people, and they shall say, The Lord is my God. *Abp Secker*

Before
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† He
say aration
in what an
need
Ezek 30
17

IN that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

2 ¶ And it shall come to pass in that day, saith the LORD of hosts, *that* I will cut off the names of the idols out of the land, and they shall no more be remembered and also I will cause the prophets and the unclean spirit to pass out of the land

3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live, for thou speakest lies in the name of the LORD and his father and his mother that begat him shall thrust him through when he propheseth

4 And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied,

Chap XIII ver 1 — a fountain opened — for sin and for uncleanness] The blood of Christ, which cleanseth from all sin, 1 John 1 7, is manifestly here intended, the Jews being upon their conversion and repentance to be admitted to all the privileges of the Christian covenant Dr Blayney

2 — I will cut off the names of the idols out of the land] That gross idolatry, with which the world was infected shall now cease, and the very names and mention of those Pagan idols shall be forgotten, &c Bp Hall The Prophets in general, in their descriptions of the final reformation to be produced in the Church, foretell the utter destruction of idolatry See Isa 11 18, xxx 22 xxxi 7, Hos 11 17, Mic v 13 Dr Gray

— the prophets and the unclean spirit] Perhaps those that prophesy by means of an unclean spirit See Acts xvi 16 Rev xvi 13 And what is said in the next verse of 'any one that shall prophesy, must be understood of those who undertake to prophesy by means of an unclean spirit, or other false pretences Dr Blayney

4 — of his vision,] That is, of the extraordinary communication which he pretended to have received which he uttered a prophecy which he knew to be false Dr Blayney He shall be put to open shame and death, on account of his pretended vision, (Dr Wells) or shall be convinced of his error, and no more attempt to deceive, Bp Hall

— a rough garment] Or, "a garment of hair as in the margin See 2 Kings 1 8, Matt iii 4 They shall not affect the dress of the old Prophets, in order to pass off their impostures Dr Blayney This seems to have been the practice of false prophets, in imitation of some eminent ones amongst the true Abp Newcome

5 But he shall say, I am no prophet, &c] But he that shall be apprehended on suspicion of pretending to be a Prophet, shall readily acknowledge himself to be no Prophet &c Dr Wells Disclaiming all pretensions to the character of a Prophet, he shall profess himself to be no other than a plain ordinary labouring man employed in husbandry business 'till his youth This passage may be justly paralleled with Amos vii 14 Dr Blayney

6 — What are these wounds &c] It was an ancient custom for masters to set a mark on their slaves or goods and there was sometimes a particular character imprinted upon the worshippers of certain idols, such impressions were often made upon the hands see Rev xiii 16 The accused person is represented as justifying himself by alleging that the marks upon his hands are not the character of any idol, but only a token of the family, to which he belongs W Lowth, Abp Newcome

neither shall they wear † a rough garment † to deceive

Before
CHRIST
about 3

5 But he shall say, I am no prophet, I am an husbandman, for man taught me to keep cattle from my youth

† Heb
a comit
of him
† Heb
† he

6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends

7 ¶ Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts smite the shepherd, and the sheep shall be scattered and I will turn mine hand upon the little ones.

1 Math 27
2 Mark 14

8 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off and die, but the third shall be left therein

9 And I will bring the third part through the fire, and will refine them as silver is refined

1 Pet 1
7

7 Awake, O sword, &c] O thou My sword of affliction awake arise, and smite Him, that is nearest and dearest unto Me, even Him, that is My coequal and coeternal Son the image of Me, the invisible God, saith the Lord of hosts smite thou this Great Shepherd of My Church and His sheep His disciples and followers, shall be scattered and shall both forsake Him and be severed from each other, for even against those disciples also, as well as against their Master, will I stir up enmity and opposition in the world Bp Hall Here begins a new prophecy importing that the Messiah, the great Shepherd, as He is described in this prophecy, chap xi 4 and in Isa xl 11 Ezek xxxiv 23 though with respect to His divine nature He be equal with God the Father, Phil ii 6, yet shall be delivered up to death by God's determinate counsel and appointment see Acts ii 23, iv 28 W Lowth

— my fellow,] Or, as the word means, My "equal The original word, exclusively of this passage is found only in the book of Leviticus There it is often used and always so is to signify a fellow-citizen or one upon the same level in society It appears therefore with the greatest propriety to be rendered in our Bible by the term 'fellow' in this place, where the Lord of hosts, foretelling the sufferings of the Redeemer, speaks of Him as equal to Himself Dr Trench

— smite the shepherd, &c] Our Lord applies this to His disciples being scattered every man to his own upon His apprehension and death Matt xxvi 31 John xvi 32 W Lowth The verse relates to the Messiah and His "little flock, Luke xii 32 The Prophet goes back to this great subject of prophecy after having told some events posterior to Christ's appearance, and then proceeds to other events subsequent to this great epocha in the history of the Jews and of mankind some near it, and some remote Abp Newcome

8 — two parts therein shall be cut off and die] The severe judgments, foretold by our Saviour, Matt xxiv shall consume two parts in three of the nation but a third part shall escape the general destruction, and be left to be dispersed over the world to preserve posterity to future generations W Lowth "Two parts and a third that is, a greater proportion and a less Dr Stiles

9 And I will bring the third part through the fire,] I will cause them to undergo great afflictions till at last they shall repent of their unbelief of Christ and of His Gospel, and truly turn unto Me by faith in Christ and so may be then compared to gold or silver refined by the fire Dr Wells

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refined, and will try them as gold is tried they shall call on my name, and I will hear them I will say, It is my people and they shall say, The Lord is my God

CHAP XIV

1 The destroyers of Jerusalem destroyed 4 The coming of Christ and the graces of his kingdom 12 The plague of Jerusalem's enemies 16 The remnant shall turn to the Lord 20 and their spoils shall be holy

BEHOOLD, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee

2 For I will gather all nations against Jerusalem to battle, and the city shall be taken, and the houses rifled, and the women ravished, and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city

3 Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle

4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof

— they shall call on my name, and I will hear them] When I shall have poured upon them the spirit of grace and of supplications chap xii 10 they shall humbly implore pardon for their sins and I will graciously hear and answer their prayers compare chap x 6 Is lxx 24 Hos ii 21 Joel ii 32 W Louth

— I will say, It is my people &c] For their disobedience I broke My covenant with them chap xi 10 and they were no more My people but upon their repentance and conversion they shall be as though I had not cast them off chap x 6 and I will renew My covenant relation with them Compare chap xiii 6 Lev xxvi 12 Jer xxx 22, Ezek xi 20 xxxvi 26, xxxvii 27 W Louth

Chap XIV ver 1 — the day of the Lord cometh] The day in which the Lord will take vengeance on the Jews for the death of Christ Dr Wells

2 — I will gather all nations &c] The Romans, being lords of the then known world had the strength of all nations united in their forces Compare Jer xxxiv 1 W Louth

— half of the city shall go forth into captivity] The Hebrew word here translated half, may be rendered a portion see Judges ix 15 Dan xi 4 Here the city is spoken of but chap xiii 8 refers to the whole land Abp Newcome

— and the residue of the people shall not be cut off from the city] God will preserve the other half of the citizens from being cut off by the enemy Josephus says, there were forty thousand of the inhabitants suffered to go whither they would W Louth

On the siege may be rendered and half of the city shall go forth into captivity even residue of the people shall not be cut off from the city but is they shall not be killed in the siege on taking of the city but shall go forth into captivity Dr Wells

The Romans spared the young and useful part of the Jew However the Jews were either condemned to the mines in Egypt or exposed to the wild beasts in provincial theatres or sold for slaves Abp Newcome

3 Then shall the Lord go forth and fight against those nations &c] If we are disposed to think the Romans are meant in the foregoing verse we may better understand the descendants of the

toward the east and toward the west, and there shall be a very great valley, and half of the mountain shall remove toward the north, and half of it toward the south

5 And ye shall flee to the valley of the mountains, for the valley of the mountains shall reach unto Azazel, yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah and the Lord my God shall come, and all the saints with thee

6 And it shall come to pass in that day, that the light shall not be clear, nor dark

7 But it shall be one day which shall be known to the Lord, not day, nor night, but it shall come to pass, that at evening time it shall be light

8 And it shall be in that day, that living waters shall go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea in summer and in winter shall it be

9 And the Lord shall be king over all the earth in that day shall there be one Lord, and his name one

many people who waited under the Roman standard Abp Newcome

It is no unusual thing for the holy writers to speak of two events together though they happen at a great distance from each other See 1 Cor xv 23 W Louth

— as when he fought in the day of battle] As He appeared in behalf of Israel when He overthrew the Egyptians in the Red sea, or when the ark of God's presence led their armies in the land of Canaan Josh vi 6 W Louth There is great difficulty in this and the following verse, and commentators are much divided in the interpretation and application of them

5 — Azazel] Probably a place near Jerusalem Abp Newcome

— all the saints with thee] Or with Him the Chaldee and Greek versions read W Louth

7 — not day, nor night] These two verses may be expounded with respect to the Jews that their condition shall be for some time not altogether prosperous not yet quite desperate The great crisis of their affairs shall be in a day, which God alone knows unlike to our days dark at the beginning, and clear in the end when the light is not expected W Louth The expressions are most probably figurative At evening time it shall be light the final providence of Christianity after a period of spiritual twilight appears to be intended

8 — living waters] By living waters, there is good reason to believe are meant the gifts and graces of the Gospel dispensation See Is xii 3 xlv 3 lv 1 Jer ii 2 Ezek xlvii 1 &c Joel iii 18, John iv 10 viii 8 9 That these benefits will be diffused more extensively by the restoration of the Jews is intimated not obscurely Rom xi 15 Dr Blayney

— the former sea — the hinder sea] The expression imports that the whole land shall have a share in those blessings which are here described under the metaphor of living waters W Louth

— in summer] In those countries most springs failed during the summer season Abp Newcome

9 And the Lord shall be king over all the earth &c] Upon the conversion of the Jews and the coming in of the fullness of the Centuries the name of God shall not be given to any idol, idolatry

2^d Yea, every part in Jerusalem &c } Every thing shall be

^{Before}
CHRIST
^{about 587} Judah shall be holiness unto the Lord of
hosts and all they that sacrifice shall
come and take of them, and see the there-

in and in that day there shall be no more ^{Before}
the "Canaanite in the house of the Lord **CHRIST**
of hosts. ^{about 587}

^{* Isa 35 8}
Joel 3. 17 Rev 21 27 P 12 15

equally holy, and therefore the ceremonial law abolished *Abp.*
Seiler
— the Canaanite] A trafficker see Ezekiel xvii 4 *D.*
Blayney, Abp Newcome The Chaldee and Latin Vulgate translate

the words, " There shall be no more any merchant in the house
of the Lord of hosts *W Lowth* See the note on Hos xiv 7
There shall be no more profane persons, unbelievers, enemies to
the true religion, to interrupt the worship of the true God *Pococke*

The following Chapter from Zechariah is appointed as a Proper Lesson

CHAP IX - - - - - Easter Even, - - - - - Morning

M A L A C H I.

INTRODUCTION

MALACHI was the last of those Prophets who flourished before the Gospel dispensation.

Malachi is represented by some traditionary accounts to have been of the tribe of Zebulun, and a native of Sapha, to have died young, and to have been buried with his ancestors at Sapha, after having assisted as a member of the great synagogue in the re-establishment of order and prosperity in his country. Abp Usher conceives him to have flourished about the year of the world 3834, which is about twenty years later than the period assigned to him by Blair, but as it appears from the consent of all Jewish and Christian antiquity, that the light of prophecy expired in Malachi, we may suppose that the termination of his ministry coincided with the accomplishment of the first seven weeks of Daniel's prophecy, which was the period allotted for sealing up the vision and prophecy. This according to Prideaux's account must be assigned to the year of the world 3695, but according to the calculations of Bp Lloyd to the year of the world 3607, twelve years later, whichever reckoning we may prefer, Malachi must be admitted to have completed the canon of the Old Testament, about 400 years before the birth of Christ, when the great designs of Providence were completed in the termination of the prophetick ministry, and when a scheme of prophecy was unfolded which in its entire contexture was to be accommodated to, and to characterize, the Messiah.

Malachi evidently prophesied some time after Haggai and Zechariah, for in his time the temple was rebuilt and the worship reestablished (chap. i. 7, 10, 12, iii. 10). His ministry coincided with or succeeded that of Nehemiah.

This Prophet seals the volume of prophecy in the description of that Personage at whose appearance the Evangelists begin the Gospel history, Mark i. 1, 2, and he who terminated the illustrious succession of the Prophets, and predicted the coming of the Baptist, who in an especial degree entitled to a share of our Saviour's testimony, who declared in terms which defined the period and extent of prophecy, that "all the Prophets prophesied until John" Matt. xi. 13, Luke xvi. 16. Malachi is likewise frequently cited as a Prophet by the writers of the New Testament, Matt. xi. 10, xvii. 10-12, Mark i. 2, ix. 11, 12, Luke i. 1, vii. 27, Rom. ix. 13. Dr Gray.

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about 400

CHAP. I.

1 Malachi complaineth of Israel's unbelief, 6 Of their
irreligiousness, 11 and profaneness.

THE burden of the word of the Lord to Israel by Malachi.
2 I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? He is not Isaac Jacob's brother, saith the Lord, yet I have loved Jacob.

[Chap. I. ver. 1. *The burden of the word of the Lord to Israel*] The word burden may be taken here in its larger sense, as the message or import of the word of the Lord. The name Israel, which was at first common to the twelve tribes, and afterwards became peculiar to the ten, is distinguished from the kingdom of Judah, is here given to the two tribes of Judah and Benjamin, and to all of the other who joined themselves to Judah on their return from Babylon. These having lately had experience of God's great favour in turning their captivity and restoring them to their own land, should have been very careful in reforming their ways, and sincere in their obedience. But it was otherwise. Many enmities contrary to God's will were found amongst them, for which God sent this Prophet to reprove them, and exhort them to repentance, and at the same time for the comfort of those who were among them, to assure them of the coming of the promised Messiah in His due time. Dr Pocock.

2 I have loved you, saith the Lord, &c. I have all along shown a particular kindness for Jacob and his family, above that of Esau, though they were both the sons of Isaac, and I have lately given a signal proof of it, in having restored you to your own country again after your captivity, whereas I have scattered the Edomites.

Vol. II

3 And I hated Esau, and hid his mount, I hid his towns and his heritage, waste for the dragons of the wilderness.

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places, thus saith the Lord of hosts, They shall build, but I will throw down, and they shall call them, The border of wickedness, and, The people

and disposed of them of mount Seir, their ancient inheritance, Deut. ii. 12, by the Nabatheans, to which they shall never be restored again. Comp. Jer. xlv. 15, Ezek. xxxv. 10. B. Tenth.

I loved Jacob, in giving him great external privileges, and I hated Esau, or I hated him, because I loved you, xxxix. 20, 21, comp. Luke xiv. 26. I comparatively hated him, by giving him an inferior lot, and now I have not only hid waste the dwellings of the Edomites, by the incursions of their enemies, but (ver. 4) they shall remain the perpetual monument of My vengeance. *Thp. Newcome*. What is here said relates to the preference shown to the posterity of Jacob over that of Esau. Dr Pocock.

— the dragons of the wilderness. Such great serpents as are commonly found in deserts and desolate places. B. Tenth. See the notes on P. xlv. 19, Jer. i. 11.

4 — They shall build, but I will throw down, &c. Their endeavours to recover themselves shall be all in vain. God will so notoriously frustrate their attempts, that all people coming how all things succeed with them, and how heavily God's judgments oppress them, shall call them. The border of wickedness, a land of

q. 1

Before CHRIST about 9
against whom the LORD hath indignation for ever

5 And your eyes shall see, and ye shall say, The LORD will be magnified || from the border of Israel

6 ¶ A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

7 ¶ Ye offer polluted bread upon mine altar, and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible

8 And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor, will he be pleased with thee,

ful people cursed for the sins of its inhabitants, &c Dr Pocock

They were subdued by Judas Maccabeus, 1 Mac v 65, and finally by John Hyrcanus as Josephus relates: and the name of Edomite was utterly extinguished. Abp Newcome, W Lenth

5 And your eyes shall see &c ¶ And behold, your very eyes shall be witness both of these My favours to you, and of this My severity to the sons of Israel, and ye shall be forced to say, The LORD hath well deserved to be praised and magnified from all the coasts of Israel. Bp Hall

6 A son honoureth his father, &c ¶ God had all along shewn such fatherly affection and care to Israel, above all other nations, that they could not but acknowledge Him their Father by a peculiar right: and He had by His special protection and government of them so shewn Himself their Lord and Master, that they could not deny His peculiar claim to that appellation. Upon this their outward profession He founds His appeal reprimanding them for withholding from Him that honour and reverence which not then duty, only, but ordinary custom required them to pay. Dr Pocock

— if I be a master, where is my fear? ¶ One branch of a servant's reverence is fear to offend his master. This fear is a disposition well becoming a servant: and therefore God is our Master: and by that name of Master challengeth it of us. Fear and reverence are often joined together: and so jointly required of the Lord's servants. Ps ii 11. Heb xii 28. Bp Sanderson

— And ye say ¶ Or Yet ye say. Bp Lenth From this verse to chap ii ver 9 the Prophet reproves the priests and the people for suffering the refuse of beasts, which according to the law ought to have been rejected: and denounces punishment upon the priests for not teaching the people their duty in this respect. Abp Newcome

7 — mine altar — The table of the Lord ¶ These names may be indifferently used for signifying either the altar or the table of bread: and by polluted bread may be understood either bread improperly offered, or else the flesh of the sacrifices: so that what we understand by this variety of words the same or different thing, namely the showbread by some, and the sacrifices by others: the scope will be the same, that is to declare the contempt of the Lord of God service: and that not in one particular. Bp Pocock

— In that ye say The table of the Lord is contemptible ¶ They and in effect that the altar of Jehovah was vile and contemptible, by offering on it torn blind lame and sick victims. Abp Newcome

8 — offer it now unto thy governor ¶ It is the custom of the East for poor people especially those that live in the country, to

or accept thy person? saith the LORD of hosts.

9 And now, I pray you, beseech † God that he will be gracious unto us: this hath been † by your means: will he regard your persons? saith the LORD of hosts

10 Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand

11 For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and pure offering for my name shall be great among the heathen, saith the LORD of hosts

12 ¶ But ye have profaned it, in that ye

make presents to their lords of lambs and sheep Presents to men, like offerings to God, expiate offences. Sir J Chardin

— will he be pleased with thee, ¶ Certainly, not: he would look on it as a great disrespect of his person, and disregard of his honour. How much more shall the Lord, the great Governour of the world? Such conduct was directly contrary to God's command, Lev xii 24, Deut xi 21. Dr Pocock

Though things of very little value are sometimes offered as presents in the East, those, to whom presents are made, do not think themselves always obliged graciously to accept every thing that is brought. It appears from Bp Pococke, Norden, and other travellers that if a present is not somewhat proportionate to the quality of the person applied to the circumstances of him that offers it: and the value of the favour asked, it is rejected. Harmer

9 And now, I pray you, beseech God &c ¶ Therefore now I pray you to repent, and thereon to beseech God that He will be gracious unto us, not punishing the former sins, as they require. This you, the priests, are especially concerned to do, because the wickedness before mentioned has been by your means chiefly occasioned. Will He, that is, God, regard your persons though ye be His priests, unless ye repent, saith the Lord of hosts? Dr Wells

10 Who is there even among you that would shut the doors for nought? &c ¶ Or, that doth shut &c Dr Pocock I have not dealt thus with you: but have abundantly recompensed your service. Which of you is there, among all the Levites of the temple, that hath shut the doors of My temple unrewarded? which of you is there that hath so much as kindled a fire on Mine altar for nought? yet ye have had no regard to Me again. I will be affected to you accordingly: behold, I have no pleasure in you. Bp Hall Having shown the great fault of the priests in their neglect of His service: here He seems to aggravate it in that they receive abundant wages for what they ought to do, even for their least services. Did He require their services for nought, as justly He might then they might have some pretence for their negligence, but being plentifully rewarded, they ought, if not in love yet in justice, to be careful. Dr Pocock

11 For from the rising of the sun &c ¶ A prophecy of what should be done at mid after Christ's coming, when by the preaching of the Gospel the knowledge of God should be communicated to all nations. The incense of the Gentiles, and their pure offering: we devout prayers Rev v 8 holy praises, thanksgivings, and all deeds and works of charity, Heb xii 17, 18, then whole selves Rom xii 1. Dr Pocock The conversion of the Gentiles is here prophesied: is usual, under Jewish images, see Zeel xii 16. Abp Newcome

12 But ye have profaned it, &c ¶ But as for you, ye have pro-

Before CHRIST about 597

† Heb the fire of God † Heb from your hand

Isa i 11 Jer 6 20 Amos 5 21

Before
Hk's
about 307

say, The table of the Lord is polluted, and the fruit thereof, even his meat, is contemptible

|| On
after as ye
me I have
bl y/n it
anly

13 Ye said also, Behold, what a weariness is it! || and ye have snuffed at it, saith the Lord of hosts, and ye brought that which was torn, and the lame, and the sick, thus ye brought an offering should I accept tithes of your hand? saith the Lord.

|| Or
in whose
flock is

14 But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen

CHAP. II

He sharply reproveth the priests for neglecting their covenant, 11 and the people for idolatry, 14 for adultery, 17 and for infidelity

AND now, O ye priests, this commandment is for you

I cv 26
Deut 28
15

2^a If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a

curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart

curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart

3 Behold, I will corrupt your seed, and I will spread dung upon your faces, even the dung of your solemn feasts, and one shall take you away with it

4 And ye shall know that I have sent this commandment unto you: that my covenant might be with Levi, such the Lord of hosts

5 My covenant was with him of life and peace, and I gave them to him for the fear wherewith he feared me, and was afraid before my name

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity

7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts

8 But ye are departed out of the way, ye have caused many to stumble at the

that of the moral Governour of the universe: and therefore ye may firmly believe the Scripture assuring us that He doth it in fact: that He makes all things work together for good to them that love Him: Rom viii 28, and 'em as the very blessings of those who love Him not: Abp Secker

9 — I will corrupt your seed: I will destroy the fruits of the earth, so as to produce dearth and scarcity: or I will cut off your posterity: Dr Pocock

— and spread dung upon your faces, even the dung of your solemn feasts: Your holiest sacrifices shall be as loathsome in My sight as dung, and I will reject you with as much contempt as if I threw the very dung of your sacrifices in your faces: Dr Pocock

— and one shall take you away with it: You shall be esteemed as a nuisance, only fit to be removed out of sight as dung is: B Tenth: You shall be destroyed and cast on a dunghill: Abp Vencom

1 And ye shall know that I have sent this commandment unto you, &c: That is, the message or instruction now delivered to them by the Prophet to reprove them for the breach of God's law, and to call on them to reform their misbehaviour in His service, to a due and better observance of which they were bound by virtue of His covenant made with Levi: Dr Pocock

5 My covenant was with him of life and peace: The Prophet speaks of the succession of the ancient priests, such as Aaron, Eleazar, Phineas and their successors as of one single person under the name of Levi (compare Zechar vi 16) and says I gave him My covenant of happiness and security: or I promised him a secure enjoyment of his office of the priesthood: The words allude to Numb xxi 12 13: B Tenth

7 For the priest's lips should keep knowledge, &c: Preserve it store it up, so as to distribute it: Abp Vencom: As it is the priest's duty to understand the meaning of the law, so the people ought to resort to them for instruction in any difficulty that arises concerning the sense of it: see Lev x 11: Deut xii 10: For God has appointed the priest His ordinary messengers to declare His will unto the people: the Prophets are His extraordinary messengers: The word 'messenger' in it's usual sense is equivalent to prophet: see I xli 19: xlv 26: Hag i 13: It signifies the same as 'an interpreter' of the Divine will: Job xxxiii 25: B Tenth

finest and abused My name: in that ye have entertained base conceits of My sacrifices, and have held the oblations offered unto Me, as meat vile and contemptible, and unworthy of any other respects than scorn: Bp Hall

The word 'fruit' is applied to sacrifice, see Is lvii 19 where 'the fruit of the lips' is explained of 'the sacrifice of praise and thanksgiving, Heb xii 15: W Lowth: Or it means that portion of the offering which was allotted to the priests for their provision, and which they esteemed of little value: Dr Pocock

13 — ye have snuffed at it: See Hag i 9: Ye say, that attendance on the altar and partaking of its sacrifices are a burdensome task, and ye turn from them with disgust: Abp Vencom

14 But cursed be the deceiver, &c: The former reproaches related only to the priests, here the Prophet reproves the people, that would offer to deceive Almighty God by putting Him off with the worst they had: Dr Pocock thinks the words are to be understood of such offerings as of their own accord they vowed to God, which were to be males: Lev xxii 19: And if they would not perform their vows in such a manner as God directed, it were better for them not to vow at all: see Deut xxiii 21: B Tenth: — my name is dreadful among the heathen: How much more then ought it to be so among you, whom I have loved and chosen for My peculiar people? This assertion of God that His name is dreadful among the heathen, though spoken as of the time then present and though it was then and is always true (for His name is often made conspicuous to them by His judgments) yet because they had not then generally clear knowledge of Him and His name, it is by some not improperly considered as a prophecy of what should come to pass by the making of His name more clearly known to all nations by the preaching of the Gospel: Dr Pocock

Chap. II ver 2 — I will curse your blessings: I will turn your blessings into curses: compare Deut xxiii 5: or rather remove your blessings: and send curses and calamities in their stead: Or it may mean the benedictions wherewith the priests blessed or prayed for themselves or the people: B Tenth, Dr Pocock

As God can evidently dispose of every thing so a man may best answer His wise purposes of mercy or correction: it is likewise evidently worthy of Him to do it: for the highest of His title is

^{Before CHRIST about 59} **10** Ye have corrupted the covenant of Levi, saith the Lord of hosts

9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but ye have been partial in the law.

10 Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

11 ¶ Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem, for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god.

12 The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him

⁹ — [ye have been partial in the law] Not delivering the truth but writing the law with a meaning or in determining any thing according to it, from respect to the person, in whose case they were to pronounce judgment. See Lev xix 15. Deut i 17. xvi 19. This is to be partial in the law the margin says it literally according to the Hebrew, ye have accepted faces. It is usually elsewhere rendered 'to respect person.' These three expressions all mean the same thing. *Dr Pocock*

10 Have we not all one father, &c.] From this to the 16th verse inclusive the Prophet censure intermarriages of Israelites with women of another country which Moses had forbidden Deut xxi 10 and also divorces which seem to have been multiplied for the purpose of contracting these prohibited marriages. *Abp Newcome*. This grew much into practice in the time of Ezra and Nehemiah who express great detestation of it Ezra ix 1 Neh xiii 23. *B Tenth*

11 — [for Judah hath profaned the holiness of the Lord which he loved] This holy institution of matrimony among them not so much in general as it was a holy institution first made in paradise but is so limited and restrained among this peculiar people as God is to preserve them a holy nation unto Him. *Dr Tost*

12 — [the daughter of a strange god] That is, the worshipper of a different god from Jehovah. See Deut xxxii 19. *Abp Newcome*. As those that acknowledged, worship and serve the true God are called His sons and daughters so they that worshipped any other god, by like reason here called the daughters of that god. Hence the Jews say He that marryeth a Gentile woman is as if he made him self son in law to an idol. *Dr Pocock*

12 — [the master and the scholar] Him that persuade or instruct other that such marriages are lawful and him that follow such advice. The expression seem to comprehend both the priest and the people. The Hebrew read as in the margin him that teacheth and him that instructeth. It seems to be a proverbial phrase denoting a master and scholar, as our translators render it. In instructer is described as one that weakeneth the law. The disciple i 14. *B Tenth*. That some of the priests married strange wives. See Nehem xiii 2—30. *Abp Newcome*

13 — [ye have added to the law] Though he should think to pay God by the terms, yet God will not accept them or pardon him. *Ep Tenth*

14 — [And ye have added to the law] And thus have ye added unto your other law ye have dealt so cruelly and unjustly with your wife that ye have caused them to walk the altar of God with the tears of their weeping and complaints so that

that offereth an offering unto the Lord of hosts ^{Before CHRIST about 59}

13 And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand.

14 ¶ Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously yet is she thy companion, and the wife of thy covenant.

15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. ^{Of excellent spirit}

God, who hateth all iniquity, regards not your offering, &c. *Bp Hall*

14 — [Because the Lord hath been witness between thee and the wife of thy youth, &c.] "Because the Lord hath been witness of the contract or matrimonial promises, made according to His law and with solemn invocation of His name, 'between thee and the wife of thy youth,' that is, her whom thou tookest in thy youth but with whom thou now dealest treacherously, though she were thy companion, made so according to the institution of God Gen ii 24. Matt xix 5, 'and the wife of thy covenant by mutual covenant espoused to thee. The conditions of this covenant, God, being witness to it, regards as necessarily binding on both parties, and requires the due performance of it from both. *Dr Pocock*

If conjugal infidelity on the men's part hath not all the same aggravation which it hath on the women's, it hath very great ones in then stead. They are almost constantly the tempters they often carry on their wicked designs for a long time together they too commonly use the vilest means to accomplish them. And as they claim the strictest fidelity it is ungenerous as well as unjust to fail of paying it. All men must feel how bitter it would be to them to be injured in this respect, let them think then what it is to be injurious in it. and since the crime is the same when committed by them, as when committed against them, let them own that it deserves the same condemnation from the Judge of the world. The Lord hath been witness saith the Prophet 'between thee and the wife of thy youth &c. *Abp Seeker*

15 — [And did not he make one? &c.] Among various interpretations of the word this seems most probable. That the Prophet put the Jews in mind of the first institution of marriage in paradise (Christ did afterwards upon a like occasion, (Matt xix 5) and tell them that God made but one man of it first and made the woman out of him when He could have created more women if He had pleased since He had the residue of the spirit, or was the Father of spirits and so could at His will have created more parts or souls but He acted as He did in order to instruct men that this was the true pattern of marriage, ordained for true love and undivided affection and best serving the chief end of matrimony namely the religious education of children whereas in polygamy the children are brought up with more or less care in proportion to the affection which bears to them several wives. This seems in every way very probable interpretation, and is confirmed by our Saviour's way of arguing against divorce and consequently polygamy. Matt xix 4 5 6. *B Tenth, Dr Pocock*

16 — [Therefore take heed to your spirit] Do not give way to an irregular and inordinate passion. *B Tenth*



THE MESSAGE OF CHRIST

M. L. C. C.

Before
CHRIST
about 917
if he had
his father
and
14th
sent away

16 For the LORD, the God of Israel, saith
|| that he hateth + putting away, for one
covereth violence with his garment, saith
the LORD of hosts therefore take heed
to your spirit, that ye deal not treacher-

ously
17 ¶ Ye have wearied the LORD with
your words Yet ye say, Wherein have we
wearied him? When ye say, Every one
that doeth evil is good in the sight of the

16 For the Lord, — saith that he hateth putting away &c.] Howsoever ye may unjustly pretend God's allowance of this com- on on dismissal of your wives upon every slight occasion, He pro- tesseeth to hate these your causeless repudiations of them and whosoever doth this, what colour soever he sets upon it, yet doth but cloak a violence and wrong, which God will revenge Bp Hull

God hateth such an one, as He doth him that endeavoureth to conceal under his garment what he hath taken by violence The second marriage is an act of injustice and violence to the former wife Abp Newcome

17 Ye have wearied the Lord &c.] You have tired His patience by your blasphemous speeches, charging His providence with injustice compare Is xliii 24, Amos ii 13 The words begin a new discourse, and more properly belong to the next chapter where in answer is given to the objection proposed W Louth

God having declared that He would "make His name great among the Gentiles, for that He was "grieved with the impiety of Israel, now proceeds to proclaim in an awful manner by the mouth of His Prophet, that the Lord whom they sought should suddenly come to His temple, preceded by that messenger, who like in harbinger should prepare His way that the Lord, when He should appear, should purify the sons of Levi from their unrighteousness and refine them as metal from the dross, chap iii 1— that then "the offering of Judah," the spiritual sacrifice of the heart should be "pleasing unto the Lord," as was that of the patriarchs or then uncorrupted ancestors, chap iii 4, and that the Lord would quickly exterminate the corruptions and adulteries that prevailed He proceeds with an exhortation to repentance promising high rewards and remembrance to the righteous in that last day, when the Lord should select unto Himself a peculiar train, and finally discern between the righteous and the wicked chap iii 16—18 He concludes with another assurance of approaching salvation to those who feared God's name from that "Sun of righteousness" which should arise with healing in His wings, and render them triumphant enjoying till that day an observance of the law of Moses till the advent of Elijah, the Prophet, who before the coming of that great and dreadful day or the Lord should turn the heart of the fathers to the children and the heart of the children to their fathers and produce a thorough amendment in the mind of the people chap iv 1—6 Dr Gray With this solemn promise of the Saviour the Test inspired teacher of the Jewish Church closes the word of prophecy till a greater Prophet should arise again to open it Bp Horsley

Every one that doeth evil &c.] A repetition of the old objection against Providence taken from the prosperity of the wicked which implied a the objector thought either that their works were pleasing to God or else that He disregarded human affairs and would never call men to account for their actions B Louth

• Chap III ver 1 Behold I will send my messenger &c.] Behold I will stop the mouths of all such blasphemous dwellers I will in My appointed time send My messenger John the Baptist and he shall prepare the way before My personal and visible coming to the Messiah even the Lord whom ye wait for shall ere long come into His temple &c Bp Hull

LORD, and he delighteth in them, or
Where is the God of judgment?

1 For
CHRIST
about 917

CHAP III

1 Of the messenger, majesty and success of Christ, 2 Of the rebellion, 3 Sarcasm 45 and impudency of the people 16 The promise of blessing to them that fear God

BEHOLD, I will send my messenger, and he shall prepare the way before me and the Lord, whom ye seek, shall

This is an answer to the blasphemous question of the perverse scoffers of that time who from the prosperity of the wicked took occasion to question God's justice God assures them that a time should come when He would by executing His just judgment on the wicked shew that He took due notice of all their deeds The words, as a Jewish expositor observes are a most illustrious prophecy of Christ, in which this last of Prophet before Christ coming reassures the Jews of His coming and warns them to expect it Dr Pocock

— my messenger.] The messenger whose office it is to "prepare the way before the Lord" who is said here to be coming suddenly after this His forerunner is described by Isaiah as "preparing the way of the Lord" who is spoken of as coming, and "His glory as just ready to be revealed" chap xl A comparison of the passages prove that the prophecy is justly applied by all the Evangelists to John the Baptist who is described under the person of Elijah in the following chapter (ver 7) whom all the Jews both ancient and modern expected as a forerunner of the Messiah see the note there The messenger or prophet (see the note on chap ii 7,) here foretold to be the Lord's harbinger was to be as much inferior to the Lord Himself as servants are to a great person of whose arrival they give notice, This John the Baptist often confessed Matt iii 11 John i 26 iii 28 and the same appears from the following words B Louth Bp Chandler

— he shall prepare the way.] Like pioneers on the march of an Eastern monarch see Bp Louth note on Is xl 2 Abp Newcome He was to usher in the Lord that was to follow him and supply the place of harbinger, who was wont to be cut before a great prince, to give notice at the place of the prince's coming, and to dispose matters for his reception according to his dignity Bp Chandler John the Baptist fully made good this promise by preaching repentance, Matt iii 2 by baptizing unto repentance ver 11 by being witness to Christ and pointing Him out to the people that they might believe on Him, John i 9, &c Dr Pocock

— and the Lord — shall — come to his temple.] There is hardly a Jew ancient or modern that does not expound the Lord in this text, of the Messiah Bp Chandler And who by this Lord meant is agreed on all hands by Christian interpreters namely that it is Christ whom God hath made both Lord and Christ Acts ii 36 and who is Lord of all chap vi 6 by whom all things were made John i 3 by whom all things are sustained and governed who is as the rock of the world support the basis and foundation not of my private family tribe or kingdom but of all by whom are all things and we by Him 1 Cor viii 6 and who we are to by right of redemption and so He is Lord of lords and King of kings Rev xvii 14 and xix 16 and deservedly entitled the Lord Dr Pocock

Of the characters under which the Person whose coming is foretold is described the first that He is the Lord The Lord shall come to His temple The temple in the writings of a Jewish Prophet cannot be understood otherwise according to the literal meaning than of the temple at Jerusalem Of the temple therefore the Person to come here expressly called the Lord The lord of my temple in the language of all venter and in the natural meaning of the phrase is the deity to whose worship it is consecrated To no other divinity the temple of Jerusalem was consecrated than the true and ever living God the

Before
CHRIST
about 3)

suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts

2 But who may abide the day of his coming? and who shall stand when he appear-eth? for he is like a refiner's fire, and like fuller's sope

3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver,

Lord Jehovah the Maker of heaven and earth. Here then we have the express testimony of Malachi that the Christ, the Deliverer who coming he announce was no other than the JEHOVAH of the Old Testament. Jehovah by His angel had delivered the Israelites from the Egyptian bondage: and the same Jehovah was to come in person to His temple to effect the greater and more general deliverance of which the former was but an imperfect type. *Bp Horsley*

— *so will suddenly come to his temple*] The time of His coming is said to be suddenly, namely after the messenger, that was to prepare the way: and is implied to be under that temple, which they despised and profaned, but of which He should be the glory. *Bp Chandler*

Agreeably to this the temple was the theatre of our Lord's public ministry at Jerusalem: there He daily taught the people, there He held frequent disputations with the unbelieving Scribes and Pharisees. But there are three particular passages of His life in which this prophecy appears to have been more remarkably fulfilled: the first is related in John ii 13—16, the second in John vii 27—40 the third in Matt xxi 1—13. In one, or in all but chiefly in the last of these three remarkable passages of His life did Jesus of Nazareth display in His own Person, and in His conduct claim the first and greatest character of the Messiah, foretold and described by all the preceding Jewish Prophets, as well as by Malachi here, the Lord coming to His temple. *Bp Horsley*

— *even the messenger of the covenant*] As Jesus of Nazareth was the Lord of the Jewish temple, so also was He the Messenger of the covenant which had been foretold by Jeremiah and Ezekiel. That covenant was to be different from the Mosaic, general for all nations, everlasting for all ages, a law written in the hearts of the faithful. The covenant, which Jesus as God's Messenger propounded, is altogether different from the Mosaic: it is propounded generally to all nations: and in the terms of it is fitted to be everlasting, for all ages: it is a law written in the heart. Assuredly then, Jesus of Nazareth was the Messenger of the covenant foretold by the Prophets Jeremiah and Ezekiel. *Bp Horsley*

— *whom ye seek — whom ye delight in*] This is commonly understood as alluding to the general expectation of the Messiah, and the delight and consolation which the devout part of the Jewish nation derived from the hope and prospect of His coming. *Bp Horsley*

2 — *for he is like a refiner's fire, &c*] In this and in the 3d and 4th verse we see the Messiah's business described in various branches which are reducible however to these: the final judgment when the wicked shall be destroyed: a previous trial or preparation of the different tempers and dispositions of men, in order to that judgment: and something to be done for their amendment and improvement. The trial is signified under the metaphor of a refiner's separation of the nobler metals from the dross with which they are blended in the ore: the means used for the amendment and improvement of mankind by the Messiah's atonement for our sin: by the preaching of the Gospel: and by the internal influence of the Holy Spirit: all the means employed under the Messiah's covenant for the reformation of men are expressed under the metaphor of fuller's sope which restores soiled garment to its original purity. One particular effect of

that they may offer unto the LORD an offering in righteousness.

Before
CHRIST
about 3y

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years

5 And I will come near to you to judge; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and

this purification is to be, that "the sons of Levi" will be purified. The worship of God shall be purged of all hypocrisy and superstition, and reduced to a few simple rites, the natural expression of true devotion. And "then shall this offering of Judah and Jerusalem," that is, of the true members of God's true Church, "be pleasant unto the Lord." These then are the particulars of the business, on which the Messiah, according to this prophecy, was to come. *Bp Horsley*

8 *And he shall sit as a refiner &c*] The third character, that of the Judge, who shall execute God's final vengeance on the wicked, is a character, which Jesus of Nazareth hath not yet assumed, otherwise than by declaring that hereafter He will assume it. His first coming was not to judge the world, but that the world through Him might be saved. Nevertheless "the Father hath committed all judgment unto the Son," who "in the last day shall come again in His glorious majesty, to judge both the quick and dead." In the mean time the particulars of the business upon which Messiah was to come appear no less evidently in the performances of Jesus than the personal characters in His Person. The Messiah was to try the tempers and dispositions of mankind. This Jesus does, by the duties, to which He calls us, and the doctrine, which He has left with us, duties, in which faith alone can engage us to persist: a doctrine, which the pure in heart ever will receive, and the children of this world ever will misinterpret and despise. Thus "many shall be purified and made white, and tried: but the wicked shall do wickedly." Messiah was to purify the sons of Levi. The doctrine of Jesus has in many nations reformed the public worship of God, and we trust that the reformation will gradually become general. Us of the Gentiles He has reclaimed from the abominations of idolatry, and hath taught us to loathe and execrate the rites, whereby our forefathers sought the favour of their devils: for they were not gods, the impure rites of human sacrifice and public prostitution, things, which it were unfit to mention or remember, but that we may the better understand from what a depth of corruption the mercy of God hath raised us. Blindness it must be confessed, is at present upon Israel: but the time shall come when they shall turn to the Lord, and when we shall unite with them in the pure worship of God, and in the just praises of the Lamb. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord: then shall the Lord Jesus come again to execute what remains of the Messiah's office, to absolve and to condemn." God grant that we may be enabled to abide the day of His coming: and to stand when He appeareth. *Bp Horsley*

It is not possible to find any other Person, to whom the words of this prophecy will apply. From Malachi to the destruction of the temple no one can be named, except the Lord Jesus, who is able to make any pretension to the express characters in this prediction. St Mark therefore had good reason to introduce his Gospel with this unexceptionable text of Malachi, in order to shew the connexion between the Old and New Testament: and that one began where the other ended. There was no Jew at that time, who did not agree to the application of this prophecy to the Messiah according to the letter. No Christian since hath been so wild as to fancy any other sense of it. Even the learned Grotius, so willing and so capable as he appears to be at other times, to invent doubtful meanings, yield up this prophecy to Christ, as concerning Him only, and no other person. *Bp Chandler*

^{Before CHRIST about 197} that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.

6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

^{2 Zech 1 3} 7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

8 ¶ Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9 Ye are cursed with a curse for ye have robbed me, even this whole nation.

^{Gen 7 11} 10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

^{Heb corrupt} 11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And all nations shall call you blessed for ye shall be a delightsome land, saith the LORD of hosts.

^{Job 21 14} 13 ¶ Your words have been stout

against me, saith the LORD. Yet ye say, What have we spoken so much against thee?

¹⁴ Ye have said, It is vain to serve God, and what profit is it that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?

15 And now we call the proud happy, yea, they that work wickedness, and are set up, yea, they that tempt God, are even delivered.

16 ¶ Then they that feared the LORD spake often one to another, and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him.

18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

CHAP. IV

1 God's judgment on the wicked, 2 and his blessing on the good. 3 He exhorteth to the study of his law, and to the hope of Elijah's coming and office.

FOR, behold, the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be

6 — therefore ye sons of Jacob are not consumed.] Because I am the same yesterday to day, and for ever, as My name Jehovah imports, and am true to My former promises, (see Exod vi 3 & 5) therefore you still continue a people, and are not consumed as your iniquities deserve. And I will still preserve a remnant of you to make good to them the promises I made to your fathers. See Rom ix 29. *W Lenth*

7 Even from the days of your fathers &c.] From this verse to the end of the 12th, the people are reprehended for withholding the legal tithes and oblations, and are assured that they are under a curse for this breach of the law, and that the opposite conduct will derive on them a blessing. *Abp Newcome*

11 — the devourer.] Locusts, and such like devouring insects, compare Amos iv 9) blighting winds &c. *W Lenth*

13 Your words have been stout against me, &c.] From this verse to the end of the 3d verse of the next chapter the Prophet expostulates with the wicked for their hard speeches, and declares that God will make a fearful distinction between them and the righteous. *Abp Newcome*

16 Then they that feared the Lord spake often one to another.] Or “spake one to another,” the word often is not in the Hebrew. By their pious discourses they confirmed each other in goodness, and armed themselves against the impressions which the foregoing wicked suggestions might make upon their minds. *W Lenth*

— and a book of remembrance was written before him &c.] God took especial notice of what these pious persons did and said, it was as safely laid up in His memory, as if it had been entered into a register, in order to be produced at the day of judgment to their praise and honour. Compare Ps lvi 8. Is lxxvi 6. Dan vii 10, Rev xx 12. *W Lenth* The book of remembrance

is a beautiful allusion to the records kept by king. See 1st Th vi 1. *Abp Newcome*

17 — in that day when I make up my jewels,] Or “special treasure as in the margin. The meaning is that although God suffer His “jewels” and “peculiar treasure” to lie for a while mingled with the rubbish and dross without distinction yet a day shall come when He will sever what is precious from what is vile, “the vessels of mercy” from “the vessels of wrath.” Rom ix 22, 23, the “vessels of honour” from the vessels of dishonour, 2 Tim ii 20 and then shall appear who are His, and who are otherwise. *Dr Pocock*

18 Then shall ye return, and discern &c.] Then shall you change your minds and discern that God did always observe the actions of men. *Dr Pocock* Or “then shall ye again discern” that is, God shall give you a new proof that He put a difference between the good and the bad, and shall thereby fully answer your objections to His providence. *W Lenth*

Chap IV ver 1 Behold the day cometh &c.] The connection of these words with the preceding is so apparent, that there seems no reason why they should have been separated, and made the beginning of a new chapter. The words themselves are an image or description of the final judgment on the Jews in their destruction, and an image or representation of the last general judgment on all mankind. The former was certainly then to come on the Jews if not prevented by their repentance, as it was not the latter is yet to come, but shall in God's appointed time, as certainly come, as if it were already present. Of both therefore it might then be said “Behold the day cometh” that is it shall certainly come, and the description is so full of terror that it may be well applied both to one and to the other. The primary intention however of the Prophet seems to have been to describe the judgment

Before CHRIST about 1000
 stubble and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

2 ¶ But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

3 And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.

denounced upon the Jews to whom he was peculiarly sent to reprove them for their sins and to admonish them of the consequences of impenitence. *Dr Pocock*

— *that shall burn as an oven*] That is, it shall try every man's work, searching it is thoroughly as fire does things that are put into it. *Bp Secker*

— *and all the proud &c*] Compare chap iii 15

— *the Sun of righteousness arise with healing in his wings*] The Messiah is called here the Sun of righteousness with healing in His wings to signify that His light clears up men's understandings and chases away the darkness of their minds and that His rays and kindly warmth will heal all the diseases of their souls. *Bp Lenth* Compare Isa lx 1—3 Rev xii 1

What the sun is to the world that Christ is to His Church. As the sun gives not only light to the world, but heat, motion, and activity to all things in it, and invigorates the earth and makes it fruitful, so does Christ, the Sun of righteousness, cause righteousness to spring up in His Church, and being long since risen, He shines continually upon it with healing in His wing, or gives even the wholesome benign influences of His Holy Spirit whereby He heals us of our unfruitfulness, and all our spiritual distempers. *Bp Beveridge*

— *and ye shall go forth, and grow up &c*] This promise of deliverance was manifestly made good to the Christians, who were warned of God to go forth of Jerusalem before it was invaded by the Roman army by which means they were rescued from the common destruction that came upon the unbelievers and continued thriving and vigorous (compare Ps xcii 14) whilst the rest of the nation were consumed with divers kinds of death. *Dr Pocock B Lenth*

3 *And ye shall tread down the wicked &c*] The righteous shall triumph in the destruction of the ungodly, is conquerors to trample on the carcasses of those that are slain in battle. Compare 2 Sam xxii 45 Mic vii 10 Zech x 5 *B Lenth*

4 *Remember ye the law of Moses &c*] Ye are not to expect any Prophets for the time to come, till the forerunner of the Messiah appears: so your chief care must be to attend to the instruction which Moses has given in his law, the most solemn part of which was delivered to him in an audible manner upon mount Horeb. Exod xix 9 Deut iv 10 This your lawgiver plainly speaks of the Messiah and instructs you to expect His coming and to obey His command. Deut xviii 15 *B Lenth*

5 *Behold I will send you Elijah the prophet*] The same person who is called the messenger or forerunner of the Messiah, chap

4 ¶ Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments

5 ¶ Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse

in 1 It was the unanimous sense of the Jews, that 'I ha should first come and restore all things, Mark ix 12 John i 9 This they understood of the coming of Elias in person, see Eccles xlviii 10 Our Saviour has interpreted this Elias to be John the Baptist, Matt xi 14, xvii 12, 13 *B Lenth*

6 *And he shall turn the heart of the fathers to the children &c*] The passage may be translated, "He shall turn the heart of the fathers with the children, &c," that is, he shall do his part to cause a national reformation to convert fathers and children, all together, from their evil practices, and restore a true sense of religion, which was then dwindled into form, and so remove "the curse, the utter excision, denounced upon this land, namely, Judea." In Scripture he is said to do a thing, who does every thing proper and likely to effect it, though the effect be not produced. The real Elijah in A.D. 800 days did no more: nor were his endeavours followed with success. *Bp Chandler*

The Messiah is now come, and the Jews would not know Him but rejected Him, and spitefully used Him for which their obstinacy that "great and dreadful day of the Lord" is also come upon them, and He "hath smitten the earth," that is, them and their land, with such a curse so terrible a destruction as makes good all that is here spoken, and shews that not one word of this prophecy is fallen to the ground. They now remain in example to all others, who shall despise or neglect as they did the offered means of grace. All the admonitions addressed to them and the God's methods for preparing them for the day of His coming here mentioned, equally concern us in respect of that other day of His coming typified by the former, and it will be necessary for us to apply them to our own concerns, and to make use of them for our benefit without expecting another Elias, to forewarn and convert us. We have no promise of any such, and it would be to no purpose if we had. We have Moses and the Prophets: we have the admonitions of John the Baptist, and of Christ Himself, and have the example of the Jews, who were punished for not hearkning to them: and if we will not hear and be warned by them neither will we be persuaded though Elias or John the Baptist should rise from the dead, or Christ should come again in the flesh to convert us. Sufficient to induce us to prepare ourselves or to leave us without excuse if we do not, are those admonitions of His extending to all generations, "Watch therefore for ye know not what hour your Lord doth come" and again

Therefore be ye also ready for in such an hour as ye think not the Son of man cometh. Matt xxiv 12, 44 *Dr Pocock*

The following are the Chapters from Malachi appointed for Proper Lessons, or as the portion of Scripture for an Epistle, on Holydays

CHAP III	VER 1—5	-	-	Purification	-	-	-	For the Epistle
— III	-	-	-	St John Baptist	-	-	-	Morning
— IV	-	-	-	Ditto	-	-	-	Evening

PREFACE

TO THE APOCRYPHAL BOOKS.

THE books which are admitted into our Bibles under the description of Apocryphal books, are so denominated from a Greek word which is expressive of the uncertainty and concealed nature of their original, and which seems to have been at first applied only to books of doubtful authority, but afterwards to have been employed to characterize spurious and pernicious books. These books have no title to be considered as inspired writings, and though in respect to their antiquity and valuable contents they are annexed to the canonical books, it is in a separate division, and by no means upon an idea that they are of equal authority, in point of doctrine with them, or that they are to be received as oracles of faith, to sanctify opinions, or to determine religious controversies. It is universally allowed that these books were not in the canon of the Jews, to whom alone "were committed the oracles of God" Rom. iii. 2. and, indeed, that they were composed after the closing of the sacred catalogue though some writers, without a shadow of authority, have pretended that some of them, as Tobit, Judith, Ecclesiasticus, Baruch, and perhaps others, were received by the Jews into a second canon and to be made by a council assembled at Jerusalem in the time of Eleazar the high priest, upon the occasion of sending the seventy-two interpreters to Ptolemy king of Egypt, and that the rest were canonized by a third council assembled in the time of Symeon and Hillel. But of these councils, the Jews, tenacious as they are of traditions, have no account or memorial and the books in question were composed after the cessation of the prophetick spirit, by persons who displayed no characters of inspiration, and some of whom seem to have disclaimed pretensions to it, (1 Mace ix. 27, 2 Mace. ii. 30, 31, xv. 38) and therefore they were regarded by the Jews as among the writings which they termed sacred, in an inferior sense of that word. The books of Tobit and Judith were, indeed, supposed by the rabbinical conceits to have been derived from lower inspiration. But this was an absurd fancy and none of the books are cited either as prophetick or doctrinal by our Saviour or His Apostles, and though some writers have pretended to discover a coincidence between certain passages contained in them, and others in the New Testament, it will be found that the evangelicall writer on these occasions only incidentally concur in sentiment or expression with the authors of the Apocryphal books or that the resemblance results from imitation of passages in the sacred writings of the Old Testament, which the Evangelicall and Apocryphal writers might equally have had in view. But indeed if any occasional allusion, or borrowed expressions could be proved, they would by no means establish the authority of the Apocryphal books, which might be referred to, as were other books, by the sacred writer, without any design to confer on them a character of Divine authority, 2 Tim. iii. 8, Heb. xii. 21, Jude ver. 14.

These Apocryphal books constituted no part of the Septuagint version of the Scriptures, as set forth by the translators under Ptolemy. It is supposed that many of them at least were received by the Jewish synagogue established at Jerusalem which possibly might have derived its origin from the period of that translation. From the Hellenistick Jews they were probably accepted by the Christian Church but by whomsoever, and at whatever time they were communicated it is certain that they were not received as canonical or enrolled among the productions of the inspired writers since they are not in any of the earlier catalogues and are excluded from the sacred list by the fathers of the Greek and Latin church who flourished during the four first centuries though they are often cited by them as valuable and instructive works, and sometimes even as divine, and as Scripture in a loose and popular sense. In the language of the primitive Church they were styled ecclesiastical as distinguished from those infallible works which were canonized as unquestionably inspired, and also from those erroneous and pernicious writings which were stigmatized and proscribed as Apocryphal. Abundant testimonies have been produced to prove that they were not received as canonical during the four first centuries, and they have never been generally admitted into the canon of the Greek church. In the fifth century St. Austin and the council of Carthage appear to have admitted (rather in deference to popular opinion, and in compliance with that reverence which had arisen from use) most of the Apocryphal books as canonical meaning however canonical in a secondary sense as useful to be read and still with distinction from those sacred and inspired books which were established on the sanction of the Jewish canon, and on the testimony of our Saviour and His Apostles. After this time other fathers and councils seem occasionally to have considered these books as canonical, and inferior only to the sacred writings, but always with distinction and with express declaration of their inferiority when that question was strictly agitated, till at length the council of Trent notwithstanding the testimony of all Jewish antiquity, and contrary to the sense of the primitive Church thought fit to pronounce them all (except the Prayer of Manasses, and the two books of Esdras) together with the unwritten traditions relative to faith and manners as strictly and in every sense canonical and of the same authority as those undoubted books which had been copied from the Jewish into the Christian canon and received the attestation of Christ and His Apostles of which the inspiration was manifested by the character of their composition and proved by the accomplishment of those prophecies which they contain. This canon was confirmed by severe anathemas against all who should reject it. And from this time the Roman Catholics have endeavoured to maintain the canonical authority of these books though their most strenuous advocates are obliged to allow that they were not received into the canon of Trent. They are compelled to allow a superiority as to external sanctions to those uncontroversial books which are exclusively canonized in the earliest and most authentick catalogues of the Christian Church and they labour to defend the decision of the council of Trent as to the Apocryphal writings by appealing to the authority of preceding councils of which the canons were never generally received and which admitted the contested books as canonical only in a subordinate and secondary sense. It is therefore upon the most just and tenable grounds that our Church has framed her sixth article where, in agreement with all Protestant churches she adheres in her catalogue to those writings of which there never was any doubt and, agreeably to the doctrine of the four Patrebal churches of Jerusalem Alexandria Antioch and Constantinople rejects those books which are styled Apocryphal in our Bible though she read them as St. Jerome observed did the Western church for example of life and instruction of manners. And it must be confessed in general that notwithstanding some passages of exceptionable tendency and some relation of improbable circumstance, they are books entitled to great respect written

PREFACE TO THE APOCRYPHAL BOOKS

by persons who being intimately conversant with the sacred writings, had, as it were, imbibed their spirit, and caught their pious enthusiasm. Whoever reads them with attention, must occasionally be struck by the splendid sentiments, and sublime description which they contain. They sometimes likewise present us with passages borrowed from the sacred writings, and with the finest imitations of inspired eloquence; they include perhaps some scattered fragments of Divine wisdom, and some traditional precepts derived from men enlightened by a prophetick spirit. They occasionally illustrate the accomplishment of prophecy, and throw light on the Scriptures by explaining the manners, sentiments, and history of the Jews. They bear then an indirect and important testimony to the truth of our religion, they are venerable for their antiquity, recommended by long established approbation, and in some measure consecrated to our regard by the commendations of the church, and by being annexed to the inspired writings. Where they are defective they may have been perhaps injured or corrupted by subsequent additions, as not being watched over with such religious care as the sacred books. Those who are disposed to profit by their perusal, will find it not difficult, by the light of the inspired books, to discriminate and select what is excellent and consistent with truth, and to reject such objectionable particulars as prove them to be the production of unassisted and sometimes mistaken men. *Dr Gray*

It is worthy of remark, that the Roman Catholics find in the Apocryphal books a colour for some few points in their religion, for which they can find no support in the real Word of God: and this seems to be a principal reason why they have maintained the authority of these books as equal to that of the writings of the Old and New Testament. *Humphreys*

In conformity to the general practice of the early Christian Churches, the Church of England still continues the use of the Apocryphal books in her publick service, though not with any design to lessen the authority of canonical Scripture, which she expressly affirms to be the only rule of faith, declaring that "the Church doth read the other books for an example of life and instruction of manners, but yet doth not apply them to establish any doctrine." Nor is there any one Sunday in the year, that has any of its lessons taken from the Apocrypha: for, as the greatest assemblies of Christians are on those days, it is wisely ordered that they should then be instructed out of the undisputed word of God. *Wheatley*

I. E. S. D. R. A. S.

INTRODUCTION.

THE first book of Esdras, or Ezra, (for the name is the same,) was certainly not written by Ezra, whose authentick work it contradicts in many particulars: and it has no pretensions to be revered as the production of an inspired person, although great part of it be extracted from the sacred writings.

It is generally supposed to have been the work of some Hellenistick Jew, that is, of a Jew resident in some country where the Greek language was spoken. It is uncertain at what time it was composed: but, since the particulars contained in it are related by Josephus, it was probably written before the time of that historian, who died about the year 93 of the Christian era. The book, though in its style it has much of the Hebrew idiom, was probably never extant in that language, at least, it was certainly not admitted into the Hebrew canon. It was annexed however to some copies of the Septuagint, or authorized Greek version, and placed in some manuscripts before the book of Ezra, that of Nehemiah being inserted between the two. Standing in that order, it was called the first book of Ezra, and the authentick work of Ezra together with that of Nehemiah, which seems to have been joined with it, was called the second book of Ezra. This arrangement was probably adopted with reference to the chronological order of the events described. In some Greek editions, however, this book is placed, with more propriety as to its character, between the Song of the Three Children, and the Wisdom of Solomon.

This book was publicly read in the Greek Church: and was considered by many of the ancient fathers as a respectable work, but never as of equal authority with the canonical books.

The name of Ezra, it should be observed, was at all times particularly revered by the Jews, who were accustomed, in honour of his memory, to remark that he was worthy that the law should have been given by his hands to Israel: if Moses had not been before him. In consequence of this reputation, numberless suspicious works were published at different times under his name, which were received as authentick by the credulous and unlearned.

The first book of Esdras begins by a description of the magnificent passover celebrated by king Josias: it afterwards relates the death of that prince, and the history of his successors till the capture of Jerusalem, taken from the two last chapters of 2 Chronicles. In the third and fourth chapters is related a contest for a prize held before king Darius between three of his governors: Zerubbabel is declared the conqueror, and being in consequence permitted to ask whatever he pleased, humbly implored Darius to fulfil the promise he had made of rebuilding Jerusalem and the temple; Darius immediately complied, and afforded the Jews every assistance in the accomplishment of the work.

The rest of the work, which is chiefly compiled from the histories of Ezra and Nehemiah, contains some circumstances of an improbable and contradictory character. There is nothing in it exceptionable with respect to doctrine or precept, but much doubtful matter is mixed with its account: and many particulars are introduced which cannot be reconciled with chronological order, and the relations of authentick Scripture. *Dr Gray Calmer*

In the sixth Article of our Church the first and second apocryphal books of Esdras are called the third and fourth books of Esdras, the canonical books of Ezra and Nehemiah being there called the first and second books of Esdras.

about 62)

about 62,

1 *Jonas his charge to the priests and Levites* 7 *A great*
passover is kept 32 *His death is much lamented*
34 *His survivors* 59 *The temple, city, and people*
are destroyed 56 *The rest are carried unto Babylon.*

AND JOSHUA held the * feast of the pass-over in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month :

2 Having set the priests according to their daily course, being arrayed in long garments, in the temple of the Lord

3 And he spake unto the Levites, the holy ministers of Israel; that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that king Solomon the son of David had built

4 And said, Ye shall no more bear the
yoke upon your shoulders now therefore
serve the Lord your God, and minister
unto his people Israel, and prepare you
after your families and kindreds.

5 According as David the king of Israel prescribed, and according to the magnificence of Solomon his son and standing in the temple according to the several dignity of the families of you the Levites, who minister in the presence of your brethren the children of Israel.

6 Offer the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord, which was given unto Moses.

7 And unto the people that was found there Josias gave thirty thousand lambs and kids, and three thousand calves: these things were given of the king's allowance, according as he promised, to the people, to the priests, and to the Levites.

8 And Helkias, Zacharias, and || Syelus,
the governors of the temple, gave to the
priests for the passover two thousand and
six hundred sheep, and three hundred
calves

9 And Jeconias, and Samuirs, and Nathanael his brother, and Assabias, and Ochiel, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, and seven hundred calves

10 And when these things were done, the priests and Levites, having the unleavened bread, stood in very comely order according to the kinds,

11 And according to the several dignities
of the fathers, before the people, to offer

to the Lord, as it is written in the book of
Moses. * and thus did they in the morning

12 And they roasted the passeover with
fire, as appertaineth as for the sacrifices,
they sod them in brass pots and pans || with
a good savour,

13 And set them before all the people
and afterward they prepared for them
selves, and for the priests their brethren,
the sons of Aaron

14 For the priests offered the fat until night and the Levites prepared for themselves, and the priests then brethren, the sons of Aaron

15 The holy singers also, the sons of Asaph, were in their order, according to the appointment of David, to wit, Asaph, Zacharias, and Jeduthun, who was of the king's retinue.

16 Moreover the porters were at every gate, it was not lawful for any to go from his ordinary service for their brethren the Levites prepared for them

17 Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the pass-over,

18 And offer sacrifices upon the altar of the Lord, according to the commandment of king Josias

19 So the children of Israel which were present held the passover at that time, and the feast of sweet bread seven days

20 And such a passover was not kept in Israel since the time of the prophet Samuel

21 Yea, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were found dwelling at Jerusalem.

22 In the eighteenth year of the reign
of Josias was this passover kept

23 And the works of Josias were upright before his Lord with an heart full of godliness

24 As for the things that came to pass
in his time, they were written in former
times, concerning those that sinned, and
|| did wickedly against the Lord above all
people and kingdoms, and how they griev-
ed him || exceedingly, so that the words of
the Lord rose up against Israel

25 * Now after all these acts of Josias it came to pass, that Pharaoh the king of Egypt came to raise war at Carchamis upon Euphrates: and Josias went out against him.

Before
CHRIST
about 610

26 But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea?

27 I am not sent out from the Lord God against thee, for my war is upon Euphrates and now the Lord is with me, yea, the Lord is with me hasting me forward depart from me, and be not against the Lord.

28 Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy spoken by the mouth of the Lord.

29 But joined battle with him in the plain of Magiddo, and the princes came against king Josias.

30 Then said the king unto his servants, Carry me away out of the battle, for I am very weak. And immediately his servants took him away out of the battle.

31 Then gat he up upon his second chariot, and being brought back to Jerusalem died, and was buried in his father's sepulchre.

32 And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day and this was given out for an ordinance to be done continually in all the nation of Israel.

33 These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judea.

34 And the people took Joachaz the son of Josias, and made him king instead of Josias his father, when he was twenty and three years old.

35 And he reigned in Judah and in Jerusalem three months and then the king of Egypt deposed him from reigning in Jerusalem.

36 And he set a tax upon the land of an hundred talents of silver and one talent of gold.

37 The king of Egypt also made king Joachaz his brother king of Judah and Jerusalem.

38 And he bound Joachaz and the nobles but Zuarces his brother he apprehended and brought him out of Egypt.

39 Five and twenty years old was Joachaz when he was made king in the land of

Judea and Jerusalem, and he did evil before the Lord.

40 Wherefore against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried him into Babylon.

41 Nabuchodonosor also took of the holy vessels of the Lord, and carried them away, and set them in his own temple at Babylon.

42 But those things that are recorded of him, and of his uncleanness and impiety, are written in the chronicles of the kings.

43 And Joachaz his son reigned in his stead he was made king being eighteen years old;

44 And reigned but three months and ten days in Jerusalem; and did evil before the Lord.

45 So after a year Nabuchodonosor sent and caused him to be brought into Babylon with the holy vessels of the Lord,

46 And made Zedechias king of Judah and Jerusalem, when he was one and twenty years old, and he reigned eleven years.

47 And he did evil also in the sight of the Lord, and cared not for the words that were spoken unto him by the prophet Jeremy from the mouth of the Lord.

48 And after that king Nabuchodonosor had made him to swear by the name of the Lord, he forswore himself, and rebelled, and hardening his neck, and his heart, he transgressed the laws of the Lord God of Israel.

49 The governors also of the people and of the priests did many things against the laws, and passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem.

50 Nevertheless the God of their fathers sent by his messenger to call them back, because he spared them and his tabernacle also.

51 But they had his messengers in derision, and, looke, when the Lord spake unto them, they made a sport of his prophets.

52 So far forth, that he, being wroth with his people for their great ungodliness, commanded the kings of the Chaldees to come up against them,

53 Who slew their young men with the sword, yea, even within the compass of their holy temple, and spared neither young man nor maid, old man nor child, among them, for he delivered all into their hands.

54 And they took all the holy vessels of

Before
CHRIST
about 606

about 577

509

514

about 610
Kings
O
2 Chron
5

about 610
Kings
O
2 Chron
5

^{Before CHRIST about 522} marketplaces, and repair the walls of it, and do lay the foundation of the temple

19 Now if this city and the walls thereof be made up again, they will not only refuse to give tribute, but also rebel against kings

20 And forasmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect such a matter,

21 But to speak unto our lord the king, to the intent that, if it be thy pleasure, it may be sought out in the books of thy fathers

22 And thou shalt find in the chronicles what is written concerning these things, and shalt understand that that city was rebellious, troubling both kings and cities

23 And that the Jews were rebellious, and raised always wars therein, for the which cause even this city was made desolate

24 Wherefore now we do declare unto thee, O lord the king, that if this city be built again, and the walls thereof set up anew, thou shalt from henceforth have no passage into Celosyria and Phenice

25 Then the king wrote back again to Rathumus the storywriter, to Beeltethmus, to Semellius the scribe, and to the rest that were in commission, and dwellers in Samaria and Syria and Phenice, after this manner

26 I have read the epistle which ye have sent unto me therefore I commanded to make diligent search, and it hath been found that that city was from the beginning practising against kings,

27 And the men therein were given to rebellion and war and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Celosyria and Phenice

28 Now therefore I have commanded to hinder those men from building the city, and heed to be taken that there be no more done in it,

29 And that those wicked workers proceed no further to the annoyance of kings

30 Then king Artaxerxes his letters being read, Rathumus, and Semellius the

scribe, and the rest that were in commission with them, removing in haste toward Jerusalem with a troop of horsemen and a multitude of people in battle array, began to hinder the builders, and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

CHAP. III

^{Before CHRIST about 520} 1 These three arose to exhort each other, as wise speeches 9
They refer themselves to the judgment of the king, 18
The first declareth the strength of wine

NOW when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia,

2 And to all the governors and captains and lieutenants that were under him, from India unto Ethiopia, of an hundred twenty and seven provinces

3 And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bedchamber, and slept, and soon after awaked

4 Then three young men, that were of the guard that kept the king's body, spake one to another,

5 Let every one of us speak a sentence he that shall overcome, and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts, and great things in token of victory

6 As, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and an headtire of fine linen, and a chain about his neck

7 And he shall sit next to Darius because of his wisdom, and shall be called Darius his cousin

8 And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow,

9 And said that, when the king is risen, some will give him the writings, and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed

10 The first wrote, Wine is the strongest

Chap III In the third and fourth chapters follows a narration of three young men that were of Darius's guard contending for the reward of a problem or sentence propounded by every one of them. The argument it must be confessed, are weighty and very proper on the occasion but it is obvious that the writer makes these candidos to prescribe as it were to the king what gifts and rewards he shall bestow on them in token of victory and, besides the reward themselves are too magnificent for so

a contest, and more proper to be bestowed on a general who had gained a signal victory, or conquered divers provinces. His design in the narrative seems to have been, to embellish the account of Zerubbabel by a circumstance so honourable to him as the obtaining the prize. As the true Ezra takes no notice of it it seems to be a traditionary story founded probably on truth, but mixed with some circumstances of less authority. *Arnald Calmet*

11 The second wrote, The king is strongest.

12 The third wrote, Women are strongest. but above all things Truth beareth away the victory

13 ¶ Now when the king was risen up, they took their writings, and delivered them unto him, and so he read them:

14 And sending forth he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers;

15 And sat him down in the royal seat of judgment, and the writings were read before them

16 And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in

17 And he said unto them, Declare unto us your mind concerning the writings. Then began the first, who had spoken of the strength of wine,

18 And he said thus, O ye men, how exceeding strong is wine! it causeth all men to err, that drink it

19 It maketh the mind of the king and of the fatherless child, to be all one, of the bondman and of the freeman, of the poor man and of the rich

20 It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt

21 And it maketh every heart rich, so that a man remembereth neither king nor governor, and it maketh to speak all things by talents

22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords

23 But when they are from the wine, they remember not what they have done

24 O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace

CHAP IV

1 The second declarith the power of a king 13 The third the force of women 18 and of truth 1 The third is judged to be misst, 47 and obtaineth letters of the king to build Jerusalem 58 He praiseth God and sheweth his brethren what he had done

THEN the second, that had spoken of the strength of the king, began to say,

2 O ye men, do not men excel in strength, that bear rule over sea and land, and all things in them?

3 But yet the king is more mighty for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them they do

4 If he bid them make war the one against the other, they do it if he send them out against the enemies, they go, and break down mountains, walls, and towers

5 They slay and are slain, and transgress not the king's commandment if they get the victory, they bring all to the king, as well the spoil, as all things else

6 Likewise for those that are no soldiers, and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king

7 And yet he is but one man if he command to kill, they kill, if he command to spare, they spare,

8 If he command to smite, they smite, if he command to make desolate, they make desolate, if he command to build, they build,

9 If he command to cut down, they cut down, if he command to plant, they plant.

10 So all his people and his armies obey him furthermore he lieth down, he eateth and drinketh, and taketh his rest

11 And these keep watch round about him, neither may any one depart, and do his own business, neither disobey they him in any thing

12 O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue

13 ¶ Then the third, who had spoken of women, and of the truth, (this was Zorobabel) began to speak

14 O ye men, it is not the great king, nor the multitude of men, neither is it wine, that excelleth, who is it then that ruleth them, or hath the lordship over them? are they not women?

15 Women have borne the king and all the people that bear rule by sea and land

16 Even of them came they and they nourished them up that planted the vineyards, from whence the wine cometh

17 These also make garments for men,

these bring glory unto men, and without women cannot men be

18 Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favour and beauty?

19 And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her, and have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever?

20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.

21 He sticketh not to spend his life with his wife, and remembereth neither father, nor mother, nor country

22 By this also ye must know that women have dominion over you do ye not labour and toil, and give and bring all to the woman?

23 Yea, a man taketh his sword, and goeth his way to rob and to steal, to sail upon the sea and upon rivers,

24 And looketh upon a lion, and goeth in the darkness, and when he hath stolen, spoiled, and robbed, he bringeth it to his love

25 Wherefore a man loveth his wife better than father or mother

26 Yea, many there be that have ^{||}run out of their wits for women, and become servants for their sakes.

27 Many also have perished, have erred, and sinned, for women

28 And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him?

29 Yet did I see him and Apame the king's concubine, the daughter of the admirable ^{||}Burtacus, sitting at the right hand of the king,

30 And taking the crown from the king's head, and setting it upon her own head, she also struck the king with her left hand

31 And yet ^{||}for all this the king gaped and gazed upon her with open mouth if she laughed upon him, he laughed also but if she took any displeasure at him, the king was fain to flatter, that she might ^{||}be reconciled to him again

32 O ye men, how can it be but women should be strong, seeing they do thus?

33 Then the king and the princes looked one upon another so he began to speak of the truth

34 O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day.

35 Is he not great that maketh these things? therefore great is the truth, and stronger than all things.

36 All the earth ^{||}calleth upon the truth, and the heaven blesseth it, ^{||}all works shake and tremble at it, and with it ^{||}is no unrighteous thing. ^{||}Or ^{||}praiseth the truth ^{||}Athanasius

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works, and there is no truth in them, in their unrighteousness also they shall perish

38 As for the truth, it endureth, and is always strong, it liveth and conquereth for evermore.

39 With her there is no accepting of persons or rewards, but she doeth the things that are just, and refraineth from all unjust and wicked things, and all men do well like of her works

40 Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty, of all ages Blessed be the God of truth.

41 And with that he held his peace And all the people then shouted, and said, Great is Truth, and mighty above all things.

42 Then said the king unto him, Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest, and thou shalt sit next me, and shalt be called my cousin

43 Then said he unto the king, Remember thy vow, which thou hast vowed to build Jerusalem, in the day when thou camest to thy kingdom,

44 And to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither

45 Thou also hast vowed to build up the temple, which the Idomites burned when Judah was made desolate by the Chaldees

44 And to send away all the vessels — which Cyrus set apart,] It is here affirmed that Zerubbabel entreated Darius to send to Jerusalem the holy vessel which Cyrus intended to have sent to it

Cyrus had not executed the design but this is contrary to what the true Ezra affirms, and to what the author of this book himself affirms at chap vi 18 19 (Cabinet)

46 And now, O lord the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven.

47 Then Darius the king stood up, and kissed him, and wrote letters for him unto all the treasurers and lieutenants and captains and governors, that they should safely convey on their way both him, and all those that go up with him to build Jerusalem.

48 He wrote letters also unto the lieutenants that were in Celosyria and Phenice, and unto them in Libanus, that they should bring cedar wood from Libanus unto Jerusalem, and that they should build the city with him.

4 Or
toward

49 Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor || treasurer, should forcibly enter into their doors;

50 And that all the country which they hold should be free without tribute; and that the Edomites should give over the villages of the Jews which then they held.

51 Yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built,

52 And other ten talents yearly, to maintain the burnt offerings upon the altar every day, as they had a commandment to offer seventeen.

53 And that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away.

54 He wrote also concerning the charges, and the priests' vestments wherein they minister,

55 And likewise for the charges of the Levites, to be given them until the day that the house were finished, and Jerusalem builded up.

56 And he commanded to give to all that kept the city || pensions and wages.

57 He sent away also all the vessels from Babylon, that Cyrus had set apart, and all

that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

58 Now when this young man was gone forth, he lifted up his face to heaven toward Jerusalem, and praised the King of heaven,

59 And said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant.

60 Blessed art thou, who hast given me wisdom for to thee I give thanks, O Lord of our fathers.

61 And so he took the letters, and went out, and came unto Babylon, and told it all his brethren.

62 And they praised the God of their fathers, because he had given them freedom and liberty.

63 To go up, and to build Jerusalem, and the temple which is called by his name and they feasted with instruments of musick and gladness seven days.

CHAP V

4 The names and number of the Jews that returned home
50 The altar is set up in his place 57 The foundation of the temple is laid 73 The work is hindered for a time

AFTER this were the principal men of the families chosen according to their tribes, to go up with their wives and sons and daughters, with their menservants and maidservants, and their cattle.

2 And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical [instruments] tabrets and flutes.

3 And all their brethren played, and he made them go up together with them.

4 And these are the names of the men which went up, according to their families among their tribes, after their several heads.

5 The priests, the sons of Phinees the son of Aaron Jesus the son of Josedec, the son of Saraias, and || Joacim the son of Zorobabel, the son of Salathiel of the house of David, out of the kindred of Phares, of the tribe of Judah,

6 Who spake wise sentences before

about 596

|| Jachin and Zerobabel
but 1 This place is corrupt for Joachim was the son of Josedec Neh 12 10, and not Zorobabel who was of the tribe of Judah
Zorobabel

46 — that thou make good the vow, &c] If this had been the case, that Darius had engaged himself by a solemn vow to rebuild their temple, there would have been no need to search the archives with such diligence for the decree of Cyrus to that effect, as is represented at Ezra vi 1. Calmet

47 — and wrote letters for him unto all the treasurers &c] That which is here related does not accord with the true history of

Izra For, if it had been true that Darius, when he sent back the Jews to Jerusalem under Zerubbabel, wrote to his officers presiding in that country in their favour, those officers would never have sent to inquire by what authority they built the temple nor would Zerubbabel have had recourse to the ancient permission granted by Cyrus to the Jews, rather than to this ordinance of Darius, Ezra v 13. Calmet

Before
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about 536

Darius the king of Persia in the second year of his reign, in the month Nisan, which is the first month

7 And these are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nabuchodonosor the king of Babylon had carried away unto Babylon

about 11

8 And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jesus, Nehemias, and Zacharias, and Reesaias, Encinus, Mardocheus, Beelsarus, Asphariasus, Reelus, Roimus, and Bana, their guides

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9 The number of them of the nation, and their governors, sons of Phoro, two thousand an hundred seventy and two, the sons of Saphat, four hundred seventy and two

10 The sons of Ares, seven hundred fifty and six

11 The sons of Phaath Moab, two thousand eight hundred and twelve

12 The sons of Elam, a thousand two hundred fifty and four the sons of Zathui, nine hundred forty and five the sons of Corbe, seven hundred and five the sons of Bani, six hundred forty and eight

13 The sons of Bebai, six hundred twenty and three the sons of Sadas, three thousand two hundred twenty and two

14 The sons of Adonikam, six hundred sixty and seven the sons of Bagot, two thousand sixty and six the sons of Adin, four hundred fifty and four

15 The sons of Aterezias, ninety and two the sons of Cilan and Azetas, three-score and seven the sons of Azuan, four hundred thirty and two

16 The sons of Anamas, an hundred and one the sons of Arom, thirty two and the sons of Bassa, three hundred twenty and three the sons of Azeplunith, an hundred and two

17 The sons of Meterus, three thousand and five the sons of Bethlomon, an hundred twenty and three

18 They of Netophali, fifty and five they of Anthoth, an hundred fifty and eight they of Bethsamos, forty and two

19 They of Knathnans, twenty and five they of Caphur and Beroth, seven hundred forty and three they of Pni, seven hundred

20 They of Chadias and Ammidoi, four hundred twenty and two they of Cirama and Gabdes, six hundred twenty and one

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21 They of Macalon, an hundred twenty and two they of Betolus, fifty and two the sons of Nephis, an hundred fifty and six

22 The sons of Calamolalus and Onus, seven hundred twenty and five the sons of Jerechus, two hundred forty and five

23 The sons of Anuas, three thousand three hundred and thirty

24 The priests the sons of Jeddu, the son of Jesus, among the sons of Sanasib, nine hundred seventy and two the sons of Meruth, a thousand fifty and two

25 The sons of Phassaron, a thousand forty and seven the sons of Carme, a thousand and seventeen

26 The Levites the sons of Jessue, and Cadmiel, and Banuas, and Sudias, seventy and four

27 The holy singers the sons of Asaph, an hundred twenty and eight

28 The porters the sons of Salum, the sons of Jatal, the sons of Talmon, the sons of Jacobi, the sons of Teta, the sons of Sami, in all an hundred thirty and nine

29 The servants of the temple the sons of Esau, the sons of Asipha, the sons of Tabaoth, the sons of Ceras, the sons of Sud, the sons of Phaleas, the sons of Labana, the sons of Graba,

30 The sons of Acua, the sons of Uta, the sons of Cetab, the sons of Agaba, the sons of Subai, the sons of Anan, the sons of Cathya, the sons of Geddur,

31 The sons of Airus, the sons of Darsan, the sons of Noeba, the sons of Chasaba, the sons of Gazora, the sons of Azia, the sons of Phinces, the sons of Azaria, the sons of Bata, the sons of Asana, the sons of Meani, the sons of Naphisi, the sons of Acub, the sons of Acipha, the sons of Assui, the sons of Pharam, the sons of Basaloth,

32 The sons of Meeda, the sons of Couth, the sons of Charea, the sons of Chaicus, the sons of Ascier, the sons of Thmoi, the sons of Nasith, the sons of Atipha

33 The sons of the servants of Solomon the sons of Azaphion, the sons of Phara, the sons of Jeeli, the sons of Lozon, the sons of Isdael, the sons of Sipheth,

34 The sons of Hagia, the sons of Phacuth, the sons of Sabi, the sons of Sarothie, the sons of Masias, the sons of Gai, the sons of Addus, the sons of Suba, the sons of Apherra, the sons of Barodis, the sons of Sabat, the sons of Allom

35 All the ministers of the temple, and

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the sons of the servants of Solomon, were three hundred seventy and two

36 These came up from Thermeleth and Thelersas, Charaathalar leading them, and Aalar;

37 Neither could they shew their families, nor their stock, how they were of Israel the sons of 'Ladan, the son of 'Ban, the sons of 'Necodan, six hundred fifty and two

38 And of the priests that usurped the office of the priesthood, and were not found the sons of 'Obdia, the sons of 'Accoz, the sons of 'Addus, who married Augia one of the daughters of Berzelus, and was named after his name

39 And when the description of the kindred of these men was sought in the register, and was not found, they were removed from executing the office of the priesthood

40 For unto them said || Nehemias and Atharias, that they should not be partakers of the holy things, till there arose up an high priest clothed with † doctrine and truth

41 So of Israel, from them of twelve years old and upward, they were all in number forty thousand, beside menservants and womenservants two thousand three hundred and sixty.

42 Their || menservants and handmaids were seven thousand three hundred forty and seven the singing men and singing women, two hundred forty and five

43 Four hundred thirty and five camels, seven thousand thirty and six horses, two hundred forty and five mules, five thousand five hundred twenty and five || beasts used to the yoke

44 And certain of the chief of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in his own place according to their ability,

45 And to give into the holy treasury of the works a thousand pounds of gold, five thousand of silver, and an hundred priestly vestments

46 And so dwelt the priests and the Levites and the people in Jerusalem, and in the country, the singers also and the porters, and all Israel in their villages

47 But when the seventh month was at hand, and when the children of Israel were every man in his own place, they came all together with one consent into the open place of the first || gate which is toward the east.

48 Then stood up Jesus the son of Josedec, and his brethren the priests, and Zorobabel the son of Salathiel, and his brethren, and made ready the altar of the God of Israel,

49 To offer burnt sacrifices upon it, according as it is expressly commanded in the book of Moses the man of God

50 And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, because all the nations of the land were at enmity with them, and oppressed them, and they offered sacrifices according to the time, and burnt offerings to the Lord both morning and evening

51 Also they held the feast of tabernacles, as it is commanded in the law, and offered sacrifices daily, as was meet

52 And after that, the || continual oblations, and the sacrifice of the sabbaths, and of the new moons, and of all holy feasts

53 And, all they that had made any vow to God began to offer sacrifices to God from the first day of the seventh month, although the temple of the Lord was not yet built.

54 And they gave unto the masons and carpenters money, meat, and drink, with cheerfulness.

55 Unto them of Zidon also and Tyre they gave carrs, that they should bring cedar trees from Libanus, which should be brought by floats to the haven of Joppe, according as it was commanded them by Cyrus king of the Persians

56 And in the second year and second month after his coming to the temple of God at Jerusalem began Zorobabel the son of Salathiel, and Jesus the son of Josedec, and then brethren, and the priests, and the Levites, and all they that were come unto Jerusalem out of the captivity

57 And they laid the foundation of the house of God in the first day of the second month, in the second year after they were come to Jewry and Jerusalem

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Chap V ver 48 — and made ready the altar &c] Thus the author of this book places the consecration of the altar, and the renewal of the sacrifices, after the departure of Zerubbabel and the second year of Darius, ver 6 whereas the true Ezra informs

us that this happened in the reign of Cyrus, and before Artaxerxes had forbidden the continuance of the rebuilding of the temple Ezra iii 1 — iv 17 Cabnet

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58 || And they appointed the Levites from twenty years old over the works of the Lord. Then stood up Jesus, and his sons and brethren, and Cadmiel his brother, and the sons of Madiabun, with the sons of Joda the son of Eliadun, with their sons and brethren, all Levites, with one accord || setters forward of the business, labouring to advance the works in the house of God. So the workmen built the temple of the Lord.

59 And the priests stood arrayed in their vestments with musical instruments and trumpets, and the Levites the sons of Asaph had cymbals,

60 Singing songs of thanksgiving, and praising the Lord, || according as David the king of Israel had ordained.

61 And they sung with loud voices songs to the praise of the Lord, because his mercy and glory is for ever in all Israel.

62 And all the people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving unto the Lord for the rearing up of the house of the Lord.

63 Also of the priests and Levites, and of the chief of their families, the ancients who had seen the former house came to the building of this with weeping and great crying.

64 But many with trumpets and joy shouted with loud voice,

65 Inasmuch that the trumpets might not be || heard for the weeping of the people yet the multitude sounded marvelously, so that it was heard afar off.

66 Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noise of trumpets should mean.

67 And they perceived that they that were of the captivity did build the temple unto the Lord God of Israel.

68 So they went to Zorobabel and Jesus, and to the chief of the families, and said unto them, We will build together with you.

69 For we likewise, as ye, do obey your Lord, and do sacrifice unto him from the days of || Azbarezeth the king of the Assyrians who brought us hither.

70 Then Zorobabel and Jesus and the chief of the families of Israel said unto them, It is not for us and you to build together in house unto the Lord our God.

71 We ourselves alone will build unto the Lord of Israel, according as Cyrus the king of the Persians hath commanded us.

72 But the heathen of the land lying

heavy upon the inhabitants of Judea, and holding them strait, hindered their building;

73 And by their secret plots, and popular persuasions, and commotions, they hindered the finishing of the building all the time that king Cyrus lived. so they were hindered from building for the space of two years, || until the reign of Darius.

CHAPTER VI.

1 The prophets stir up the people to build the temple. 2 Darius is solicited to hinder it. 27 but he doth further it by all means, 32 and threateneth those that shall hinder it.

NOW in the second year of the reign of Darius Aggeus and Zacharias the son of || Addo, the prophets, prophesied unto the Jews in Jewry and Jerusalem in the name of the Lord God of Israel, || which was upon them.

2 Then stood up Zorobabel the son of Salathiel, and Jesus the son of Josedec, and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them, and helping them.

3 At the same time came unto them || Sisinnes the governor of Syria and Phenice, with || Sathrabuzanes and his companions, and said unto them, -

4 By whose appointment do ye build this house and this roof, and perform all the other things? and who are the workmen that perform these things?

5 Nevertheless the elders of the Jews obtained favour, because the Lord had visited the captivity.

6 And they were not hindered from building, until such time as signification was given unto Darius concerning them, and an answer received.

7 The copy of the letters which Sisinnes, governor of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and sent unto Darius, To king Darius, greeting.

8 Let all things be known unto our lord the king, that being come into the country of Judea, and entered into the city of Jerusalem, we found in the city of Jerusalem the ancients of the Jews that were of the captivity.

9 Building an house unto the Lord, great and new, of hewn and costly stones, and the timber already laid upon the walls.

10 And those works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and diligence is it made.

Before
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until the second year of
Darius
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about 510

Before
CHRIST
about 519

11 Then asked we these elders, saying, By whose commandment build ye this house, and lay the foundations of these works?

12 Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men.

13 So they gave us this answer, We are the servants of the Lord which made heaven and earth.

14 And as for this house, it was builded many years ago by a king of Israel great and strong, and was finished.

15 But when our fathers provoked God unto wrath, and sinned against the Lord of Israel, which is in heaven, he gave them over into the power of Nabuchodonosor king of Babylon, of the Chaldees,

16 Who pulled down the house, and burned it, and carried away the people captives unto Babylon.

17 But in the first year that king Cyrus reigned over the country of Babylon Cyrus the king wrote to build up this house.

18 And the holy vessels of gold and of silver, that Nabuchodonosor had carried away out of the house at Jerusalem, and had set them in his own temple, those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to *||* Zorobabel and to Sanabassar the ruler,

19 With commandment that he should carry away the same vessels, and put them in the temple at Jerusalem; and that the temple of the Lord should be built in his place.

20 Then the same Sanabassar, being come hither, laid the foundations of the house of the Lord at Jerusalem, and from that time to this being still a building, it is not yet fully ended.

21 Now therefore, if it seem good unto the king, let search be made among the *||* records of king Cyrus.

22 And if it be found that the building of the house of the Lord at Jerusalem hath been done with the consent of king Cyrus, and if our Lord the king be so minded, let him signify unto us thereof.

23 Then commanded king Darius to seek among the records at Babylon and so at Ecbatana the palace, which is in the country of Media, there was found a *||* roll wherein these things were recorded.

24 In the first year of the reign of Cyrus,

king Cyrus commanded that the house of the Lord at Jerusalem should be built again, where they do sacrifice with continual fire:

25 Whose height shall be sixty cubits, and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country, and the expences thereof to be given out of the house of king Cyrus:

26 And that the holy vessels of the house of the Lord, both of gold and silver, that Nabuchodonosor took out of the house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before.

27 And also he commanded that Sisines the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and those which were appointed rulers in Syria and Phenice, should be careful not to meddle with the place, but suffer Zorobabel, the servant of the Lord, and governor of Judea, and the elders of the Jews, to build the house of the Lord in that place.

28 I have commanded also to have it built up whole again, and that they look diligently to help those that be of the captivity of the Jews, till the house of the Lord be finished.

29 And out of the tribute of Celosyria and Phenice a portion carefully to be given these men for the sacrifices of the Lord, that is, to Zorobabel the governor, for bullocks, and rams, and lambs,

30 And also corn, salt, wine, and oil, and that continually every year without farther question, according as the priests that be in Jerusalem shall signify to be daily spent.

31 That *||* offerings may be made to the most high God for the king and for his children, and that they may pray for their lives.

32 And he commanded that whosoever should transgress, yea, or make light of any thing afore spoken or written, out of his own house should a tree be taken, and he thereon be hanged, and all his goods seized for the king.

33 The Lord therefore, whose name is there called upon, utterly destroy every king and nation, that stretcheth out his hand to hinder or endamage that house of the Lord in Jerusalem.

34 I Darius the king have ordained that according unto these things it be done with diligence.

Before
CHRIST
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about 310

CHAP VII.

1 *Sisinnus and others help forward the building* 5 *The temple is finished, and dedicated* 10 *The passover is kept*

* 140 C
13

THIN ^a Sisinnus the governor of Celsyria and Phenice, and Sathrabuzanes, with their companions, following the commandments of King Darius,

2 Did very carefully oversee the holy works, assisting the ancients of the Jews and governors of the temple.

3 And so the holy works prospered, when Aggeus and Zacharias the prophets prophesied.

4 And they finished these things by the commandment of the Lord God of Israel, and with ^b the consent of Cyrus, Darius, and Artaxerxes, kings of Persia.

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† Heb
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1 tra 6: 1

5 And thus was the holy house finished in ^c the three and twentieth day of the month Adai, in the sixth year of Darius king of the Persians.

6 And the children of Israel, the priests, and the Levites, and others that were of the captivity, that were added unto them, did according to the things written in the book of Moses.

7 And to the dedication of the temple of the Lord they offered an hundred bullocks, two hundred rams, four hundred lambs,

8 And twelve goats for the sin of all Israel, according to the number of the ^d chief of the tribes of Israel.

|| Or
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† Heb
dwelt in
1 tra 6: 15

9 The priests also and the Levites stood arrayed in their vestments, according to their ^e kindreds, in the service of the Lord God of Israel, according to the book of Moses and the porters at every gate.

|| Or
with those
them &c.

10 And the children of Israel ^f that were of the captivity held the passover the fourteenth day of the first month, after that the priests and the Levites were sanctified.

11 They that were of the captivity were not all sanctified together but the Levites were all sanctified together.

12 And so they offered the passover for all them of the captivity, and for their brethren the priests, and for themselves.

13 And the children of Israel that came out of the captivity did eat, even all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of unleavened bread seven days, making merry before the Lord.

15 For that he had turned the ^g counsel of the king of Assyria toward them, to

|| Or
unp

strengthen their hands in the works of the Lord God of Israel

Before
CHRIST
317

CHAP VIII.

1 *Esdras bringeth the king's commission to build* 8 *The copy of it* 28 *He declareth the names and number of those that came with him, 61 and his journey* 71 *He lamenteth the sins of his people, 96 and sweareth the priests to put away their strange wives*

AND after these things, when Artaxerxes the king of the Persians, reigned, came Esdras the son of Sariaas, the son of ^h Elezias, the son of Helchiah, the son of Salum,

about 157

2 The son of Sadduc, the son of Achitob, the son of Amarias, the son of ⁱ Ezias, the son of ^j Meremoth, the son of Zariaas, the son of ^k Savias, the son of Boccas, the son of Abisum, the son of Phinees, the son of Eleazar, the son of Aaron ^l the chief priest.

|| A 41115

* Ozias

|| Meremoth

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3 Thus Esdras went up from Babylon, as a scribe, being very ready in the law of Moses, that was given by the God of Israel.

4 And the king did him honour for he found grace in his sight in all his requests.

5 There went up with him also certain of the children of Israel, of the priests, of the Levites, of the holy singers, porters, and ^m ministers of the temple, unto Jerusalem.

|| Or

Nothing

6 In ⁿ the seventh year of the reign of Artaxerxes, in the fifth month, this was the king's seventh year, for they went from Babylon in the first day of the first month, and came to Jerusalem, according to the ^o prosperous journey which the Lord gave them.

|| See 1 tra 7

(8)

7 For Esdras had very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught all Israel the ordinances and judgment.

|| Or

success

8 Now the copy of the ^p commission, which was written from Artaxerxes the king, and came to Esdras the priest and reader of the law of the Lord, is this that followeth,

|| Or

decree

9 King Artaxerxes unto Esdras the priest and reader of the law of the Lord sendeth greeting.

47

10 Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites, being within our realm, as are willing and desirous, should go with thee unto Jerusalem.

11 As many therefore as have a mind thereunto, let them depart with thee, as it hath seemed good both to me and my seven friends the counsellors,

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42 But when I had found there none of the priests and Levites,

43 Then sent I unto Eleazar, and || Iduel, and || Masman,

44 And Algethan, and Mamas, and Joribas, and Nathan, Eunatan, Zacharias, and Mosollamon, principal men and learned

45 And I bade them that they should go unto || Saddeus the captain, || who was in the place of || the treasury

46 And commanded them that they should speak unto Daddeus, and to || his brethren, and to the treasurers in that place, to send us such men as might execute the priests' office in the house of the Lord

47 And by the mighty hand of our Lord they brought unto us skilful men of the sons of || Moli the son of Levi, the son of Israel, || Assebia, and his sons, and his brethren, who were eighteen.

48 || And Assebia, and Annuus, and Osaia his brother, of the sons of Channuneus, and their sons, were twenty men

49 And of the servants of the temple whom David had ordained, and the principal men for the service of the Levites, to wit, the servants of the temple, two hundred and twenty, the catalogue of whose names were shewed

50 And there I || vowed a fast unto the young men before our Lord, to desire of him a prosperous journey both for us and them that were with us, for our children, and for the || cattle

51 For I was ashamed to ask the king footmen, and horsemen, and conduct for safeguard against our adversaries

52 For we had said unto the king, that the power of the Lord our God should be with them that seek him, to support them in all ways

53 And again we besought our Lord as touching these things, and found him favourable unto us

54 Then I separated twelve of the chief of the priests, || Esebrias, and Assamas, and ten men of their brethren with them

55 And I weighed them the gold, and the silver, and the holy vessels of the house of our Lord, which the king, and his council, and the princes, and all Israel, had given

56 And when I had weighed it, I delivered unto them six hundred and sixty talents of silver, and silver vessels of an hundred talents, and an hundred talents of gold,

57 And twenty golden vessels, and || twelve vessels of brass, even of fine brass, glittering like gold

58 And I said unto them, Both ye are holy unto the Lord, and the vessels are holy, and the gold and the silver is a vow unto the Lord, the Lord of our fathers

59 Watch ye, and keep them till ye deliver them to the chief of the priests and Levites, and to the principal men of the families of Israel, || Jerusalem, into the chambers of the house of our God.

60 So the priests and the Levites, who had received the silver and the gold and the vessels, brought them unto Jerusalem, into the temple of the Lord

61 And from the river Theras we departed the twelfth day of the first month, and came to Jerusalem by the mighty hand of our Lord, which was with us and from the || beginning of our journey the Lord delivered us from every enemy, and so we came to Jerusalem

62 And when we had been there three days, the gold and silver that was weighed was delivered in the house of our Lord on the fourth day || unto Marmoth the priest the son of Iri

63 And with him was Eleazar the son of Phinees, and with them were Josabad the son of Jesu and || Moeth the son of Sabban, Levites all was delivered them by number and weight.

64 And all the weight of them was written up the same hour

65 Moreover they that were come out of the captivity offered sacrifice unto the Lord God of Israel, even twelve bullocks for all Israel, fourscore and sixteen rams,

66 || Threescore and twelve lambs, goats for a peace offering, twelve, all of them a sacrifice to the Lord

67 And they delivered the king's commandments unto the king's stewards, and to the governors of Celosyria and Phenice, and they honoured the people and the temple of God

68 Now when these things were done, the rulers came unto me, and said,

69 The nation of Israel, the princes, the priests and Levites, have not put away from them the strange people of the land, nor the pollutions of the Gentiles, to wit, of the Canaanites, Hittites, Pheresites, Jebusites, and the Moabites, Egyptians, and Edomites

70 For both they and their sons have married with their daughters, and the holy seed is mixed with the strange people of

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the land, and from the beginning of this matter the rulers and the great men have been partakers of this iniquity

71 And as soon as I had heard these things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and sat me down sad and very heavy.

72 So all they that were then moved at the word of the Lord God of Israel assembled unto me, while I mourned for the iniquity, but I sat still full of heaviness until the evening sacrifice.

73 Then rising up from the fast with my clothes and the holy garment rent, and bowing my knees, and stretching forth my hands unto the Lord,

74 I said, O Lord, I am confounded and ashamed before thy face;

75 For our sins are multiplied above our heads, and our ignorances have reached up unto heaven.

76 For ever since the time of our fathers we have been and are in great sin, even unto this day

77 And for our sins and our fathers' we with our brethren and our kings and our priests were given up unto the kings of the earth, to the sword, and to captivity, and for a prey with shame, unto this day

78 And now in some measure hath mercy been shewed unto us from thee, O Lord, that there should be left us a root and a name in the place of thy sanctuary;

79 And to discover unto us a light in the house of the Lord our God, and to give us food in the time of our servitude

80 Yea, when we were in bondage, we were not forsaken of our Lord, but he made us gracious before the kings of Persia, so that they gave us food,

81 Yea, and honoured the temple of our Lord, and raised up the desolate Sion, that they have given us a sure abiding in Jewry and Jerusalem

82 And now, O Lord, what shall we say, having these things? for we have transgressed thy commandments, which thou gavest by the hand of thy servants, the prophets, saying,

83 That the land, which ye enter into to possess is an heritage, is a land polluted with the pollutions of the strangers of the land, and they have filled it with their uncleanness

84 Therefore now shall ye not join your daughters unto their sons, neither shall ye take their daughters unto your sons

85 Moreover ye shall never seek to have

peace with them, that ye may be strong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore

86 And all that is befallen is done unto us for our wicked works and great sins for thou, O Lord, didst make our sins light,

87 And didst give unto us such a root, but we have turned back again to transgress thy law, and to mingle ourselves with the uncleanness of the nations of the land.

88 Mightest not thou be angry with us to destroy us, till thou hadst left us neither root, seed, nor name?

89 O Lord of Israel, thou art true for we are left a root this day.

90 Behold, now are we before thee in our iniquities, for we cannot stand any longer by reason of these things before thee.

91 And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jerusalem a very great multitude of men and women and children: for there was great weeping among the multitude

92 Then Jechonias the son of Jeels, one of the sons of Israel, called out, and said, O Esdras, we have sinned against the Lord God, we have married strange women of the nations of the land, and now is all Israel aloft.

93 Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children.

94 Like as thou hast decreed, and as many as do obey the law of the Lord

95 Arise, and put in execution for to thee doth this matter appertain, and we will be with thee do valiantly

96 So Esdras arose, and took an oath of the chief of the priests and Levites of all Israel to do after these things, and so they sware

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CHAP IX

3 Esdras assembleth all the people 10 They promise to put away the strange wives 20 The names and number of them that did so 40 The law of Moses is read and declared before all the people 49 They weep, and are put in mind of the feast day

THEN Esdras rising from the court of the temple went to the chamber of Jehon in the son of Eliasib,

2 And remained there, and did eat no

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meat nor drink water, mourning for the great iniquities of the multitude.

3 And there was a proclamation in all Jewry and Jerusalem to all them that were of the captivity, that they should be gathered together at Jerusalem.

4 And that whosoever met not there within two or three days, according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself cast out from them that were of the captivity.

5 And in three days were all they of the tribe of Judah and Benjamin gathered together at Jerusalem the twentieth day of the ninth month.

6 And all the multitude sat trembling in the broad court of the temple because of the present foul weather.

7 So Esdras arose up, and said unto them, Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel.

8 And now by confessing give glory unto the Lord God of our fathers,

9 And do his will, and separate yourselves from the heathen of the land, and from the strange women.

10 Then cried the whole multitude, and said with a loud voice, Like as thou hast spoken, so will we do.

11 But forasmuch as the people are many, and it is foul weather, so that we cannot stand without, and this is not a work of a day or two, seeing our sin in these things is spread far.

12 Therefore let the rulers of the multitude stay, and let all them of our habitations that have strange wives come at the time appointed.

13 And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter.

14 Then Jonathan the son of Azazel and Ezechias the son of Theocanus accordingly took this matter upon them, and Mosolun and Levis and Sabbathus helped them.

15 And they that were of the captivity did according to all these things.

16 And Esdras the priest chose unto him the principal men of their families, all by name, and in the first day of the tenth month they sat together to examine the matter.

about 456

17 So their cause that held strange wives was brought to an end in the first day of the first month.

18 And of the priests that were come to-

gether, and had strange wives, there were found,

19 Of the sons of Jesus the son of Josedec, and his brethren, || Mattheias, and Eleazar, and || Joribus, and || Joridapus.

20 And they gave their hands to put away their wives, and to offer tithes to make reconciliation for their || errors.

21 And of the sons of Emmer, Ananias, and Zebdeus, and * Earias, and * Sameus, and * Hierceel, and * Zuchas.

22 And of the sons of * Phaisur; Elionas, Mosisas, Ismael, and Nathanael, and * Ocideus, and * Talsas.

23 And of the Levites; Jozabad, and Semis, and * Colius, who was called Calias, and * Pathicus, and Judas, and Jonas.

24 Of the holy singers, * Eleazurus, Bacharius.

25 Of the porters, Sallumus, and * Tolbanes.

26 Of them of Israel, of the sons of * Phoros, * Hiermas, and * Eddias, and Melchias, and * Maclus, and Eleazar, and * Asibias, and Baanias.

27 Of the sons of Ela, Matthamas, Zacharias, and * Hierielus, and Hieremoth, and * Aedias.

28 And of the sons of * Zamoth, * Eliadas, * Elisimus, * Othonias, Jarimoth, and * Sabatus, and * Sardeus.

29 Of the sons of Bebai, Johannes, and Ananias, and * Josabad, and * Amathis.

30 Of the sons of * Mani, * Olamus, * Mamuchus, * Jedeus, Jasubus, * Jasacl, and Hieremoth.

31 And of the sons of Addi, Naathus, and Moosis, Lacinus, and Naidus, and Mathanias, and * Sathel, Balnuus, and Manasseas.

32 And of the sons of Annas, Elionas, and Aseas, and Melchias, and Sabbeus, and Simon Chosameus.

33 And of the sons of Asom, * Altaneus, and * Matthias, and * Bannai, Elphalat, and Manasses, and Semei.

34 And of the sons of Maani, Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabasion, and Enasibus, and Mammitanunius, Elhasis, Bannus, Eliab, Samis, Selemias, Natharias, and of the sons of Ozora, Sesis, Esril, Azaelus, Samatus, Zambis, Josephus.

35 And of the sons of Ethna, Mazitias, Zabadias, Edes, Juel, Banaias.

36 All these had taken strange wives, and they put them away with their children.

37 And the priests and Levites, and they

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that were of Israel, dwelt in Jerusalem, and in the country, in the first day of the seventh month: so the children of Israel were in their habitations

38 And the whole multitude came together with one accord into the broad place of the holy porch toward the east:

39 And they spake unto Esdras the priest and reader, that he would bring the law of Moses, that was given of the Lord God of Israel

40 So Esdras the chief priest brought the law unto the whole multitude from man to woman, and to all the priests, to hear the law in the first day of the seventh month.

41 And he read in the broad court before the holy porch from morning unto midday, before both men and women; and all the multitude gave heed unto the law

42 And Esdras the priest and reader of the law stood up upon a pulpit of wood, which was made for that purpose

43 And there stood up by him Mattathias, Sammus, Ananias, Azarias, Urias, || Ezecias, || Balasamus, upon the right hand.

44 And upon his left hand stood || Phaldaius, Misael, Melchias, || Lothasubus, and || Nabarias

45 Then took Esdras the book of the law before the multitude for he sat † honourably in the first place in the sight of them all

16 And when he opened the law, they

stood all straight up. So Esdras blessed the Lord God most High, the God of hosts, Almighty.

47 And all the people answered, Amen, and lifting up their hands they fell to the ground, and worshipped the Lord

48 Also Jesus, Anus, Sarabias, Admus, Jacobus, Sabateas, || Auteas, Maranias, and Calitas, Azarias, and Joazabdu, and Ananias, Biatas, the Levites, taught the law of the Lord, making them withal to understand it.

49 || Then spake Attarates unto Esdras the chief priest and reader, and to the Levites that taught the multitude, even to all, saying,

50 This day is holy unto the Lord, (for they all wept when they heard the law)

51 Go then, and eat the fat, and drink the sweet, and send part to || them that have nothing;

52 For this day is holy unto the Lord and be not sorrowful, for the Lord will bring you to honour

53 So the Levites published all things to the people, saying, This day is holy to the Lord, be not sorrowful.

54 Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer,

55 Because they understood the words wherein they were instructed, and for the which they had been assembled

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II. ESDRAS.

INTRODUCTION.

THE second book of Esdras is not now to be found in any Hebrew or Greek manuscripts. It is supposed to have been originally written in the Greek language but is extant only in a few Latin copies, and in an Arabick version. It is generally maintained, that the work could not have been the genuine production of Esra, as it seems to bear some intrinick marks of having been composed after his time, and, indeed after the period at which the prophetick spirit is reputed to have ceased notwithstanding also the author's confident assumption of the prophetick character, his pretensions to inspiration have not been admitted. It is not indeed, probable, that an inspired writer would have claimed a name to which he was not entitled, or have interspersed in his work those extraneous contents and inconsistencies which occasionally disfigure and detract this production. The book, it is true, contains much sublime instruction many animated exhortations to righteousness, and many sentiments not unworthy of the sacred source from whence they are related to have flowed. It represents Esra as commanded to remonstrate with the people for their disobedience and on their contempt of God's words, as addressing himself to the heathen, whom he enjoins to prepare for that 'everlasting light' which should shine upon them. It describes the Prophet as pleading with submissive piety for the removal of the afflictions of his captive countrymen, as anxiously inquiring why the chosen people of the Almighty should suffer severer punishments for their sins than the heathen, for whom they were seemingly rejected, chap. iii 28, iv 23—31, as lamenting the effects of entailed corruption, chap. iii 10—22, iv 40—52, vii 48, as bewailing the evil propensities and condition of men, of whom a few only appear to be marked out and distinguished as objects of Divine favour, chap. iv. 12, vii 4—54, ix 15, 16. He is said to have been honoured with visions and Divine communications in answer to those inquiries. The boasted revelations are described in a lofty and prophetick style in a manner similar to that adopted by Daniel, Ezekiel, and St. John. They discountenance with becoming dignity the presumptuous curiosity and complaints of man, chap. iv 5—11, contain very elevated descriptions of God's attributes, chap. vii 62—70, viii 20—30, xvi 54—64, and rest the equity of His proceedings on the projected decisions of a future judgment. They impart consolatory assurances of returning favour, and represent, in an interesting vision, Jerusalem reestablished on its foundations, chap. x 10—27 &c. The angel likewise, in these pretended visions, reveals many striking prophecies relative to the Messiah, chap. ii 34—48 the destruction of the Roman empire, chap. xi, xii, and the fate of Egypt, of Babylon, chap. xv, xvi, and of other nations, besides others of very obscure and uncertain interpretation, chap. v 1—13, vi 7—28.

This book was never admitted into the Hebrew canon, and there is no sufficient authority to prove that it was ever extant in the Hebrew language. Its pretended prophecies are not produced in evidence by Christian writers, striking as such testimony must have been if they had been genuine, and the book was never publicly or generally acknowledged either in the Greek or Latin Church nor was it ever inserted in the sacred catalogue, by either councils or fathers, but it is expressly represented as Apocryphal by St. Jerome who describes it as rejected by the Church.

From many passages occurring in this book, which bear a very manifest resemblance to doctrines, sentiments and expressions contained in the writings of the New Testament, and from the circumstance of our Saviour being mentioned by name in much clearer terms than in the canonical books of prophecy, (see chap. vii 28, 29,) there is reason to conclude that the whole, or at least the greater part of it was written after the promulgation of the Gospel. The work is indeed of too mixed and mysterious a character to admit any positive determination. Amidst passages transcribed from the Gospel, it may contain fragments of what was written before the time of Christ, and many writers have considered it as a compilation of pieces, of which some at least may have been the genuine production of Ezra. Dr. Gray

There may be reason to doubt whether this book in its present form was written by any one author. In the two last chapters there is a considerable difference of style from that of the rest of the book, there is no mention of Esra in them, and nothing which must be necessarily appropriated to the author of the immediately preceding chapters, but rather the contrary. In some ancient copies, indeed the two last chapters of this book form a separate book under the title of the fifth book of Esdras. They are written very much in the style and manner of the ancient Hebrew Prophets. Lee

• CHAP I

1 Esdras is commanded to reprove the people 24 And threateneth to cast them off 35 and to give their houses to a people of more grace than they

THE second book of the prophet Esdras, the son of Saraias, the son of Azarias, the son of Helchias, the son of Sadias, the son of Saloc, the son of Achitob,

2 The son of Achias, the son of Phineas, the son of Heli, the son of Amarias, the son of Azici, the son of Maumoth, the son of Aina, the son of Ozias, the son of Bonith, the son of Abisei, the son of Phineas, the son of Eleazar,

3 The son of Aaron, of the tribe of Levi, which was captive in the land of the Medes,

Chap I. ver 1 — Esdras the son of Saraias &c] The genealogy here given, it should be observed, differs from that given at Esdr viii 1—2 and from that in the canonical book of Esra

chap vii 1, 2 which has induced some to conclude that they not refer to the same Esdras, or Esra. Arnold

in the reign of Artaxerxes king of the Persians

4 And the word of the Lord came unto me, saying,

5 Go thy way, and shew my people their sinful deeds, and their children their wickedness which they have done against me; that they may tell their children's children.

6 Because the sins of their fathers are increased in them for they have forgotten me, and have offered unto strange gods.

7 Am not I even he that brought them out of the land of Egypt, from the house of bondage? but they have provoked me unto wrath, and despised my counsels.

8 Pull thou off then the hair of thy head, and cast all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.

9 How long shall I forbear them, unto whom I have done so much good?

10 Many kings have I destroyed for their sake, Pharaoh with his servants and all his power have I smitten down.

11 All the nations have I destroyed before them, and in the east I have scattered the people of two provinces, even of Tyre and Sidon, and have slain all their enemies.

12 Speak thou therefore unto them, saying, Thus saith the Lord,

13 I led you through the sea, and in the beginning gave you a large and safe passage, I gave you Moses for a leader, and Aaron for a priest.

14 I gave you light in a pillar of fire, and great wonders have I done among you, yet have ye forgotten me, saith the Lord.

15 Thus saith the Almighty Lord, The quails were as a token to you, I gave you tents for your safeguard nevertheless ye murmured there,

16 And triumphed not in my name for the destruction of your enemies, but even to this day do ye yet murmur.

17 Where are the benefits that I have done for you? when ye were hungry and thirsty in the wilderness, did ye not cry unto me,

18 Saying, Why hast thou brought us into this wilderness to kill us? it had been

better for us to have served the Egyptians, than to die in this wilderness.

19 Then had I pity upon your mourning, and gave you manna to eat, so ye did eat angels' bread.

20 When ye were thirsty, did I not cleave the rock, and waters flowed out to your fill? for the heat I covered you with the leaves of the trees.

21 I divided among you a fruitful land, I cast out the Canaanites, the Pherezites, and the Philistines, before you: what shall I yet do more for you? saith the Lord.

22 Thus saith the Almighty Lord, When ye were in the wilderness, in the river of the Amorites, being athirst, and blaspheming my name,

23 I gave you not fire for your blasphemies, but cast a tree in the water, and made the river sweet.

24 What shall I do unto thee, O Jacob? thou, Juda, wouldest not obey me: I will turn me to other nations, and unto those will I give my name, that they may keep my statutes.

25 Seeing ye have forsaken me, I will forsake you also, when ye desire me to be gracious unto you, I shall have no mercy upon you.

26 Whensoever ye shall call upon me, I will not hear you for ye have defiled your hands with blood, and your feet are swift to commit manslaughter.

27 Ye have not as if were forsaken me, but your own selves, saith the Lord.

28 Thus saith the Almighty Lord, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes,

29 That ye would be my people, and I should be your God, that ye would be my children, and I should be your father?

30 I gathered you together, as a hen gathereth her chickens under her wings, but now, what shall I do unto you? I will cast you out from my face.

31 When ye offer unto me, I will turn my face from you for your solemn feasts, your new moons, and your circumcisions, have I forsaken.

32 I sent unto you my servants the prophets, whom ye have taken and slain, and

extended as far as Tyre and Sidon.

23-25 — in the river of the Amorites &c.] In these two verses the writer seems to confound different historical facts: for he alludes to the miracle of Moses sweetening the water which occurred at the river Arnon Numb. xxi. 16, which was in reality at the waters of Marah, Exod. xv. 25.

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Numb 14

11 — I have scattered the people — even of Tyre and Sidon.] This fact of God's having scattered the people of Tyre and Sidon in favour of His people returning from Egypt receives no confirmation from any other part of Scripture, and the relation of it here may be thought to impugn the authority of this book. Arnold. Or it may be thought that the Canaanites are here meant, who

torn their bodies in pieces, whose blood I will require of your hands, saith the Lord.

33 Thus saith the Almighty Lord, Your house is desolate, I will cast you out as the wind doth stubble.

34 And your children shall not be fruitful, for they have despised my commandment, and done the thing that is evil before me

35 Your houses will I give to a people that shall come, which not having heard of me yet shall believe me, to whom I have shewed no signs, yet they shall do that I have commanded them.

36 They have seen no prophets, yet they shall call their sins to remembrance, and acknowledge them

37 I take to witness the grace of the people to come, whose little ones rejoice in gladness and though they have not seen me with bodily eyes, yet in spirit they believe the thing that I say

38 And now, brother, behold what glory, and see the people that come from the east

39 Unto whom I will give for leaders, Abraham, Isaac, and Jacob, Oseas, Amos, and Micheas, Joel, Abdias, and Jonas,

40 Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called also an 'angel of the Lord.

Mal 3 1

CHAP II

1 God complameth of his people 10 yet Esdras is willing to comfort them 34 Because they refused, the Gentiles are called 43 Esdras seeth the Son of God, and those that are crowned by him

THUS saith the Lord, I brought this people out of bondage, and I gave them my commandments by my servants the prophets, whom they would not hear, but despised my counsels

2 The mother that bare them saith unto them, Go your way, ye children, for I am a widow and forsaken

3 I brought you up with gladness, but with sorrow and heaviness have I lost you for ye have sinned before the Lord your God, and done that thing that is evil before him

1 But what shall I now do unto you? I

am a widow and forsaken go your way, O my children, and ask mercy of the Lord.

5 As for me, O father, I call upon thee for a witness over the mother of these children, which would not keep my covenant,

6 That thou bring them to confusion, and their mother to a spoil, that there may be no offspring of them.

7 Let them be scattered abroad among the heathen, let their names be put out of the earth: for they have despised my covenant.

|| Or
sacrament
or, with

8 Woe be unto thee, Assur, thou that hidest the unrighteous in thee! O thou wicked people, remember what I did unto Sodom and Gomorrha,

* Gen 19.
24

9 Whose land lieth in clouds of pitch and heaps of ashes even so also will I do unto them that hear me not, saith the Almighty Lord

10 Thus saith the Lord unto Esdras, Tell my people that I will give them the kingdom of Jerusalem, which I would have given unto Israel

11 Their glory also will I take unto me, and give these the everlasting tabernacles, which I had prepared for them

12 They shall have the tree of life for an ointment of sweet savour; they shall neither labour, nor be weary

13 Go, and ye shall receive pray for few days unto you, that they may be shortened the kingdom is already prepared for you watch.

14 Take heaven and earth to witness, for I have broken the evil pieces, and created the good: for I live, saith the Lord.

15 Mother, embrace thy children, and bring them up with gladness, make their feet as fast as a pillar for I have chosen thee, saith the Lord

|| Or
bring them
up with
gladness as
a dove
make their
feet fast
as, &c

16 And those that be dead will I raise up again from their places, and bring them out of the graves for I have known my name in Israel

|| Or,
thy name O
Israel

17 Fear not, thou mother of the children for I have chosen thee, saith the Lord

18 For thy help will I send my servants Esay and Jeremy, after whose counsel I

40 — 1. [Zachary, and Malachy.] It is observable that these three Prophets are here mentioned, although the two former did not probably flourish as Prophets till after the return from the captivity, and Malachi not till 100 years after the decree of Cyrus. It may also be remarked that the Prophets are here enumerated not according to the order of the Hebrew Bibles, but

according to that of the Septuagint or Greek version, circumstances which bespeak this second book of Esdras to be of later date than the time of Ezra Dr Gray

— which is called also an angel of the Lord. That Malachi was so called is among the conceits of the Jewish rabbis Ar-nald

have sanctified and prepared for thee twelve trees laden with divers fruits,

19 And as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill thy children with joy.

20 Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked,

21 Heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come into the sight of my clearness.

22 Keep the old and young within thy walls

23 ^b Wheresoever thou findest the dead, [†] take them and bury them, and I will give thee the first place in my resurrection

24 Abide still, O my people, and take thy rest, for thy quietness shall come

25 Nourish thy children, O thou good nurse; stablish their feet.

26 As for the servants whom I have given thee, there shall not one of them perish, for I will require them from among thy number

27 Be not weary, for when the day of trouble and heaviness cometh, others shall weep and be sorrowful, but thou shalt be merry and have abundance.

28 The heathen shall envy thee, but they shall be able to do nothing against thee, saith the Lord

29 My hands shall cover thee, so that thy children shall not see hell.

30 Be joyful, O thou mother, with thy children; for I will deliver thee, saith the Lord

31 Remember thy children that sleep, for I shall bring them out of the sides of the earth, and shew mercy unto them. for I am merciful, saith the Lord Almighty.

32 Embrace thy children until I come and ^{||} shew mercy unto them for my wells run over, and my grace shall not fail

33 I Esdras received a charge of the Lord upon the mount Oreb, that I should go unto Israel, but when I came unto them, they set me at nought, and despised the commandment of the Lord

34 And therefore I say unto you, O ye heathen, that hear and understand, look for your Shepherd, he shall give you everlasting rest, for he is nigh at hand, that shall come in the end of the world

35 Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore.

36 Flee the shadow of this world, receive the joyfulness of your glory. I testify, my Saviour openly

37 O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom

38 Arise up and stand, behold the number of those that be sealed, ^{||} in the feast of ^{||} Or the Lord;

39 Which are departed from the shadow of the world, and have received glorious garments of the Lord.

40 Take thy number, O Sion, and I shut [†] up those of thine that are clothed in white, ^{||} which have fulfilled the law of the Lord ^{||} Or

41 The number of thy children, whom thou longedst for, is fulfilled beseech the power of the Lord, that thy people, which have been called from the beginning, may be hallowed.

42 I Esdras saw upon the mount Sion ^{Rev 7 9} a great people, whom I could not number, and they all praised the Lord with songs

43 And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted, which I marvelled at greatly

44 So I asked the angel, and said, ^{||} So ^{||} Or what are these?

45 He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms

46 Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands?

47 So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord.

48 Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God, thou hast seen

CHAP III

1 Esdras is troubled, 13 and acknowledgeth the sins of the people 28 yet complaineth that the heathen were lords over them, being more wicked than they

IN the thirtieth year after the ruin of the city I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart

2 For I saw the desolation of Sion, and the wealth of them that dwelt at Babylon

3 And my spirit was sore moved, so that

Robert 1
18
singing
with them

Or
reach

I began to speak words full of fear to the most High, and said,

4 O Lord, who bearest rule, thou speakest at the beginning, when thou didst plant the earth, and that thyself alone, and commandedst the people,

5 And gavest a body unto Adam without soul, which was the workmanship of thine hands, and didst breathe into him the breath of life, and he was made living before thee.

6 And thou leddest him into paradise, which thy right hand had planted before ever the earth came forward.

7 And unto him thou gavest commandment to love thy way which he transgressed, and immediately thou appointedst death in him and in his generations, of whom came nations, tribes, people, and kindreds, out of number.

8 And every people walked after their own will, and did wonderful things before thee, and despised thy commandments.

9 And again in process of time thou broughtest the flood upon those that dwelt in the world, and destroyedst them.

10 And it came to pass in every of them, that as death was to Adam, so was the flood to these.

11 Nevertheless one of them thou leftest, namely, Noah with his household, of whom came all righteous men.

12 And it happened, that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the first.

13 Now when they lived so wickedly before thee, thou didst choose thee a man from among them, whose name was Abraham.

14 Him thou lovedst, and unto him only thou shewedst thy will.

15 And madest an everlasting covenant with him, promising him that thou wouldst never forsake his seed.

16 And unto him thou gavest Isaac, and unto Isaac also thou gavest Jacob and Esau. As for Jacob, thou didst choose him to thee, and put by Esau and so Jacob became a great multitude.

17 And it came to pass, that when thou leddest his seed out of Egypt, thou broughtest them up to the mount Sinai.

18 And hewing the heavens, thou didst

set fast the earth, and movedst the whole world, and madest the depths to tremble, and troubledst the men of that age.

19 And thy glory went through four gates, of fire, and of earthquake, and of wind, and of gold, that thou mightest give the law unto the seed of Jacob, and diligence unto the generation of Israel.

20 And yet tookest thou not away from them a wicked heart, that thy law might bring forth fruit in them.

21 For the first Adam, bearing a wicked heart transgressed, and was overcome; and so be all they that are born of him.

22 Thus infirmity was made permanent, and the law came in the heart of the people with the malignity of the root, so that the good departed away, and the evil abode still.

23 So the times passed away, and the years were brought to an end, then didst thou raise thee up a servant, called David.

24 Whom thou commandedst to build a city unto thy name, and to offer incense and oblations unto thee therein.

25 When this was done many years, then they that inhabited the city forsook thee.

26 And in all things did even as Adam and all his generations had done for they also had a wicked heart.

27 And so thou gavest thy city over into the hands of thine enemies.

28 Are their deeds then any better that inhabit Babylon, that they should therefore have the dominion over Zion?

29 For when I came thither, and had seen the cities without number, then my soul saw many evidences in this thirtieth year, so that my heart failed me.

30 For I have seen how thou sufferest them sinning, and hast spared wicked doers and hast destroyed thy people, and hast preserved thine enemies, and hast not signified it.

31 I do not remember how this way may be left. Are they then of Babylon better than they of Zion?

32 Or is there any other people that knoweth thee beside Israel? or what generation hath so believed thy covenants as Jacob?

33 And yet then reward appeareth not, and then labour hath no fruit for I have gone here and there through the heathen,

Or
and to all
the genera-
tion of Is-
rael that
they should
put forth
diligence

1 Sam 16

2 Sam 7

[hap 11 ver 1 — and commandedst the people] By a pro-
prie probably here meant the different sorts of animals with

which God filled the earth at the first. See Prov xxx 25 In
nuis

Or,
bound.

and I saw him, and I thought not that I should see him.

84 Weight thou shalt not have, neither shalt thou have any more of the things that thou hast seen, and thou shalt not have any more of the things that thou shalt see.

85 I answered him, and said, I will not have any more of the things that thou shalt see, and I will not have any more of the things that thou shalt see.

86 Then he said, I will not have any more of the things that thou shalt see, and I will not have any more of the things that thou shalt see.

87 Then he said, I will not have any more of the things that thou shalt see, and I will not have any more of the things that thou shalt see.

88 And the angel that was sent unto me, whose name was Uriel, gave me an answer.

89 And said, Thy heart hath gone too far in this world, and thou hast thought to comprehend the things that are most high.

90 Then he said, I am not worthy to see thee, and I am not worthy to see thee, and I am not worthy to see thee.

91 I answered him, and said, I will not have any more of the things that thou shalt see, and I will not have any more of the things that thou shalt see.

92 And I said, Tell me, and I will tell thee, and I will tell thee, and I will tell thee.

93 Then he said, I will not have any more of the things that thou shalt see, and I will not have any more of the things that thou shalt see.

94 And he said unto me, If I should ask thee how great dwellings are in the midst of the sea, or how many springs are in the beginning of the deep, or how many springs are above the firmament, or which are the outgoings of paradise.

95 Peradventure thou wouldest say unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

96 Nevertheless now have I asked thee but only of the fire and wind, and of the day wherethrough thou hast passed, and of things from which thou canst not be separated, and yet canst thou give me no answer of them.

10 He said moreover unto me, Thine own things, and such as are grown up with thee, canst thou not know,

11 I answered him, and said, I will not have any more of the things that thou shalt see, and I will not have any more of the things that thou shalt see.

12 Then he said, I will not have any more of the things that thou shalt see, and I will not have any more of the things that thou shalt see.

13 I answered him, and said, I will not have any more of the things that thou shalt see, and I will not have any more of the things that thou shalt see.

14 Then he said, I will not have any more of the things that thou shalt see, and I will not have any more of the things that thou shalt see.

15 I answered him, and said, I will not have any more of the things that thou shalt see, and I will not have any more of the things that thou shalt see.

16 The floods of the sea also are like manner, and thou shalt see, and thou shalt see, and thou shalt see.

17 The thought of the wood was in vain, for the fire came and consumed it.

18 The thought of the floods of the sea came likewise to nought, for the sand stood up and stopped them.

19 If thou wert judge now betwixt these two, whom wouldest thou begin to justify? or whom wouldest thou condemn?

20 I answered and said, Verily it is a foolish thought, that they both have devised, for the ground is given unto the wood, and the sea also hath his place to bear his floods.

21 Then answered he me, and said, Thou hast given a right judgment, but why judgest thou not thyself also?

22 For like as the ground is given unto the wood, and the sea to his floods: even so they that dwell upon the earth may understand nothing but that which is upon the earth: and he that dwelleth upon the heavens may only understand the things that are above the height of the heavens.

23 Then answered I and said, I beseech thee, O Lord, let me have understanding.

24 For it was not my mind to be curious of the high things, but of such as pass by us daily, namely, wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom thou hast loved is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come to none effect,

25 And we pass away out of the world as grasshoppers, and our life is astonishment

Or,
incurry
them.

Judges 9
8
2 Chron
25. 18

Or
the land.

Or
waves

Or,
the land

Isa 55
8, 9
John 3 31
1 Cor 2 14

Or,
no where

59 And for our sakes per adventure it is
that the floors of the righteous are not

52 He answered me, and said, As for the tokens whereof thou hast asked me, I may tell thee of them in part: but as touching thy life, I am not sent to shew thee; for I do not know it.

1 The signs of the times to come, 23 He asked why
God, choosing but one people, did cast them off 30. He
is taught, that God's judgments are unsearchable, 46
and that they shall not all at once

NEVERTHELESS as concerning the tokens, behold, the days shall come,

Then said he unto me, Thou art sore troubled in mind for Israel's sake: lovest thou that people better than he that made them?

34 And I said, No, Lord: but of very grief have I spoken: for my remembrance me every hour, while I labour to comprehend the way of the most High, and to seek out part of his judgment.

35 And he said unto me, Thou canst not. And I said, Wherefore, Lord? whither unto was I born then? or why was not my mother's womb then my grave, that I might not have seen the travail of Jacob, and the wearisome toil of the stock of Israel?

36 And he said unto me, Number me the things that are not yet come, gather me together the drops that are scattered abroad, make me the flowers green again that are withered,

37 Open me the places that are closed, and bring me forth the winds that are shut up, shew me the image of a voice: and then I will declare to thee the thing that thou labourst to know.

38 And I said, O Lord that bearest rule, who may know these things, but he that hath not his dwelling with men?

39 As for me, I am unwise: how may I then speak of these things, whereof thou askest me?

40 Then said he unto me, Like as thou canst do none of these things that I have spoken of, even so canst thou not find out my judgment, or in the end the love that I have promised unto my people.

41 And I said, Behold, O Lord, yet art thou nigh unto them that be reserved till the end: and what shall they do that have been before me, or we that be now, or they that shall come after us?

42 And he said unto me, I will liken my judgment unto a ring: like as there is no slackness of the last, even so there is no swiftness of the first.

43 So I answered and said, Couldst thou not make those that have been made, and be now, and that are for to come, at once; that thou mightest shew thy judgment the sooner?

44 Then answered he me, and said, The creature may not haste above the maker, neither may the world hold them at once that shall be created therein.

45 And I said, As thou hast said unto thy servant, that thou, which givest life to all, hast given life at once to the creature that thou hast created, and the creature

hast it even to this day: now also hast thou not made them at once?

46 And he said unto me, And the womb of a woman, that beareth her, if thou bringest forth children, why dost thou it not together, but one after another? pray her therefore to bring forth ten children at once.

47 And I said, One cannot, but must do it by degrees.

48 Then said he unto me, Even so have I given the womb of the earth to those that be sown in it in their times.

49 For like as a young child may not bring forth the things that belong to the aged, even so have I disposed the world which I created.

50 And I asked, and said, Seeing thou hast now given me the way, I will proceed to speak before thee: for our mother, of whom thou hast told me that she is young, draweth now nigh unto age.

51 He answered me, and said, Ask a woman that beareth children, and she shall tell thee.

52 My answer, Wherefore are not they whom thou hast now brought forth like those that were before, but less of stature?

53 And she shall answer thee, They that be born in the strength of youth are of one fashion, and they that are born in the time of age, when the womb faileth, are otherwise.

54 Consider thou therefore also, how that ye are less of stature than those that were before you.

55 And so are they that shall come after you less than ye, as the creatures which now begin to be old, and have passed over the strength of youth.

56 Then said I, Lord, I beseech thee, if I have found favour in thy sight, shew thy servant by whom thou visitest thy creature.

CHAP. VI.

1 God's purpose is eternal. 8 The next world shall follow this immediately. 13 What shall fall out at the last. 31 He is promised more knowledge. 38 and reckoneth up the works of the creation. 51 and complaineth that they have no part in the world for whom it was made.

AND he said unto me, In the beginning, when the earth was made, before the borders of the world stood, or ever the winds blew,

2 Before it thundered and lightened, or ever the foundations of paradise were laid,

3 Before the fair flowers were seen, or ever the moveable powers were established,

before the mountains and foundations of angels were gathered together.

7 Or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the channels in Sun were hot.

8 And ere the present years were brought out, and or ever the inventions of them that now sin were turned, before they were sealed that have gathered faith for a treasure.

9 Then did I consider these things, and they all were made through me alone, and through none other: by me also they shall be ended, and by none other.

10 Then answered I and said, What shall be the parting asunder of the times? or when shall be the end of the first, and the beginning of it that followeth?

11 And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, Jacob's hand held first the heel of Esau.

12 For Esau is the end of the world, and Jacob is the beginning of it that followeth.

13 The hand of man is betwixt the heel and the hand: other question, Esdras, ask thou not.

14 ¶ I answered then and said, O Lord that bearest rule, if I have found favour in thy sight,

15 I beseech thee, shew thy servant the end of thy tokens, whereof thou shewedst me part the last night.

16 So he answered and said unto me, Stand up upon thy feet, and hear a mighty sounding voice.

17 And it shall be as it were a great motion: for the place where thou standest shall not be moved.

18 And therefore when it speaketh be not afraid: for the word is of the end, and the foundation of the earth is understood.

19 And why? because the speech of these things trembleth and is moved for it knoweth that the end of these things must be changed.

20 And it happened, that when I had heard it I stood up upon my feet, and hearkened, and, behold, there was a voice that spake, and the sound of it was like the sound of many waters.

21 And it said, Behold, the days come, that I will begin to draw nigh, and to visit them that dwell upon the earth,

22 And will begin to make inquisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of Dion shall be fulfilled,

23 And when the world, that shall begin to vanish away, shall be finished, then will I shew these tokens: the books shall be opened before the firmament, and they shall see all together.

24 And the children of a year old shall speak with their voices, the women with child shall bring forth untimely children of three or four months old, and they shall live, and be raised up.

25 And suddenly shall the sown places appear unsown, the full storehouses shall suddenly be found empty.

26 And the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid.

27 At that time shall friends fight one against another like enemies, and the earth shall stand in fear with those that dwell therein, the springs of the fountains shall stand still, and in three hours they shall not run.

28 Whosoever remaineth from all these that I have told thee shall escape, and see my salvation, and the end of your world.

29 And the men that are received shall see it, who have not tasted death from their birth: and the heart of the inhabitants shall be changed, and turned into another meaning.

30 For evil shall be put out, and deceit shall be quenched.

31 As for faith, it shall flourish, corruption shall be overcome, and the truth, which hath been so long without fruit, shall be declared.

32 And when he talked with me, behold, I looked by little and little upon him before whom I stood.

33 And these words said he unto me, I am come to shew thee the time of the night to come.

34 If thou wilt pray yet more, and fast seven days again, I shall tell thee greater things by day than I have heard.

35 For thy voice is heard before the most High: for the Mighty hath seen thy righteous dealing, he hath seen also thy chastity, which thou hast had ever since thy youth.

36 And therefore hath he sent me to shew thee all these things, and to say unto thee, Be of good comfort, and fear not.

37 And hasten not with the times that are past, to think vain things, that thou mayest not hasten from the latter times.

38 And it came to pass after this, that I wept again, and fasted seven days in like

manner, that I might fulfil the three words which he told me.

36 And in the eighth night was my heart vexed within me again, and I began to speak before the most High.

37 For my spirit was greatly set on fire, and my soul was in distress.

38 And I said, O Lord, thou hast created from the beginning of the creation, even the first day, and saidst thus; 'Let heaven and earth be made; and thy word was a perfect work.

39 And then was the spirit, and darkness and silence were on every side; the sound of man's voice was not yet formed.

40 Then commandedst thou a fair light to come forth of thy treasures, that thy work might appear.

41 Upon the second day thou madest the spirit of the firmament, and commandedst it to part asunder, and to make a division betwixt the waters, that the one part might go up, and the other remain beneath.

42 Upon the third day thou didst command that the waters should be gathered in the seventh part of the earth: six parts hast thou dried up, and kept them, to the intent that of these some being planted of God and tilled might serve thee.

43 For as soon as thy word went forth the work was made.

44 For immediately there was great and innumerable fruit, and many and divers pleasures for the taste, and flowers of unchangeable colour, and odours of wonderful smell: and this was done the third day.

45 Upon the fourth day thou commandedst that the sun should shine, and the moon give her light, and the stars should be in order:

46 And gavest them a charge to do service unto man, that was to be made.

47 Upon the fifth day thou madest unto the seventh part, where the waters were gathered, that it should bring forth living creatures, fowls and fishes and so it came to pass.

48 For the dumb water and without life brought forth living things at the commandment of God, that all people might praise thy wondrous works.

49 Then didst thou ordain two living creatures, the one thou calledst Enoch, and the other Leviathan,

50 And didst separate the one from the

other: for the seventh part, namely, where the waters were gathered together, might not hold them both.

51 Unto Enoch thou gavest one part, which was dried up the third day, that he should dwell in the seventh part, wherein are a thousand hills:

52 But unto Leviathan thou gavest the seventh part, namely, the moist; and hast kept him to be devoured of whom thou wilt, and when.

53 Upon the sixth day thou gavest commandment unto the earth, that before thee it should bring forth beasts, cattle, and creeping things:

54 And after these, Adam also, whom thou madest lord of all thy creatures: of him come we all, and the people also whom thou hast chosen.

55 All this have I spoken before thee, O Lord, because thou madest the world for our sakes.

56 As for the other people, which also come of Adam, thou hast said that they are nothing, but be like unto spittle, and hast likened the abundance of them unto a drop that falleth from a vessel.

57 And now, O Lord, behold, these heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.

58 But we thy people, whom thou hast called thy firstborn, thy only begotten, and thy fervent loves, are given into their hands.

59 If the world now be made for our sakes, why do we not possess an inheritance with the world? how long shall this endure?

CHAP. VII.

1 The way is narrow 12 When it was made narrow: 28 All shall die, and rise again 37 Christ shall sit in judgment 46 God hath not made perdition for us, 62 and is merciful.

AND when I had made an end of speaking these words, there was sent unto me the angel which had been sent unto me the nights afore.

2 And he said unto me, Up, Esdras, and hear the words that I am come to tell thee.

3 And I said, Speak on, my God. Then said he unto me, The sea is set in a wide place, that it might be deep and great.

4 But put the case the entrance were narrow, and like a river;

* Chap. VI. ver. 49. Then didst thou ordain two living creatures, [] The story here related has all the appearance of being a

rabbinical conceit, which the author borrowed from the fanciful writings of the Jews. Arnold.

5 Who then could get into the strait to look upon it, and so will it? if he went not through the narrow, how could he come into the broad?

6 There is also another thing: A city is builded, and set upon a broad field, and is full of all good things.

7 The entrance thereof is narrow, and as seen in a dangerous place to fall, like he if there were a fire on the right hand, and on the left a deep water.

8 And one only path between them both, even between the fire and the water, so small that there could but one man go there at once.

9 If this city now were given unto a man for an inheritance, if he never shall pass the danger set before it, how shall he receive this inheritance?

10 And I said, It is so, Lord. Then said he unto me, Even so also is Israel's portion.

11 Because for their sakes I made the world: and when Adam transgressed my statutes, then was decreed that now is done.

12 Then were the entrances of this world made narrow, full of sorrow and travail: they are but few and evil, full of perils, and very painful.

13 For the entrances of the wider world were wide and sure, and brought immortal fruit.

14 If then they that live about not to enter these strait and vain things, they can never receive those that are laid up for them.

15 Now therefore why disquietest thou thyself, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why hast thou not considered in thy mind this thing that is to come, rather than that which is present?

17 Then answered I and said, O Lord that bearest rule, thou hast ordained in thy law, that the righteous should inherit these things, but that the ungodly should perish.

18 Nevertheless the righteous shall suffer strait things, and hope for wide: for they that have done wickedly have suffered the strait things, and yet shall not see the wide.

19 And he said unto me, There is no

judge above God, and none that hath understanding above the Highest.

20 For there be many that perish in this life, because they despise the law of God that is set before them.

21 For God hath given strait commandments to such as came, what they should do to live, even as they came, and what they should observe to avoid punishment.

22 Nevertheless they were not obedient unto him; but spake against him, and imagined vain things.

23 And deceived themselves by their wicked deeds; and said of the most High, that he is not; and knew not his ways.

24 But his law have they despised, and denied his covenants: in his statutes have they not been faithful, and have not performed his works.

25 And therefore, Esdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth.

27 And whosoever is delivered from the former evils shall see my wonders.

28 For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years.

29 After these years shall my son Christ die, and all men that have life.

30 And the world shall be turned into the old silence seven days, like as in the former judgments, so that no man shall remain.

31 And after seven days the world, that yet speaketh not, shall be raised up, and that shall die that is corrupt.

32 And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them.

33 And the most High shall appear upon the seat of judgment, and misery shall pass away, and the long suffering shall have an end.

34 But judgment only shall remain, truth shall stand, and faith shall wax strong.

35 And the work shall follow, and the

1 Or, deep place.

1 Or, ruler.

1 Or, just beginning.

Chap. VII ver 28 — my son Jesus, &c.] Thus and several other passages of this book speak so plainly of Jesus Christ, His coming, office, death, &c. that it seems impossible any Jews, who received this book as authentick, could remain unconverted. On

this account it is inferred, that this book must have been written subsequent to the time of our Saviour, from whose history, and the writings of His Apostles, the author has transcribed several passages. Arnald

reward shall be shewed, and the good deeds shall be of force, and wicked deeds shall bear no rule

^b Gen 18 36 Then said I, ^b Abraham prayed first for the Sodonites, and ^c Moses for the fathers that sinned in the wilderness

^d Or 37 And Jesus after him for Israel in the time of ^e Achap

^f Sam 4 38 And Samuel and ^g David for the destruction and ^h Solomon for them that should come to the sanctuary

ⁱ Chron 39 And ^j Helias for those that received rain, and for the dead, that he might live

^k 1 Kings 40 And ^l Ezechias for the people in the time of Sennacherib and many for many

41 Even so now, seeing corruption is grown up, and wickedness increased, and the righteous have prayed for the ungodly wherefore shall it not be so now also?

42 He answered me, and said, This present life is not the end where much glory doth abide, therefore have they prayed for the weak

43 But the day of doom shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is past,

44 Intemperance is at an end, infidelity is cut off, righteousness is grown, and truth is sprung up

45 Then shall no man be able to save him that is destroyed, nor to oppress him that hath gotten the victory

46 I answered then and said, This is my first and last saying, that it had been better not to have given the earth unto Adam or else, when it was given him, to have restrained him from sinning

47 For what profit is it for men now in this present time to live in heaviness, and after death to look for punishment?

^m Rom 5 48 O thou Adam, what hast thou done for though it was ⁿ thou that sinned, thou art not fallen alone, but we all that come of thee

49 For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?

50 And that there is promised us an everlasting hope, whereas ourselves being most wicked are made vain?

51 And that there are laid up for us dwellings of health and safety, whereas we have lived wickedly?

^o Or 52 And that the glory of the most High is kept to defend them which have led ^p a chaste life, a wary life, whereas we have walked in the most wicked ways of all?

53 And that there should be shewed a paradise, whose fruit endureth for ever, wherein is ^q security and medicine, since ^r Or, ^s fulness we shall not enter into it?

54 For we have walked in unpleasant places,

55 And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness?

56 For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death

57 Then answered he me, and said, This is the ^t condition of the battle, which man ^u Or, ^v intent that is born upon the earth shall fight,

58 That, if he be overcome, he shall suffer as thou hast said but if he get the victory, he shall receive the thing that I say

59 For this is the life whereof Moses spake unto the people while he lived, saying, ^w Deut. 3 19 Choose thee life, that thou mayest live

60 Nevertheless they believed not him, nor yet the prophets after him, no nor me which have spoken unto them,

61 That there should not be such heaviness in their destruction, as shall be joy over them that are persuaded to salvation.

62 I answered then, and said, I know, Lord, that the most High is called merciful, in that he hath mercy upon them which are not yet come into the world,

63 And upon those also that turn to his law,

64 And that ^x he is patient, and long suffereth those that have sinned, as his creatures, ^y Rom 2

65 And that he is bountiful, for he is ready to give where it needeth,

66 And that he is of great mercy, for he multiplieth more and more mercies to them that are present, and to ^z it are past, and ^a also to them which are to come

67 For if he shall not multiply his mercies, the world would not continue with them that inherit therein

68 And he pardoneth, for if he did not so of his goodness, that they which have committed iniquities might be eased of them, the ten thousandth part of men should not remain living

69 And being judge, if he should not forgive them that are ^b cured with his word, and put out the multitude of ^c Or, ^d contempt

70 There should be very few left peradventure in an innumerable multitude

For at that first desire to have
recompense, thou wilt be able to meet

ful to man, namely, that have no works of righteousness.

17 For the just, which have many good works, but up with thee, shall out of their good deed receive reward.

18 For what man that thou shouldst take displeasure at him? or what is a corruptible generation, that thou shouldst be bitter toward it?

19 For in truth there is no man among them that be born, but he hath dealt wickedly, and among the faithful there is none which hath not done unrighteousness.

20 For in this, O Lord, thy righteousness and thy goodness shall be declared, if thou be merciful unto them which have not the confidence of good works.

21 Then answered he me, and said, some thing hast thou spoken aright, and according unto thy words it shall be.

22 For indeed I will not think on the disposition of them which have sinned before death, before judgment, before destruction.

23 But I will rejoice over the disposition of the righteous, and I will remember all their pilgrimage, and the salvation, and the reward that they shall have.

24 Like as I have spoken now, so shall it come to pass.

25 For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet the thing that is sown good to him, reason cometh not up, neither doth all that is planted take root: even so is it of them that are sown in the world, they shall not all be saved.

26 I answered then and said, If I have found grace, let me speak.

27 Like as the husbandman's seed perisheth, if it come not up, and receive not thy rain in due season, or if there come too much rain, and corrupt it.

28 Even so perisheth man also, which is formed with thy hands, and is called thine own image, because thou art like unto him, for whose sake thou hast made all things, and likened him unto the husbandman's seed.

29 Let not wrath with us, but spare thy people, and have mercy upon thine own habitation: for thou art merciful unto thy creature.

30 Then answered he me, and said, I have prepared me for the present, and thing to come, for such as be to come.

31 For thou comest far hence, that thou shouldst be able to love my creature more than I: but I have oftentimes drawn men

unto thee, and unto it, but never to the unrighteous.

32 In this also thou art marvellous before the most High.

33 In that thou hast humbled thyself, as it becometh thee, and hast not judged thyself worthy to be much glorified among the righteous.

34 For many great miseries shall be done to them that in the latter time shall dwell in the world, because they have walked in great pride.

35 But understand thou for thyself, and seek out the glory for such as be like thee.

36 For unto you a paradise opened, the tree of life is planted, the time to come is prepared, plentousness is made ready, city is builded, and rest is allowed, yet perfect goodness and wisdom.

37 The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into hell to be forgotten.

38 Sorrows are passed, and in the end is chewed the treasure of immortality.

39 And therefore ask thou no more questions concerning the multitude of them that perish.

40 For when they had taken liberty, they despised the most High, thought scorn of his law, and forsook his ways.

41 Moreover they have trod ten down his righteous.

42 And send in thine heart, that there is no God, yea, and that knowing they must die.

43 For as the things aforesaid shall receive you so thirst and pain are prepared for them: for it was not his will that men should come to nought.

44 But they which be created have defiled the name of him that made them, and were unthankful unto him which prepared life to them.

45 And therefore I say judgment now at hand.

46 The things have I not shewed unto all men, but unto thee, and a few like thee. Then answered I and said,

47 Behold, O Lord, now hast thou shewed me the multitude of the wonders, which thou wilt begin to do in the latter times: but at what time, thou hast not shewed me.

CHAP. IX.

Who shall be saved and who not. 1) All the world is corruptible. 2) And God doth save a few. 3) He complaineth that the people which keep God's laws and seek a way in lamentation in a field.

IL answered me then, and said, Mercifully thou the time diligently in itself, and when thou seest part of the signs past, which I have told thee before.

2 Then shalt thou understand that it is the very same time, wherein the Highest will begin to visit the world which he made.

3 Therefore when there shall be great earthquakes and uprisings of the people in the world.

4 Then shalt thou well understand, that the most High plucke out those things from the days that were before thee, even from the beginning.

5 For like is all that is made in the world both a beginning and an end, and the end is manifest.

6 Even so the times also of the Highest have plaine beginnings in wonders and powerful works, and ending in effects and signs.

7 And every one that shall be saved, and shall be able to escape by his works, and by faith, whereby ye have believed,

8 Shall be preserved from the said perils, and shall see my salvation in my land, and within my borders: for I have sanctified them for me from the beginning.

9 Then shall they be in pitiful case, which now have abused my ways: and they that have cast them away despitefully shall dwell in torment.

10 For such as in their life have received benefit, and have not known me,

11 And they that have clothed my law, while they had yet liberty, and, when as yet place of repentance was open unto them, understood not, but despised it,

12 The same must know it after death by pain.

13 And therefore be thou not curious how the ungodly shall be punished, and when: but enquire now the righteous shall be saved, whose the world is, and for whom the world is created.

14 Then answered I and said,

15 I have said before, and now do speak, and will speak it also hereafter, that there be many more of them which perish, than of them which shall be saved.

16 Like as a wave is greater than a drop.

17 And he answered me, saying, Like as the field is so is also the seed, as the flowers be, such are the colours also, such is the workman, such also is the work, and as the husbandman himself, so is his husbandry also: for it was the time of the world.

18 And now when I prepared the world,

which was not yet made, even for them that dwell in that now have no more part against me.

19 For then every one decayed: but now the manner of them was increased: sated in this world that I made, were covered by a perpetual seed, and by a law which is unsearchable and thence.

20 So I considered the world, and behold, there was peril because of the decay that were come into it.

21 And I saw, and spued it greatly, and have kept me a fig-tree of the cluster, and a plant of a great people.

22 Let the multitude perish then, which was born in vain: and let my fig-tree be kept, and my plant: for with great labour have I made it perfect.

23 Nevertheless, if thou wilt cease yet seven days more (but thou shalt not rest in them,

24 But go into a field of flowers, where no house is builded, and eat only the flower of the field, taste no flesh, drink no wine, but eat flowers only,

25 And pray unto the Highest continually, then will I come and talk with thee.

26 So I went my way into the field which is called Ardath: like as he commanded me, and there I sat among the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me.

27 After seven days I sat upon the grass, and my heart was vexed within me, like as before.

28 And I opened my mouth, and began to talk before the most High, and said,

29 O Lord, thou that shewest thyself unto us, thou wast shewed unto our fathers in the wilderness, in a place where no man treadeth, in a barren place, when they came out of Egypt.

30 And thou spakest, saying, Hear me, O Israel, and mark my words, thou seed of Jacob.

31 For, behold, I sow my law in you, and it shall bring fruit in you: and ye shall be honoured in it for ever.

32 But our fathers, which received the law, kept it not, and observed not thy ordinance: and though the fruit of thy law did not perish, neither could it, for it was thine.

33 Yet they that received it perished, because they kept not the thing that was owing them.

34 And, lo, it is a custom, when the ground hath received seed, or the earth

hip or my vessel meat or drink, that, that
being perished wherein it was sown or cast
into

3. That thing also which was sown, or
 cast therein, or received, doth perish, and
 remaineth not with it: but with it it hath
 not happened so.

6 For we that have received the law
perish by it, and on the other which is
received it

Notwithstanding the law persisteth
not, but remaineth in his force

38. And when I take these things in my heart, I look'd back with mine eyes, and upon the right side I saw a woman, and behold she mourned and wept with a loud voice, and was much moved in heart, and her clothes were rent, and she had a he upon her head.

So then let my thoughts go that I was
mine, and time I went by,

10 And said unto her, Wherefore weepest thou? why art thou so grieved in thy mind?

11 And he said unto me, Son, let me
alone, that I may bewail myself, and add
unto my sorrow, for I am sore vexed in my
mind, and brought very low.

And I said unto her, What saith
the Lord to me?

She said unto me, I thy servant have been barren, and had no child, though I have a husband thirty years.

“ And those thirty years I did nothing
 day and night, and every hour, but
 made my prayer to the Highest

15 After thirty years God heard me thine
kind word, looked upon my misery, con-
sidered my trouble, and gave me a son: and
I was very glad of him, so was my husband
also, and all my neighbours: and we gave
great honour unto the Almighty.

10 And I nourished him with great re-
gard.

1, So when he grew up, and came to the time that he should have a wife, I made feast

11111

1. If each of the committees, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838,

AND so came to pass, that when my
 wife was entered into her wedding
 bed, she fell down and died.

“We all opened our eyes, and
 “the angels came up to comfort me.”

And it came to pass, when they had all
left off to comfort me, to the end I might
be quiet, then rose I up by night, and
fled, and came hither into the field, a
thou seest.

4 And I do now purpose not to return
into the city, but here to stay, and neither
to eat nor drink, but continually to mourn
and to fast until I die.

Then left I the meditations wherein
I was, and spake to her in anger, saying

6 Thou foolish woman above all other,
see thou not our mourning, and what
happeneth unto us?

7 How that Zion our mother is full of all
heaviness, and much humbled, mourning
very sore.

8 And now seeing we all mourn and we sad, for we are all in heaviness, art thou grieved for one son?

O For ask the earth and he shall tell thee that it is she which ought to mourn for the fall of so many that grow upon her.

10 For out of her came all at the first
and out of her shall all others come, and
behold they will almoſt all into deſtruction
and a multitude of them is utterly
||rooted out.

11 Who then should make more mourning than she, that hath lost so great a multitude, and not thou, which art sorry but for one?

12 But if thou sayest unto me, My In-
miration is not like the earths, because I
have lost the fruit of my womb, which I
brought forth with pains, and bare with
sorrows.

13 || But the contrary of $\frac{1}{2}$ for the multi-
tude present in the according to the course
of the contrary only as it came

11 Then a Limb Tree like is thou,
first brought forth with Adam, even as
the earth also brought forth fruit, namely
man, ever since the coming unto him
that made her.

To Now therefore I put this sorrow to
thyself and bea with a good courage that
which hath befallen thee

16 For if thou hast acknowledged the determination of God to be just, thou shalt both receive thy own portion and shalt be commended among men.

17 Go thy way then into the city to
thine husband

18. And she said unto me, There will I
now do. I will not go to the city, but here
will I die.

19 So I proceeded to speak further unto
her, and said,

20 Do not so, but be counselled by me for how many are the adversities of Zion? be comforted in regard of the sorrow of Jerusalem.

21 For thou seest that our sanctuary is laid waste, our altar broken down, our temple destroyed.

22 Our pulchery is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us is almost profaned: our children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished, our brethren are carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak.

And, which is the more to be pitied, the seed of Zion hath now lost her honour, for she is delivered into the hands of them that hate us.

24 And therefore shake off thy great heaviness, and put away the multitude of sorrow, that the Mighty may be merciful unto thee again, and the Highest shall give thee rest and ease from thy labour.

And it came to pass, while I was talking with her, behold, her face upon a sudden shined exceedingly, and her countenance gladdened, so that I was afraid of her, and marvelled what it might be.

26 And, behold, suddenly she made a great cry very fearful, so that the earth shook at the noise of the woman.

27 And I looked, and, behold, the woman appeared unto me no more, but there was a city builded, and a large place showed itself from the foundation: then was I afraid, and cried with a loud voice, and said,

28 Where is the angel, who came unto me, the angel for he hath caused me to fall into many tributes, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words, behold, he came unto me, and looked upon me.

30 And, lo, I lay as one that had been dead, and mine understanding was taken from me: and he took me by the right hand, and comforted me, and set me upon my feet, and said unto me,

31 What aileth thee? and why art thou so disquieted? and why is thine understanding troubled, and the thought of thine heart?

32 And I said, Because thou hast forsaken me, and yet I did according to thy words, and I went into the field, and, lo, I have seen, and yet see that I am not able to express.

33 And he said unto me, Stand patiently, and I will advise thee.

34 Then said I, Speak on, my Lord, in me; only for a little, lest I die for want of my hope.

35 For I have seen that I knew not, and hear that I do not know.

36 O my enemy, deceived of my own mind in a dream?

37 Now therefore I beseech thee that thou wilt show thy servant of this vision.

38 He answered me then, and said, Hear me, and I shall inform thee, and tell thee wherefore thou art afraid: for the Highest will reveal many secret things unto thee.

39 He hath seen that thy way is right, for that thou sorrowest continually for thy people, and makest great lamentation for Zion.

40 This therefore is the meaning of the vision which thou lately sawest.

41 Thou sawest a woman mourning, and thou beganst to comfort her.

42 But now seest thou the likeness of the woman no more, but there appeared unto thee a city builded.

43 And whereas she told thee of the death of her son, this is the consolation.

44 This woman, whom thou sawest, is Zion, and whereas she said unto thee, even she whom thou seest is a city builded.

45 Whereas, I say, she said unto thee, that she hath been thirty years burdened, and that she hath been thirty years wherein there was no offering made in her.

46 But after thirty years Solomon builded the city, and offered offerings, and then bore the burden again.

47 And whereas she told thee that she nourished him with labour, that is the dwelling in Jerusalem.

48 But whereas she said unto thee, That my son coming into his marriage chamber happened to have a fall, and died, this was the destruction that came to Jerusalem.

49 And, behold, thou sawest her like me, and because she mourned for her son, thou beganst to comfort her, and of these things which have chanced, these are to be opened up to thee.

50 For now the most High seeth that thou art grieved unto grief, and sufferest from thy whole heart for her, so hath he

shewed thee the brightness of her glory,
and the comeliness of her beauty.

31 And therefore I bade thee remain in
the field where no house was builded.

32 For I knew that the Highest would
show this unto thee.

33 Therefore I commanded thee to go
into the field, where no foundation of any
building was.

34 For in the place wherein the Highest
beginneth to show his city, there can no
man's building be able to stand.

35 And therefore fear not, let not thine
heart be affrighted, but go thy way in, and
see the beauty and greatness of the build-
ing, as much as thine eyes be able to see.

36 And then shalt thou be as much as
thine ears may comprehend.

37 For thou art blessed above many
other, and thou art called with the Highest,
and I so me but few.

38 But to morrow at night thou shalt re-
main here.

39 And so shall the Highest shew thee
visions of the high things, which the most
High will do unto them that dwell upon
earth in the last days. So I slept that
night and another, like as he commanded
me.

CHAP. XI

1 *He saw in his dream an eagle coming out of the sea
and a lion out of a moor talking to the eagle.*

THEN saw I a dream, and, behold,
there came up from the sea an eagle,
which had twelve feathered wings, and
three heads.

2 And I saw, and, behold, she spread
her wings over all the earth, and all the
winds of the air blew on her, and were ga-
thered together.

3 And I beheld, and out of her feathers
there grew other contrary feathers, and
they became little feathers and small.

4 But her heads were at rest: the head
in the midst was greater than the other,
yet rested it with the residue.

5 Moreover I beheld, and, lo, the eagle
flew with her feathers, and reigned upon
earth and over them that dwell therein.

6 And I saw that all things under her
were subject unto her, and no man
pale against her, no, not one creature
upon earth.

7 And I beheld, and, lo, the eagle rose
upon her talons, and spoke to her feathers,
saying,

8 Watch not ye at once sleep every
one in his own place, and wait by course.

9 But let the heads be preserved for the
last.

10 And I beheld, and, lo, the voice
went not out of her head, but from the
midst of her body.

11 And I numbered her contrary fea-
thers, and, behold, there were eight of
them.

12 And I looked, and, behold, on the
right side there grew one feather, and
reigned over all the earth.

13 And so it was, that when it reigned,
the end of it came, and the place thereof
appeared no more: so the next following
stood up, and reigned, and had a great
time.

14 And it happened, that when it reiga-
ed, the end of it came also like as the first,
so that it appeared no more.

15 Then came there a voice unto it, and
said,

16 Hear thou that hast borne rule over
the earth so long: thus I say unto thee,
before thou beginnest to appear no more.

17 There shall none after thee sit upon
unto thy time, neither unto the half thereof.

18 Then arose the third, and reigned as
the other before, and appeared no more
also.

19 So went it with all the residue one
after another, as that every one reigned,
and then appeared no more.

20 Then I beheld, and, lo, in process of
time the feathers that followed stood up
upon the right side, that they might rule
also, and some of them ruled, but within
a while they appeared no more.

21 For some of them were set up, but
ruled not.

22 After this I looked, and, behold, the
twelve feathers appeared no more, nor
two little feathers.

23 And there was no more upon the
eagle's body, but three heads that rested,
and six little wings.

24 Then said I also that two little fea-
thers divide themselves from the six, and
remained under the head that was upon
the right side: for the four continued in
their place.

25 And I beheld, and, lo, the feathers
that were under the wing thought to set
up themselves, and to have the rule.

26 And I beheld, and, lo, there was one
set up, but shortly it appeared no more.

27 And the second was sooner away
than the first.

28 And I beheld, and, lo, the two that

remained thought also in themselves to reign

29 And when they so thought, behold, there awaked one of the heads that were at rest namely, it that was in the midst, for that was greater than the two other heads

30 And then I saw that the two other heads were joined with it

31 And, behold, the head was turned with them that were with it and did bat up the two feathers under the wing that would have reigned

32 But this head put the whole earth in fear, and bare rule in it over all those that dwelt upon the earth with much oppression, and it had the governance of the world more than all the wings that had been

33 And after this I beheld, and lo, the head that was in the midst suddenly appeared no more, like as the wings

34 But there remained the two heads, which also in like sort ruled upon the earth, and over those that dwelt therein

35 And I beheld, and lo, the head upon the right side devoured it that was upon the left side

36 Then I heard a voice, which said unto me, I look before thee, and consider the thing that thou seest

37 And I beheld, and lo as it were a roaring lion chased out of the wood and I saw that he sent out a man's voice unto the eagle, and said,

38 Hear thou, I will talk with thee, and the Highest shall say unto thee,

39 Art not thou it that remonest of the four beasts, whom I made to reign in my world, that the end of their times might come through them?

40 And the fourth came, and overcame all the beasts that were first and had power over the world with great tentacles, and over the whole compass of the earth with much wicked oppression, and so long time dwelt he upon the earth with deceit

41 For the earth hast thou not judged with truth

42 For thou hast afflicted the meek, thou hast hurt the peaceable thou hast moved him, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm

43 Therefore as thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty

44 The Highest also hath looked upon

the proud times, and behold, they are ended, and his abomination is fulfilled

45 And therefore appear no more thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heart, nor thy harmful claws, nor all thy vain body

46 That all the earth may be redeemed, and my return, being delivered by a thy violence, and that she may hope for the judgment and mercy of him that made her

CHAP XII

1 The eagle which he saw is destroyed. 10 The vision is interpreted. 11 He is bid to write his vision and to fast that he may see more. 16 He telleth out for those that were moved in his absence

AND it came to pass, whiles the lion spake these words unto the eagle, I saw,

2 And, behold, the head that remained and the four wings appeared no more, and the two went unto it, and set themselves up to reign, and then kingdom was small and full of uproar

3 And I saw, and, behold, they appeared no more, and the whole body of the eagle was burnt, so that the earth was in great fear then awaked I out of the trouble and trance of my mind, and from great fear, and said unto my spirit,

4 Lo, this hast thou done unto me, in that thou searchest out the ways of the Highest

5 Lo, yet am I weary in my mind, and very weak in my spirit, and little strength is there in me, for the great fear wherewith I was affrighted this night

6 Therefore will I now beseech the Highest, that he will comfort me unto the end

7 And I said, Lord that bearest rule, if I have found grace before thy sight, and if I am justified with thee before many others, and if my prayer indeed be come up before thy face,

8 Comfort me then, and shew me thy servant the interpretation and plain difference of this fearful vision, that thou mayest perfectly comfort my soul

9 For thou hast judged me worthy to shew me the last times

10 And he said unto me, This is the interpretation of the vision,

11 The eagle, whom thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel

12 But it was not expounded unto him, therefore now I declare it unto thee

13 Behold, the days will come, that

there shall rise up a kingdom upon earth, and it shall be feared above all the kingdoms that were before it.

14 In the same shall twelve kings reign, one after another.

15 Whereof the second shall begin to reign, and shall have more time than any of the twelve.

16 And this do the twelve wings signify, which thou sawest.

17 As for the voice which thou heardest speak, and that thou sawest not to go out from the heads, but from the midst of the body thereof, this is the interpretation.

18 That after the time of that kingdom there shall arise great strivings, and it shall stand in peril of falling: nevertheless it shall not then fall, but shall be restored again to his beginning.

19 And whereas thou sawest the eight small under feathers sticking to her wings, this is the interpretation.

20 That in him there shall arise eight kings, whose times shall be but small, and their years swift.

21 And two of them shall perish, the middle time approaching: four shall be kept until their end begin to approach: but two shall be kept unto the end.

22 And whereas thou sawest three heads resting, this is the interpretation.

23 In his last days, shall the most High raise up three kingdoms, and renew many things therein, and they shall have the dominion of the earth.

24 And of those that dwell therein, with much oppression, above all those that were before them: therefore are they called the heads of the eagle.

25 For these are they that shall accomplish his wickedness, and that shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain.

27 For the two that remain shall be slain with the sword.

28 For the sword of the one shall devour the other: but at the last shall he fall through the sword himself.

29 And whereas thou sawest two feathers under the wings passing over the head that is on the right side,

30 It signifieth that these are they, whom the Highest hath kept unto their end: this is the small kingdom and full of trouble, as thou sawest.

31 And the lion, whom thou sawest ris-

ing up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness with all the words which thou hast heard,

32 This is the anointed, which the Highest hath kept for them and for their wickedness unto the end: he shall reprove them, and shall upbraid them with their cruelty.

33 For he shall set them before him alive in judgment, and shall rebuke them, and correct them.

34 For the rest of my people shall he deliver with mercy, those that have been preserved upon my borders, and he shall make them joyful until the coming of the day of judgment, whereof I have spoken unto thee from the beginning.

35 This is the dream that thou sawest, and these are the interpretations.

36 Thou only hast been meet to know this secret of the Highest.

37 Therefore write all the things that thou hast seen in a book, and hide them.

38 And tell them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets.

39 But wait thou here thyself yet seven days more, that it may be shewed thee, whatsoever it pleaseth the Highest to declare unto thee. And with that he went his way.

40 And it came to pass, when all the people saw that the seven days were past, and I not come again into the city, they gathered them all together, from the least unto the greatest, and came unto me and said,

41 What have we offended thee? and what evil have we done against thee, that thou forsakest us, and sittest here in this place?

42 For of all the prophets thou only hast left us, as a cluster of the vine, and as a candle in a dark place, and as a haven or ship preserved from the tempest.

43 Are not the evils which are come to us sufficient?

44 If thou shalt forsake us, how much better had it been for us, if we also had been burned in the midst of Sion?

45 For we are not better than they that died there. And they wept with a loud voice. Then answered I them, and said,

46 Be of good comfort, O Israel, and be not heavy, thou house of Jacob.

47 For the Highest hath you in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forsaken you, neither am I departed from you: but am come into this place, to pray for the desolation of Sion, and that I might seek mercy for the low estate of your sanctuary.

49 And now go your way home every man, and after these days will I come unto you.

50 So the people went their way into the city, like as I commanded them.

51 But I remained still in the field seven days, as the angel commanded me, and did eat only in those days of the flowers of the field, and had my meat of the herbs.

CHAP XIII.

1^{He seeth in his dream a man coming out of the sea.}
2^{The declaration of his dream.} 5^{He is praised, and promised to see more.}

AND it came to pass after seven days, I dreamed a dream by night.

2 And, lo, there arose a wind from the sea, that it moved all the waves thereof.

3 And I beheld, and, lo, that man waxed strong with the thousands of heaven: and when he turned his countenance to look, all the things trembled that were seen under him.

4 And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feel-eth the fire.

5 And after this I beheld, and, lo, there was gathered together a multitude of men, out of number, from the four winds of the heaven, to subdue the man that came out of the sea.

6 But I beheld, and, lo, he had graved himself a great mountain, and flew up upon it.

7 But I would have seen the region or place whereout the hill was graven, and I could not.

8 And after this I beheld, and, lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight.

9 And, lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war.

10 But only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

11 And they were all mixed together, the blast of fire, the flaming breath, and the great tempest, and fell with violence upon

the multitude which was prepared to fight and burned them up every one so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke when I saw this I was afraid.

12 Afterward saw I the same man come down from the mountain, and call unto him another peaceable multitude.

13 And there came much people unto him, whereof some were glad, some were sorry, some of them were bound, and other some brought of them that were offered: then was I sick through great fear, and I awakened, and said,

14 Thou hast shewed thy servant these wonders from the beginning, and hast counted me worthy that thou shouldest receive my prayer.

15 Shew me now yet the interpretation of this dream.

16 For as I conceive in mine understanding, woe unto them that shall be left in those days: and much more woe unto them that are not left behind.

17 For they that were not left were in heaviness.

18 Now understand I the things that are laid up in the latter days, which shall happen unto them, and to those that are left behind.

19 Therefore are they come into great perils and many necessities, like as these dreams declare.

20 Yet is it easier for him that is in danger to come into these things, than to pass away as a cloud out of the world, and not to see the things that happen in the last days. And he answered unto me, and said,

21 The interpretation of the vision shall I shew thee, and I will open unto thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behind, this is the interpretation.

23 He that shall endure the peril in that time hath kept himself: they that be fallen into danger are such as have works, and faith toward the Almighty.

24 Know this therefore, that they which be left behind are more blessed than they that be dead.

25 This is the meaning of the vision. Whereas thou sawest a man coming up from the midst of the sea.

26 The same is he whom God the Highest hath kept a great season, which by his own self shall deliver his creature: and he shall order them that are left behind.

27 And whereas thou sawest, that out of his mouth there came as a blast of wind, and fire, and storm,

28 And that he held neither sword, nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him, this is the interpretation

29 Behold, the days come, when the most High will begin to deliver them that are upon the earth

30 And he shall come to the astonishment of them that dwell on the earth

31 And one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another

32 And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall my Son be declared, whom thou sawest as a man ascending

33 And when all the people hear his voice, every man shall in their own land leave the battle they have one against another

34 And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting

35 But he shall stand upon the top of the mount Sion

36 And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands

37 And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the turpest,

38 And shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented which are like unto a flame and he shall destroy them without labour by the law which is like unto fire

39 And whereas thou sawest that he gathered another peacable multitude unto him,

40 Those are the ten tribes, which were carried away prisoners out of their own land in the time of Oseai the king, whom Sennacherib the king of Assyria led away

captive, and he carried them over the waters, and so came they into another land

41 But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,

42 That they might there keep their statutes which they never kept in their own land

43 And they entered into Euphrates by the narrow passages of the river

44 For the most High then shewed signs for them, and held still the flood, till they were passed over 1st Cod 1^a
Joh 1st 1st
1st

45 For through that country there was a great way to go, namely, of a year and half and the same region is called *Ararat* || Or
Ararat

46 Then dwelt they there until the latter time, and now when they shall begin to come,

47 The Highest shall dry the springs of the stream again, that they may go through thence sawest thou the multitude with peace

48 But those that be left behind of thy people are they that are found within my borders.

49 Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain

50 And then shall he shew them great wonders

51 Then said I, O Lord that bearest rule, shew me this wherefore have I seen the man coming up from the midst of the sea?

52 And he said unto me, Like as thou canst neither seek out nor know the things that are in the deep of the sea even so can no man upon earth see my Son, or those that be with him, but in the day time

53 This is the interpretation of the dream which thou sawest, and whereby thou only art here lightened

54 For thou hast forsaken thine own way, and applied thy diligence unto my law, and sought it

55 Thy life hast thou ordered in wisdom, and hast called understanding thy mother

56 And therefore have I shewed thee

Chap. XIII. ver. 44. For the most High then shewed signs for them. The relation here of the ten tribes being miraculously carried through the Euphrates seems to have been a

long persuasion of the Jews in later times, arising from the notion of providence, that God will never cease to do miracles in behalf of His chosen people. *Arnald*

the treasures of the Highest after other three days I will speak other things unto thee, and declare unto thee mighty and wondrous things

57 Then went I forth into the field, giving praise and thanks greatly unto the most High because of his wonders, which he did in time,

58 And because he knoweth the same, and such things as fall in then seasons and there I sat three days

CHAP XIV

Since out of a bush calleth Elias, 10 and telleth him that the world waxeth old 22 He desireth, because the law was burnt to write all again, 24 and is bid to get swift writers 30 He and they are filled with understanding 44 but he is charged not to publish all that is written

AND it came to pass upon the third day, I sat under an oak, and, behold, there came a voice out of a bush over against me, and said, Esdras, Esdras

2 And I said, Here am I, Lord And I stood up upon my feet

3 Then said he unto me, In the bush I did manifestly reveal myself unto Moses, and talked with him, when my people served in Egypt,

4 And I sept him, and led my people out of Egypt, and brought him up to the mount of Sinai, where I held him by me a long season,

5 And told him many wondrous things, and shewed him the secrets of the times, and the end, and commanded him, saying,

6 These words shalt thou declare, and these shalt thou hide.

7 And now I say unto thee,

8 That thou lay up in thy heart the signs that I have shewed, and the dreams that thou hast seen, and the interpretations which thou hast heard

9 For thou shalt be taken away from all, and henceforth thou shalt remain with my Son, and with such as be like thee, until the times be ended

10 For the world hath lost his youth, and the times begin to wax old

11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part

12 And there remaineth that which is after the half of the tenth part

13 Now therefore set thine house in order, and reprove thy people, comfort such of them as be in trouble, and now renounce corruption,

14 Let go from thee mortal thoughts,

cast away the burdens of man, put off now the weak nature,

15 And set aside the thoughts that are most heavy unto thee, and haste thee to flee from these times

16 For yet greater evil than those which thou hast seen happen shall be done hereafter

17 For look how much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein

18 For the truth is fled far away, and leasing is hard at hand for now hasteth the vision to come, which thou hast seen

19 Then answered I before thee, and said,

20 Behold, Lord, I will go, as thou hast commanded me, and reprove the people which are present but they that shall be born afterward, who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the works that shall begin

22 But if I have found grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days may live.

23 And he answered me saying, Go thy way, gather the people together, and say unto them, that they seek thee not for forty days.

24 But look thou prepare thee many box trees, and take with thee Sueda, Dabria, Selemia, Ecanus, and Asich, these five which are ready to write swiftly,

25 And come hither, and I shall light a candle of understanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write

26 And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the wise to morrow this hour shalt thou begin to write

27 Then went I forth, as he commanded, and gathered all the people together, and said,

28 Hear these words, O Israel

29 Our fathers at the beginning were strangers in Egypt, from whence they were delivered

30 And received the law of life, which

they kept not, which ye also have transgressed after them

31 Then was the land, even the land of Sion, putted among you by lot: but your fathers, and ye yourselves, have done unrighteousness, and have not kept the ways which the Highest commanded you.

32 And forasmuch as he is a righteous judge, he took from you in time the thing that he had given you

33 And now are ye here, and your brethren among you

34 Therefore if so be that ye will subdue your own understanding, and reform your hearts, ye shall be kept alive, and after death ye shall obtain mercy

35 For after death shall the judgment come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared

36 Let no man therefore come unto me now, nor seek after me these forty days

37 So I took the five men, as he commanded me, and we went into the field, and remained there

38 And the next day, behold, a voice called me, saying, Esdras, open thy mouth, and drink that I give thee to drink.

39 Then opened I my mouth, and, behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire

40 And I took it, and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory

41 And my mouth was opened, and shut no more

42 The Highest gave understanding unto the five men, and they wrote the wonderful visions of the night that were told, which they knew not: and they sat forty days, and they wrote in the day, and it might they ate bread

43 As for me, I spake in the day, and I held not my tongue by night

44 In forty days they wrote || two hundred and four books

45 And it came to pass, when the forty days were fulfilled, that the Highest spake saying, The first that thou hast written publish openly, that the worthy and un- worthy may read it

46 But keep the seventy last, that thou mayest deliver them only to such as be wise among the people

47 For in them is the spring of unde-

standing, the fountain of wisdom, and || the stream of knowledge

48 And I did so

CHAP XV

1 This prophecy is certain 5 God will take vengeance upon the wicked, 12 upon Egypt 28 An horrible vision 43 Babylon and Asia are threatened

BEHOLD, speak thou in the ears of my people the words of prophecy, which I will put in thy mouth, saith the Lord

2 And cause them to be written in paper: for they are faithful and true.

3 Fear not the imaginations against thee, let not the incredulity of them trouble thee, that speak against thee

4 For all the unfaithful shall die in their unfaithfulness

5 Behold, saith the Lord, I will bring plagues upon the world, the sword, famine, death, and destruction.

6 For wickedness hath exceedingly polluted the whole earth, and their hurtful works are fulfilled

7 Therefore saith the Lord,

8 I will hold my tongue no more as touching their wickedness, which they profanely commit, neither will I suffer them in those things, in which they wickedly exercise themselves: behold, the innocent and righteous blood crieth unto me, and the souls of the just complain continually

9 And therefore, saith the Lord, I will surely avenge them, and receive unto me all the innocent blood from among them

10 Behold, my people is led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt

11 But I will bring them with a mighty hand and a stretched out arm, and smite Egypt with plagues, as before, and will destroy all the land thereof

12 Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it

13 They that till the ground shall mourn for their seeds shall fail through the blasting and hail, and with a fearful constellation

14 Woe to the world and them that dwell therein!

15 For the sword and their destruction draweth nigh, and one people shall stand up to fight against another, and swords in their hands

16 For there shall be sedition among men, and invading one another, they shall not regard their kings nor princes, and the

|| On
|| h_h
k_h n_h c_h

Rev.
10 & 11

course of their actions shall stand in their power

17 A man shall desire to go into a city, and shall not be able

18 For because of their pride the cities shall be troubled, the houses shall be destroyed, and men shall be afraid

19 A man shall have no pity upon his neighbour, but shall destroy their houses with the sword, and upon their goods, because of the lack of bread, and for great tribulation

20 Behold, saith God, I will call together all the kings of the earth to reverence me, which are from the rising of the sun, from the south, from the east, and Libanus, to turn themselves one against another, and repay the things that they have done to them

21 Like as they do yet this day unto my chosen, so will I do also, and recompense in their bosom. Thus saith the Lord God,

22 My right hand shall not spare the sinner, my sword shall not cease over them that shed innocent blood upon the earth

23 The fire is gone forth from his wrath, and hath consumed the foundations of the earth, and the sinners, like the straw that is kindled

24 Woe be them that sin, and keep not my commandments: saith the Lord,

25 I will not spare them: go your way, ye children, from the power, defile not my sanctuary

26 For the Lord knoweth all them that sin against him, and therefore delivereth he them unto death and destruction

27 For now are the plagues come upon the whole earth, and ye shall remain in them: for God shall not deliver you, because ye have sinned against him

28 Behold in horrible vision, and the appearance thereof from the east

29 Where the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the wind upon earth, that all they which hear them may fear and tremble

30 Also the Carmanians raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come, and join battle with them, and shall waste a portion of the land of the Assyrians

31 And then shall the dragons have the

upper hand, remembering their nature, and if they shall turn themselves, conspiring together in great power to persecute them,

32 Then these shall be troubled, and keep silence through their power, and shall flee

33 And from the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their host shall be fear and dread, and strife among them: Or

34 Behold clouds from the east and from the north unto the south, and they are very horrible to look upon, full of wrath and storm

35 They shall smite one upon another, and they shall smite down a great multitude of stars upon the earth, even their own star, and blood shall be from the sword unto the belly,

36 And dung of men unto the camel's hough.

37 And there shall be great fearfulness and trembling upon earth, and they that see the wrath shall be afraid, and trembling shall come upon them.

38 And then shall there come great storms from the south, and from the north, and another part from the west

39 And strong winds shall arise from the east, and shall open it, and the cloud which he raised up in wrath, and the stars stirred to cause fear toward the east and west wind, shall be destroyed

40 The great and mighty clouds shall be lifted up full of wrath, and the star, that they may make all the earth afraid, and them that dwell therein, and they shall pour out over every high and eminent place an horrible star,

41 Fire, and hail, and flying swords, and many waters, that all fields may be full, and all rivers, with the abundance of great waters

42 And they shall break down the cities and walls, mountains and hills, trees of the wood, and grass of the meadows, and their corn

43 And they shall go stedfastly unto Babylon, and make her afraid

44 They shall come to her, and besiege her, the star and all wrath shall they pour out upon her: then shall the dust and smoke go up unto the heaven, and all they that be about her shall bewail her. Or

[Chap. XV ver. 29 — the dragons of Arabia] The inhabitants of Arabia are so called from their manner of living in dens, and

caverns of the earth. Those who followed this mode of life were often compared to dragons by the old poets and mythologists. The

45 And they that remain under her shall do service unto them that have put her in fear

Or
16 And thou, Asia, that art **partaker** of the hope of Babylon, and art the glory of her person

47 Woe be unto thee, thou wretch, because thou hast made thyself like unto her, and hast decked thy daughters in whoredom, that they might please and glory in thy lovers, which have alway desired to commit whoredom with thee

48 Thou hast followed her that is hated in all her works and inventions therefore saith God,

49 I will send plagues upon thee, widowhood, poverty, famine, sword, and pestilence, to waste thy houses with destruction and death

50 And the glory of thy power shall be dried up as a flower, when the heat shall arise that is sent over thee

51 Thou shalt be weakened as a poor woman with stripes, and as one chastised with wounds, so that the mighty and lovers shall not be able to receive thee.

52 Would I with jealousy have so proceeded against thee, saith the Lord,

53 If thou hadst not always slain my chosen, exalting the stroke of thine hands, and saying over their **†** dead, when thou wast drunken,

54 Set forth the beauty of thy countenance

55 The reward of thy whoredom shall be in thy bosom, therefore shalt thou receive recompence

56 Like as thou hast done unto my chosen, saith the Lord, even so shall God do unto thee, and shall deliver thee into mischance

57 Thy children shall die of hunger, and thou shalt fall through the sword thy cities shall be broken down, and all thine shall perish with the sword in the field

58 They that be in the mountains shall die of hunger, and eat their own flesh, and drink their own blood, for very hunger of bread, and thirst of water

59 Thou unhappy shalt come through the sea, and receive plagues again

60 And in the passage they shall rush on the idle city and shall destroy some portion of thy land and consume part of thy glory, and shall return to Babylon that was destroyed

61 And thou shalt be cast down by them as stubble, and they shall be unto thee as re,

62 And shall consume thee, and thy cities, thy land, and thy mountains, all thy woods and thy fruitful trees shall they burn up with fire

63 Thy children shall they carry away captive, and, look, what thou hast, they shall spoil it, and **||** mar the beauty of thy face **||** Or blameth

CHAP XVI

1 *Babylon and other places are threatened with plagues that cannot be avoided 23 and with desolation 40 The servants of the Lord must look for trouble, and not hide their sins, 74 but leave them, and they shall be delivered*

WOL be unto thee, Babylon, and Asia¹ woe be unto thee, Egypt, and Syria¹

2 Gird up yourselves with cloths of sack and han, bewail your children, and be sorry, for your destruction is at hand

3 A sword is sent upon you, and who may turn it back

4 A fire is sent among you, and who may quench it

5 Plagues are sent unto you, and what is he that may drive them away

6 May any man drive away an hungry lion in the wood? or may any one quench the fire in stubble, when it hath begun to burn

7 May one turn again the arrow that is shot of a strong archer

8 The mighty Lord sendeth the plagues, and who is he that can drive them away

9 A fire shall go forth from his wrath, and who is he that may quench it

10 He shall cast lightnings, and who shall not fear? he shall thunder, and who shall not be afraid

11 The Lord shall threaten, and who shall not be utterly beaten to powder at his presence

12 The earth quaketh, and the foundations thereof, the sea ariseth up with waves from the deep, and the waves of it are troubled, and the fishes thereof also, before the Lord, and before the glory of his power

13 For strong is his right hand that bendeth the bow, his arrows that he shooteth are sharp, and shall not miss, when they begin to be shot into the ends of the world

14 Behold, the plagues are sent, and shall not return again, until they come upon the earth

15 The fire is kindled, and shall not be put out, till it consume the foundation of the earth

16 Like as an arrow which is shot of a mighty archer returneth not backward even so the plagues that shall be sent upon earth shall not return again

17 Woe is me ! woe is me ! who will deliver me in those days ?

18 The beginning of sorrows and great mournings, the beginning of famine and great death, the beginning of wars, and the powers shall stand in fear; the beginning of evils what shall I do when these shall come ?

19 Behold, famine and plague, tribulation and anguish, are sent as scourges for amendment

20 But for all these things they shall not turn from their wickedness, nor be always mindful of the scourges

21 Behold, victuals shall be so good cheap upon earth, that they shall think themselves to be in good case, and even then shall evils grow upon earth, sword, famine, and great confusion

22 For many of them that dwell upon earth shall perish of famine, and the other, that escape the hunger, shall the sword destroy

23 And the dead shall be cast out as dung, and there shall be no man to comfort them for the earth shall be wasted, and the cities shall be cast down.

24 There shall be no man left to till the earth, and to sow it

25 The trees shall give fruit, and who shall gather them ?

26 The grapes shall ripen, and who shall tread them ? for all places shall be desolate of men

27 So that one man shall desire to see another, and to hear his voice

28 For of a city there shall be ten left, and two of the field, which shall hide themselves in the thick groves, and in the clefts of the rocks

29 As in an orchard of olives upon every tree there are left three or four olives,

30 Or as when a vineyard is gathered, there are left some clusters of them that diligently seek through the vineyard

31 Even so in those days there shall be three or four left by them that search their houses with the sword

32 And the earth shall be lud waste, and the fields thereof shall wax old, and her ways and all her paths shall grow full of thorns, because no man shall travel therethrough

33 The virgins shall mourn, having no bridegrooms, the women shall mourn, hav-

ing no husbands, their daughters shall mourn, having no helpers.

34 In the wars shall then bridegrooms be destroyed, and their husbands shall perish of famine

35 Hear now these things, and understand them; ye servants of the Lord

36 Behold the word of the Lord, receive it believe not the gods of whom the Lord spake

37 Behold, the plagues draw nigh, and are not slack

38 As when a woman with child in the ninth month bringeth forth her son, within two or three hours of her birth great pains compass her womb, which pains, when the child cometh forth, they slack not a moment

39 Even so shall not the plagues be slack to come upon the earth, and the world shall mourn, and sorrows shall come upon it on every side

40 O my people, hear my word make you ready to the battle, and in those evils be even as pilgrims upon the earth

41 He that selleth, let him be as he that fleeth away, and he that buyeth, as one that will lose

42 He that occupieth merchandise, as he that hath no profit by it and he that buildeth, as he that shall not dwell therein

43 He that soweth, as if he should not reap. so also he that planteth the vineyard, as he that shall not gather the grapes

44 They that marry, as they that shall get no children; and they that marry not, as the widowers.

45 And therefore they that labour labour in vain.

46 For strangers shall reap their fruits, and spoil their goods, overthrow their houses, and take their children captives, for in captivity and famine shall they get children

47 And they that occupy their merchandise with robbery, the more they deck their cities, their houses, their possessions, and their own persons

48 The more will I be angry with them for their sin, saith the Lord

49 Like as a whore envenometh a right honest and virtuous woman

50 So shall righteousness hate iniquity, when she decketh herself, and shall accuse her to her face, when he cometh that shall defend him that diligently searcheth out every sin upon earth

51 And therefore be ye not like thereunto, nor to the works thereof

52 For yet a little, and iniquity shall be taken away out of the earth, and righteousness shall reign among you

53 Let not the sinner say that he hath not sinned: for God shall burn coals of fire upon his head, which saith before the Lord God and his glory, I have not sinned

54 Behold, the Lord knoweth all the works of men, ^{their} imaginations, ^{their} thoughts, and ^{their} hearts

55 Which spake but the word, Let the earth be made, ^{and} it was made: Let the heaven be made, and it was created.

56 In his word were the stars made, and he knoweth the number of them.

57 He searcheth the deep, and the treasures thereof, he hath measured the sea, and what it containeth

58 He hath shut the sea in the midst of the waters, and with his word hath he hanged the earth upon the waters.

59 He spreadeth out the heavens like a vault, upon the waters hath he founded

60 In the desert hath he made springs of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to water the earth

61 He made man, and put his heart in the midst of the body, and gave him breath, life, and understanding.

62 Yea, and the spirit of Almighty God, which made all things, and searcheth out all hidden things in the secrets of the earth,

63 Surely he knoweth your inventions, and what ye think in your hearts, even them that sin, and would hide their sin.

64 Therefore hath the Lord exactly searched out all your works, and he will put you all to shame.

65 And when your sins are brought forth, ye shall be ashamed before men, and your own sins shall be your accusers in that day.

66 What will ye do? or how will ye hide your sins before God and his angels?

67 Behold, God himself is the judge, fear him: leave off from your sins, and forget your iniquities, to meddle no more with them for ever: so shall God lead you forth, and deliver you from all trouble

68 For, behold, the burning wrath of a great multitude is kindled over you, and they shall take away, certain of you, and feed you, being idle, with things offered unto idols

69 And they that consent unto them shall be had in derision and in reproach, and trodden under foot

70 For there shall be in every place, and in the next cities, a great insurrection upon those that fear the Lord.

71 They shall be like mad men, sparing none, but still spoiling and destroying those that fear the Lord.

72 For they shall waste and take away their goods, and cast them out of their houses.

73 Then shall they be known, who are my chosen, and they shall be tried as the gold in the fire

74 Hear, O ye my beloved, saith the Lord: behold, the days of trouble are at hand, but I will deliver you from the same.

75 Be ye not afraid, neither doubt; for God is your guide.

76 And the guide of them who keep my commandments and precepts, saith the Lord God: let not your sins weigh you down, and let not your iniquities lift up themselves

77 Woe be unto them that are bound with their sins, and covered with their iniquities, like as a field is covered over with bushes, and the path thereof covered with thorns, that no man may travel through

78 It is left undressed, and is cast into the fire to be consumed therewith.

T O B I T.

INTRODUCTION

THIS Book was probably written by, or at least compiled from the memoirs of, Tobit and Tobias when Raphael the angel had commanded to record the events of their lives, chap. xii. 20. The work appears to have been begun by Tobit, who in the Greek, Hebrew, and Syriac editions, speaks in the first person to the fourth chapter, and by whom other parts of the book (as the prayer in the thirteenth chapter) are said to have been written: what he left unfinished was probably completed by his son: the two latter parts of the book being afterwards added by some compilers who digested the materials into their present form.

It is uncertain whether this work were originally written in the Hebrew or in the Chaldaick language, with both of which Tobit and his family must have been well acquainted. The Hebrew copies published by Munster and Lagus appear to be translations comparatively modern, and as the book was extant in the Chaldaick language in the time of St. Jerome, it is possible that it was originally written in that language, though no Chaldaick copy be now extant. The most ancient copy that is known to exist is a Greek version which was probably made by some Hellenistical Jew, and before the time of Theodotion, as it is quoted by Polycarp from this our English translation, and probably the Syriack version, was made, as also the Latin version, which was in use before the time of St. Jerome. The book, if it even existed in the Hebrew language, was certainly never in the Hebrew canon, and has no pretensions to be considered as the production of an inspired writer. But, though it has no canonical authority it is a book respectable for its antiquity and contents.

With respect to the history contained in this book, there is no reason to question its truth, at least as to the main particular: and the Jews do not appear to have entertained any doubts on the subject. It is written with much simplicity, and with an air of verity. The characters are described with great sincerity and effect, and the minute details of genealogy of time, place, and personal circumstances, while they heighten the interest, tend to demonstrate the truth and reality of the relation. Tobit then is to be considered a real character, he was born probably during the reign of Ahas, he was of the tribe of Naphtali, and the city of Thisbe in upper Galilee: he was carried captive to Nineveh, after the extinction of the kingdom of Israel by Enemessar or Salmancser, about the year of the world 3283. The history of this captive, and of his family, is here related in a very interesting manner, it is enlivened with much variety of incident, and decorated by the display of many virtues. Some of the incidents, as the ministry of the angel, the influence and defeat of the evil spirit, as well as the blindness and recovery of Tobit, have appeared so improbable to many writers, that they have chosen to consider the whole book merely as an instructive fiction designed to illustrate the relative and social charities of life, and to exhibit a pattern of virtue exercised in trials, and recompensed in this world: but there are no physical objections to the causes assigned either for the deprivation or restoration of sight to Tobit, since if they are not naturally capable of producing such effects, the might still be miraculously rendered instruments in the hands of Providence.

With respect to the agency of the angels, there is nothing inconsistent with reason, received opinions, or Scripture, in supposing a limited superintendence of superiour beings. We know indeed, that under the peculiar circumstances of the Jewish economy, the ministry of angels was manifestly employed in subserviency to God's designs, and that particular personages were occasionally favoured with their familiar intercourse. It is likewise unquestionable, that before the power and malevolence of evil spirits were checked and restricted by the control of our Saviour, their open influence was experienced, and though in the accounts of this book, invisible beings be represented as endued with corporeal affections, and described under traditional names of Chaldean extraction, and though the whole history of their proceedings, as here furnished, be in some measure accommodated to vulgar conceptions, yet it would be a violation of all rules of just criticism, to consider the agency of these beings as a mere allegorical machinery. Indeed the events recorded are so dependent on their supposed interference, and the miraculous circumstances are so incorporated with the history, that the truth of the whole account rests on the same foundation, and the particular parts cannot be separately removed. Dr Gray

CHAP I

1 Tobit his stock and devotion in his youth 9 His marriage, 10 and captivity 13 His preferment, 16 alms, and charity in burying the dead 19 for which he is accused, and fleeth 22 and after returneth to Nineve

Or, acts

THE book of the words of Tobit, son of Tobiel, the son of Anamel, the son

of Adiel, the son of Gabael, of the seed of Asael, of the tribe of Nephthali,

2 Who in the time of Enemessar king of the Assyrians was led captive out of Thisbe, which is at the right hand of that city, which is called properly Nephthali in Galilee above Asael

2 Kings 17 Or, Kodesh of Nephthali in Galilee, Judges 11 6

Cap I ver. 1 The book of the words of Tobit] Meaning the history of Tobit, the book of events relating to Tobit

2 — of Enemessar king of the Assyrians] Enemessar otherwise Salmancser see the margin This invasion by the Assyrians must have been subsequent to that mentioned at 1 Chron v. 26, under Tiglath pileser It is thought that it occurred about B C 721, and that Tobit was at the time about forty-four years old

Arnold

VOL. II

Thisbe] This was probably the native city of Elijah See note at 1 Kings xvii 1

at the right hand of &c] That is, to the south of &c for the Jews in their description of places suppose the speaker to face thy east Dr Gray

which is called properly Nephthali] Or Kadesh-nephthali The being the principal city in the tribe of Nephthali was, for brevity's sake sometimes called Nephthali

3 I Tobit have walked all the days of my life in the way of truth and justice, and I did many almsdeeds to my brethren, and my nation, who came with me to Nineve, into the land of the Assyrians.

4 And when I was in mine own country in the land of Israel, being but young, all the tribe of Nephthali my father fell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that

all the tribes should sacrifice there, where the temple of the habitation of the most High was consecrated and built for all ages.

Now all the tribes which together revolted, and the house of my father Nephthali, sacrificed unto the heifer Baal.

6 But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, having the firstfruits and tenths of increase, with that which was first shorn, and them gave I at the altar to the priests the children of Aaron.

7 The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem another tenth part I sold away, and went, and spent it every year at Jerusalem.

8 And the third I gave unto them to whom it was meet, as Debora my father's mother had commanded me, because I was left in orphan by my father.

9 Furthermore, when I was come to the

age of a man, I married Anna of mine own kindred, and of her I begat Tobias.

10 And when we were carried away captives to Nineve, all my brethren and those that were of my kindred did eat of the bread of the Gentiles.

11 But I kept myself from eating,

12 Because I remembered God with all my heart.

13 And the most High gave me grace and favour before Enemessar, so that I was his purveyor.

14 And I went into Media, and left in trust with Gabael, the brother of Gabrias, at Rages a city of Media ten talents of silver.

15 Now when Enemessar was dead, Sennacherib his son reigned in his stead, whose estate was troubled, that I could not go into Media.

16 And in the time of Enemessar I gave many alms to my brethren, and gave my bread to the hungry.

17 And my clothes to the naked, and if I saw any of my nation dead, or cast about the walls of Nineve, I buried him.

18 And if the king Sennacherib had slain any, when he was come, and fled from Judea, I buried them privily, for in his wrath he killed many, but the bodies were not found, when they were sought for of the king.

19 And when one of the Ninevites went and complained of me to the king, that I

3 — *I did many almsdeeds &c.*] We should observe, that Tobit's misfortunes never induce him to leave the path of virtue, and his charity to his brethren under the same captivity is most extraordinary and unaltered. Human prudence proceeds on maxims very different: it is natural for a captive, at a distance from his country, and reduced in his circumstances, to manage and reserve the little that remains, in order to subsist himself and his family, and to think that giving to others may be the way to bring poverty on himself: but the faith of Tobit judged otherwise, and "had respect unto the recompense of the reward." *Arnald*

11 *But I kept myself from eating,*] Many of the Jews, and Tobit, as here appears, among them who were carried into captivity, still retained the true worship of God, and observing in the strange land the ordinances appointed by the law, fell not into the idolatrous usages and impieties of the heathens among whom they were dispersed. Thus they abstained from all meats and drink that came from the heathens, and forbore to eat promiscuously with them from the fear of contracting a pollution and profaning of food which had been offered to idols. *Arnald*

13 — *and he purveyor*] Was made his steward, had the general management of his house and family. *Arnald*

14 — *at Rages a city of Media*] The place thought to be the same with Ragau mentioned at Judith 13. D. Wells. It was situated in the country out of Media, in the mountains which separate that country from Persia. *Calmet*

15 — *whose estate was troubled &c.*] From the time of Tiglath-pileser the Medes had continued in subjection to the Assyrians. But under Sennacherib the Assyrian monarch fell into

decay, either by his imprudence or bad fortune. The Medes taking advantage perhaps of his long absence, revolted, and were never after brought again under the Assyrian yoke, though I addon, the successor of Sennacherib, in the course of his reign seems to have been both a valourous and successful prince. These are the troubles which prevented Tobit from going into Media according to his custom or intention. *Arnald*

17 — *if I saw any of my nation dead, &c.*] The account given in this part of the book of Tobit of the treatment experienced by the poor Jews in their captivity of their being often arbitrarily put to death, and their bodies left unburied, is very different from what takes place under regular governments, but is perfectly conformable to what is to this day practised in the despotick countries of the East. *Harmer*

18 — *and fled from Judea, &c.*] It appears that Sennacherib, after his return to Nineveh from his sign defeat on the angel of the Lord smiting his army, (2 Kings xix. 35,) grew cruel and tyrannical especially towards the Jews, numbers of whom he caused to be slain and cast into the street. *Arnald*

— *I buried them privily*] It was always held in act of great justice and mercy to bestow burial on the dead, the want of burial having been deemed by most nations of antiquity one of the greatest punishments that could be inflicted. Jehoiakim the son of Josiah threatened with the want of burial, Jer. xxii. 19. St. Ambrose speaking of this charitable action of Tobit, says, that there is not a more excellent duty than to do good to them that cannot repay, and to rescue a fellow creature from the violence of the fowls of the air and the beasts of the field. *Arnald*

19 — *complained of me to the king, that I buried them,*] It is

buried them, and hid myself, understanding that I was sought for to be put to death, I withdrew myself for fear.

20 Then all my goods were forcibly taken away, neither is there any thing left me, beside my wife Anna and my son Tobias.

21 And there passed not five and fifty days, before two of his sons killed him, and they fled into the mountains of Ararat, and Sarchedonus his son reigned in his stead, who appointed over his father's accounts, and over all his affairs, Achiacharus my brother Anan's son.

22 And Achiacharus intreating for me, I returned to Nineve. Now Achiacharus was cupbearer, and keeper of the signet, and steward, and overseer of the accounts, and Sarchedonus appointed him next unto him, and he was my brother's son.

CHAP. II

1 Tobit ledeth his meat to bury the dead, 10 and becometh blind. 11 His wife taketh in work to get her living. 12 Her husband and she fall out about a kid.

NOW when I was come home again, and my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is the first feast of the seven weeks, there was a good dinner prepared me, in the which I sat down to eat.

2 And when I saw abundance of meat, I said to my son, Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord, and, lo, I tarry for thee.

3 But he came again, and said, Father,

still held to be highly criminal in despotic countries to bury without permission persons who are executed. Windus speaking of what takes place in the empire of Morocco says, that nobody dares bury the body of a person executed till the emperor has given orders for it. *Harmes*

21 — mountains of Ararat] In Armenia. See 2 Kings xix. 37. Sarchedonus] Or Isur haddon. See the same related at 2 Kings xix.

Chap. II ver. 1 — I sat down to eat] The expression in the Greek is, "I lay down to eat" which proves that the custom of reclining at meals, which prevailed among the Jews in our Saviour's time, had obtained at this period. *Calmet*

It has been supposed by many, that the custom of reclining at meals was derived to the Jews from the Romans; but this passage seems to prove the contrary. *Drusus*. See the notes on Amos ii 8, Matt. viii 11.

2 — bring what poor man soever thou shalt find &c.] The Hebrews were accustomed, on their great festivals to allow themselves better fare than ordinary, and Tobit, it appears on such occasions, was not content with providing good entertainment for himself, but charitably gave a portion of it to the poor and stranger. *Calmet*

6 Remembering that prophecy of Amos, &c.] Amos prophesied under the reign of Uzziah king of Judah, and Jeroboam II king

of our nation is strangled, and is cast out in the marketplace.

4 Then before I had tasted of my meat, I started up, and took him up into a room until the going down of the sun.

5 Then I returned, and washed myself, and ate my meat in heaviness.

6 Remembering that prophecy of Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation.

7 Therefore I wept, and after the going down of the sun I went and made a grave, and buried him.

8 But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter, who fled away, and yet, lo, he burieth the dead again.

9 The same night also I returned from the burial, and slept by the wall of my courtyard, being polluted, and my face was uncovered.

10 And I knew not that there were sparrows in the wall, and mine eyes being open, the sparrows mewed warm dung into mine eyes, and a whiteness came in mine eyes; and I went to the physicians, but they helped me not; moreover Achiacharus did nourish me, until I went into Elymais.

11 And my wife Anna did take women's works to do.

12 And when she had sent them home to the owners, they paid her wages, and gave her also besides a kid.

13 And when it was in my house, and began to cry, I said unto her, From whence

of Israel, about eighty years before the event here mentioned. Amos in the place referred to, either foretells the misery of the captivity in which the Israelites were involved under the Assyrians, of which Tobit now bewails the accomplishment, or else Tobit accommodates the words of the Prophet to their present unhappy state and circumstances, when, instead of celebrating their feasts with joy and gladness, as was usual in their own country, they groaned under the yoke and tyranny of their oppressors, being denied even the innocent liberty and commendable right of burying their murdered countrymen, without manifestly incurring the danger of their lives. *Arnald*

9 — slept by the wall of my courtyard] It seems he was unwilling to enter his house on account of the pollution he had contracted from the dead body, since every person or thing that touched one thus defiled, was polluted thereby. *Arnald*

— being polluted,] This pollution from touching a dead body lasted seven days, Numb. xix 11, &c. *Calmet*

10 — sparrows &c.] Pithier, "swallows," as the margin states. The excrement of these animals is appears from Pliny and other naturalists is hot and acrimonious, and may cause blindness. *Dr. Craig Calmet*. The Greek word here used signifies any small birds. *Calmet*

11 — did take women's work] Such was Tobit's extreme poverty at this time, that his wife was under the necessity of seeking out an employment for the purpose of subsistence. *Arnald*

10 *is this kid? is it not stolen? render it to the owners, for it is not lawful to eat any thing that is stolen*

11 But she replied upon me, It was given for a gift more than the wages. Howbeit I did not believe her, but bade her render it to the owners. and I was dashed at her. But she replied upon me, Where are thine alms and thy righteous deeds? Behold, thou and all thy works are known.

CHAP. III

1 *Tobit prayed with his wife's servants prayeth* 11 *Sara, reproached by her father's maids, prayeth also* 17 *In an angel is sent to help them both*

THEN I being grieved did weep, and in my sorrow prayed, saying,

2 O Lord, thou art just, and all thy works and all thy ways are mercy and truth, and thou judgest truly and justly for ever.

3 Remember me, and look on me, punish me not for my sins and ignorances, and the sins of my fathers, who have sinned before thee.

4 For they obeyed not thy commandments: wherefore thou hast delivered us for a spoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are dispersed.

5 And now thy judgments are many and true: deal with me according to my sins and my fathers' because we have not kept

thy commandments, neither have walked in truth before thee.

6 Now therefore deal with me as seemeth best unto thee, and command my spirit to be taken from me, that I may be dissolved, and become earth: for it is profitable for me to die rather than to live, because I have heard false reproaches, and have much sorrow. Command therefore that I may now be delivered out of this distress, and go unto the everlasting peace: turn not thy face away from me.

7 It came to pass the same day, that in Ecbatane a city of Media Sara the daughter of Raguel was also reproached by her father's maids,

8 Because that she had been married to seven husbands, whom Asmodeus the evil spirit had killed, before they had lain with her. Dost thou not know, said they, that thou hast strangled thine husbands? thou hast had already seven husbands, neither wast thou named after any of them.

9 Wherefore dost thou beat us for them? if they be dead, go thy ways after them, let us never see of thee either son or daughter.

10 When she heard these things, she was very sorrowful, so that she thought to have strangled herself, and she said, I am the only daughter of my father, and if I do this, it shall be a reproach unto him, and shall bring his old age with sorrow unto the grave.

11 — *behold thou and all thy works are known*] She upbraids him with his tenderness of conscience, and the little good it had done him. You need indeed reproach me, behold, your disgrace is known to every one, the charities which you have exercised all your life profit you nothing, they have not kept you from blindness which deprives you of every comfort. You had great hopes that, living so piously, you could not fail to be prosperous and happy: and that since you served God, He would most certainly repay you chap. iv. 14. But where are your alms and righteous deeds now? Have they kept blindness or adversity from you? Have not your extensive and indiscreet charities brought us to the distressed condition we now are in? Arnold.

[Chap. III. ver. 1 — *and in my sorrow prayed*] We have here a further instance of Tobit's good disposition, and particular sweetness of temper: he does not return railing for railing, but going to some retired place (as it should seem from ver. 17) pours forth his complaints to God of the great injustice done him, but considers it the same time in the spirit of humility, that his sin had deserved a worse treatment. Arnold.

— *Ecbatane a city of Media*] Ecbatane seems to have been built not long after Babylon. We find that Semiramis the wife of Nimrod was against the Medes who had then rebelled to her in election to the place, caused watercourses to be made to it digging up side through the hills with great labour and charge. Being destroyed by the injury of time, it was rebuilt by Darius the sixth king of the Medes, and afterwards much beautified and enlarged by Seleucus Nicator one of the successors of Alexander the Great in his Asian conquests. For beauty and magnificence it was little inferior to Babylon or Nineveh. In

compass it was said to be 180 or 200 furlongs, which make about twenty-four of our miles. The walls thereof are affirmed in the book of Judith to be seventy cubits high, fifty cubits broad, and the towers upon the gates are hundred cubits higher, all built of hewn and polished stones, each stone being six cubits in length, and three in breadth. But this is to be understood only of the innermost wall, there being seven in all about it, each of them higher than the other, and each distinguished by the colour of their several pinnacles, which gave to the eye a most pleasant prospect. It was the ordinary residence of the kings of Persia in the heat of summer: as Susa was in the cold of winter. The royal palace was about a mile in compass and built with all the cost and skill that a stately edifice required. Some of its beams are said to have been of silver and the rest of cedar, which were strengthened with plates of gold. Josephus, the Jewish historian, relates, that it was built by the Prophet Daniel, which must be understood no otherwise than that he overlooked the work, or contrived the model, appointed to do so by the order of Darius the Mede, to whom the building of the same is ascribed by others. Neglected at length by the kings of the Parthian race, it became a ruin. Dr. Wells.

8 — *whom Asmodeus the evil spirit had killed*] The name Asmodeus seems to be derived from a Hebrew word which signifies 'to ruin, to destroy, to make desolate,' and therefore most properly belongs to those evil spirits whose aim it is to ruin and destroy the souls of men. It has been thought by some that the evil spirit here mentioned is the demon of impurity, and that God permitted him to punish with death those who approached Sara with evil and criminal dispositions. Calmet.

11 Then she prayed toward the window, and said, Blessed art thou, O Lord my God, and thine holy and glorious name is blessed and honourable for ever let all thy works praise thee for ever

12 And now, O Lord, I set mine eyes and my face toward thee,

13 And say, Take me out of the earth, that I may hear no more the reproach

14 Thou knowest, Lord, that I am pure from all sin with man,

15 And that I never polluted my name, nor the name of my father, in the land of my captivity I am the only daughter of my father, neither hath he any child to be his heir, neither any near kinsman, nor any son of his alive, to whom I may keep myself for a wife. my seven husbands are already dead, and why should I live? but if it please not thee that I should die, command some regard to be had of me, and pity taken of me, that I hear no more reproach

16 So the prayers of them both were heard before the majesty of the great God.

17 And Raphael was sent, to heal them both, that is, to scale away the whiteness of Tobit's eyes, and to give Sara the daughter of Raguel for a wife to Tobias the son of Tobit, and to bind Asmodeus the evil spirit, because she belonged to Tobias by right of inheritance. The self-same time came Tobit home, and entered into his house, and Sara the daughter of Raguel came down from her upper chamber

CHAP IV

3 Tobit giveth instructions to his son Tobias, 20 and telleth him of money left with Gabriel in Media

21 — *toward the window,*] Toward the window which opened towards Jerusalem See Dan vi 10. Arnald

15 — *neither any near kinsman, &c*] That is her father had no son to inherit his substance, nor any near kinsman or relation, neither brother, nor brother's son to whom, as the law required, she might dispose of herself in marriage. Those women of Israel who had no brothers of the same blood, were enjoined by the law of Moses to marry the next of kin, Numb xxviii 8, &c. Arnald

17 — *Raphael was sent to heal them*] The name 'Raphael' signifies "the medicine of God, or the God who heals." Calmet

— *came down from her upper chamber*] It seems to have been customary among the devout persons of the Jewish nation of both sexes, to set apart some upper room where they might attend the business of prayer without noise or disturbance. See Dan vi 10, Acts i 13. or else this might be a female apartment, where she sat to work, for it was the custom of antiquity to assign the uppermost rooms to the women, that they might be secluded from all intrusion and interruption. Arnald

(chap IV ver 3 — *when he had called him, he said* &c.] The advice which Tobit in this chapter gives his son, when he pre-

IN that day Tobit remembered the money which he had committed to Gabriel in Rages of Media,

2 And said with himself, I have wished, for death, wherefore do I not call for my son Tobias, that I may signify to him of the money before I die?

3 And when he had called him, he said, My son, when I am dead, bury me, and despise not thy mother, but honour her all the days of thy life, and do that which shall please her, and grieve her not

4 Remember, my son, that she saw many dangers for thee, when thou wast in her womb, and when she is dead, bury her by me in one grave

5 My son, be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments do uprightly all thy life long, and follow not the ways of unrighteousness

6 For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly

7 Give alms of thy substance, and when thou givest alms, let not thine eye be covetous, neither turn thy face from any poor, and the face of God shall not be turned away from thee

8 If thou hast abundance, give alms accordingly if thou have but a little, be not afraid to give according to that little

9 For thou layest up a good treasure for thyself against the day of necessity

10 Because that alms do deliver from death, and suffereth not to come into darkness

11 For alms is a good gift unto all that give it in the sight of the most High

summed that death was approaching, and that God had heard his petition to be removed from the miseries of life, has always been esteemed an excellent abridgement of moral duties. The precepts are very plain and obvious, and require only sincerity and a good disposition to apply them. We should observe, that he enters on this advice before he settles his worldly affairs. Arnald

21 — *bury her by me in one grave*] The ancient patriarchs expressed the same care and concern respecting their interment in this particular. Thus Abraham purchased the cave of Machpelah for the burying place of Sarah, Gen xxiii 19, and was afterwards himself deposited in the same, Gen xxv 10. Isaac and Jacob with their wives were buried there also, Gen xlix 31. Arnald

10 — *alms do deliver from death, &c*] Meaning, that charity, through the blessing of God, often proves the means and occasion of long life, as seems to be more fully expressed at chap xii 9. or the meaning may be, that charity is effectual for procuring God's favour and mercy, and will make the latter days of the beneficent man easy and comfortable. or, lastly, that charity wipes away sins, and delivers from death, the consequence of them. Arnald

— *to come into darkness*] Our Saviour expresses the state of the wicked in death by a similar term, 'outer darkness,' Matt viii 12, xiii 13. Calmet

12 Beware of all whoredom, my son, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife which is not of thy father's tribe, for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob remember, my son, that our fathers from the beginning; even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land

13 Now therefore, my son, love thy brethren, and despise not in thy heart thy brethren, the sons and daughters of thy people, in not taking a wife of them for in pride is destruction and much trouble, and in lewdness is decay and great want for lewdness is the mother of famine

14 Let not the wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand for if thou serve God, he will also repay thee be circumspect, my son, in all things thou doest, and be wise in all thy conversation

15 Do that to no man in which thou hatest: drink not wine to make thee drunken neither let drunkenness go with thee in thy journey

16 Give of thy bread to the hungry, and of thy garments to them that are naked, and according to thine abundance give alms, and let not thine eye be envious, when thou givest alms.

17 Pour out thy bread on the burial of the just, but give nothing to the wicked.

18 Ask counsel of all that are wise, and despise not any counsel that is profitable

12 — in lewdness is decay &c.] The word, translated "lewdness," signifies rather, "idleness, unprofitableness," and to this the observation seems to be applied. *Arnold*

14 Let not the wages — tarry with thee.] In conformity with this was the merciful provision of the Mosaic law, not to let the wages of him that is hired abide all night until the morning, Levit. xix 13 Deut. xxiv 15 *Calmet* See also James i 10

15 Do that to no man which thou hatest.] This precept is extremely similar to that admirable precept, which our blessed Lord mentioned by His authority at Matt vii 12 *Calmet* See the notes there

16 Give of thy bread in thy journey.] Some other copies read "in thy ways." But perhaps Tobit may have had particular respect to the journey on which he was about to send his son, and may have given him a caution against excess in drinking, to which the thirst arising from travelling in a warm climate would especially tempt him. *Arnold*

17 Pour out thy bread on the burial of the just.] See the note on Lev. xvi

18 — thou hast much wealth, if thou fear God.] This sentiment is so exalted that it has been observed upon it, it might be thought to have been spoken by some Christian father to his son, in the time of the Gospel. Tobit had lost his sight, was a captive, and reduced to low circumstance, and yet in the full assurance of faith, from the good treasure of his heart he pronounced this encouraging maxim to all others in the like dis-

19 Bless the Lord thy God always, and desire of him that thy ways may be directed, and that all thy paths and counsels may prosper for every nation hath not counsel, but the Lord himself giveth all good things, and he humbleth whom he will, as he will, now therefore, my son, remember my commandments, neither let them be put out of thy mind

20 And now I signify this to thee, that I committed ten talents to Gabriel the son of Gabrias as Rages in Media

21 And fear not, my son, that we are made poor for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight

CHAP V

* *Young Tobias seeketh a guide into Media 6 The angel will go with him, 12 and saith he is his kinsman 16 Tobias and the angel depart together 17 But his mother is grieved for her son's departing*

TOBIAS then answered and said, Father, I will do all things which thou hast commanded me

2 But how can I receive the money, seeing I know him not?

3 Then he gave him the handwriting, and said unto him, Seek thee a man which may go with thee, while I yet live, and I will give him wages and go and receive the money.

4 Therefore when he went to seek a man, he found Raphael that was an angel

5 But he knew not, and he said unto him, Canst thou go with me to Rages and knowest thou those places well?

troubled circumstances, "Thou hast much wealth, if thou fear God." God will either return with advantage to a persecuted and afflicted servant what he may at any time have lost, especially for the sake of His truth and bless his latter end, as He did that of Job, with the greater flow of prosperity, or, having proved his soul by a great trial of afflictions receive for him a treasure in the heaven with which temporal goods are not worthy to be compared. How happy would the case of the poor be, if, like Tobit, they had ever this excellent maxim in their minds, which he here gives in charge to his son! It may not be amiss to observe, and place in one view, the several admirable precepts given by a religious father to his son in this chapter. 1 To remember God, and to praise Him devoutly for His blessings. 2 To pay a reverence and regard to parents for the kindness received from them. 3 To shew charity to the poor. 4 To avoid fornication, and every species of lewdness. 5 To abhor all pride. 6 To be just towards all, and in particular to give the labourer his hire. 7 To honour good and just men, and to pay respect to their memory by a decent funeral. 8 To ask counsel of the wise, and follow it. 9 To trust in God's goodness, even in the midst of poverty. *Arnold*

[Chap. V ver. 3 — the handwriting,] Containing the acknowledgment of the debt

5 But he knew not.] He knew not that he was an angel, having assumed a human form. *Arnold*

6 To whom the angel said, I will go with thee, and I know the way well for I have lodged with our brother Gabael

7 Then Tobias said unto him, Tarry for me, till I tell my father

8 Then he said unto him, Go, and tarry not So he went in and said to his father, Behold I have found one which will go with me Then he said, Call him unto me, that I may know of what tribe he is, and whether he be a trusty man to go with thee

9 So he called him, and he came in, and they saluted one another

10 Then Tobit said unto him, Brother, shew me of what tribe and family thou art

11 To whom he said, Dost thou seek for a tribe or family; or an hired man to go with thy son? Then Tobit said unto him, I would know, brother, thy kindred and name

12 Then he said, I am Azarias, the son of Ananias the great, and of thy brethren

13 Then Tobit said, Thou art welcome, brother, be not now angry with me, because I have enquired to know thy tribe and thy family, for thou art my brother, of an honest and good stock, for I know Ananias and Jonathas, sons of that great Samaias, as we went together to Jerusalem to worship, and offered the firstborn, and the tenths of the fruits, and they were not seduced with the error of our brethren my brother, thou art of a good stock

14 But tell me, what wages shall I give thee? wilt thou a drachm a day, and things necessary, as to mine own son?

15 Yea, moreover, if ye return safe, I will add something to thy wages

16 So they were well pleased Then said he to Tobias, Prepare thyself for the journey, and God send you a good journey And when his son had prepared all things for the journey, his father said, Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the angel of God keep you company So they went forth both, and the young man's dog with them

17 But Anna his mother wept, and said to Tobit, Why hast thou sent away our son? is he not the staff of our hand, in going in and out before us?

18 Be not greedy to add money to money but let it be as refuse in respect of our child

19 For that which the Lord hath given us to live with doth suffice us

20 Then said Tobit to her, Take no care, my sister, he shall return in safety, and thine eyes shall see him

21 For the good angel will keep him company, and his journey shall be prosperous, and he shall return safe

22 Then she made an end of weeping

CHAP VI

4 The angel biddeth Tobias to take the liver heart and gall out of a fish, 10 and to marry Sara the daughter of Raguel 16 and teacheth how to drive the wicked spirit away

AND as they went on their journey, they came in the evening to the river Tigris, and they lodged there

2 And when the young man went down to wash himself, a fish leaped out of the river, and would have devoured him

14 — *Dost thou seek for a tribe or family,*] His meaning seems to be, Why dost thou trouble thyself about my tribe or family? intent thyself without any further inquiry, that thou hast a good guide for thy son Arnald

12 — *I am Azarias, &c*] The name Azarias signifies God's help or assistance Raphael was manifestly sent on this occasion for the purpose of being a guide and assistance to Tobias on his journey, and therefore he prudently concealed his quality as an angel that he might more conveniently execute his commission Stackhouse

14 — *a drachm a day*] We cannot discover with any certainty the value of this drachm It is inferred from Matt xvii, that the Greek drachm was a fourth part of the Hebrew shekel thus allowing the shekel to be about two shillings and upwards of our money, the drachm was equal to about seven-tenths of our money On the other hand if we suppose the translation of the book of Tobit from the Chaldee into Greek to have been made by some Alexandrian Jew, then we must understand the Alexandrian drachm to be meant, which was equal to half a Hebrew shekel, or about one shilling and twopenny of our money Arnald

16 — *and the young man's dog with them*] The mention of Tobias's dog has been frequently represented as a ludicrous and

unnecessary particular But there is often as much want of taste as of candour in criticism of this nature The introduction of such incidental particulars is not unusual in the most admired works of antiquity Dr Gray

17 — *is he not the staff of our hand &c*] This is a Hebrew expression, to which there is a similar phrase at Numb xxvii 17 The sense is Is he not the staff of our age in managing our affairs and taking care of us? Arnald

20 — *my sister*] It was often the custom of the Jews to call their wives by this name, as being descended by the same common stock with themselves from their ancestors, Abraham, Isaac, and Jacob Grotius

21 — *the good angel will keep him company,*] It was the common persuasion of the ancient Hebrews, that every man has a guardian angel, who watches over his preservation Calmet

Chap VI ver 1 — *to the river Tigris,*] This river runs from Nineveh towards Adiabene, which is the route of persons going to Media Grotius

2 — *a fish leaped out*] It is quite uncertain of what species was the fish here mentioned The gall of the fish called Gallophorus is efficacious in removing speck and obstruction of the sight But this fish seems to be too small to come pond with this

3 Then the angel said unto him, Take the fish. And the young man laid hold of the fish, and drew it to land.

4 To whom the angel said, Open the fish, and take the heart and the liver and the gall, and put them up safely.

5 So the young man did as the angel commanded him, and when they had roasted the fish, they did eat it. Then they both went on their way, till they drew near to Ecbatane.

6 Then the young man said to the angel, Brother Azarias, to what use is the heart and the liver and the gall of the fish?

7 And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed.

8 As for the gall, it is good to anoint a man that hath whiteness in his eyes, and he shall be healed.

9 And when they were come near to Rages,

10 The angel said to the young man, Brother, to day we shall lodge with Raguel, who is thy cousin; he also hath one only daughter, named Sara, I will speak for her, that she may be given thee for a wife.

11 For to thee doth the right of her appertain, seeing thou only art of her kindred.

12 And the maid is fair and wise: now therefore hear me, and I will speak to her father, and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other.

13 Then the young man answered the angel, I have heard, brother Azarias, that this maid has been given to seven men, who all died in the marriage chamber.

14 And now I am the only son of my father, and I am afraid, lest, if I go in unto her, I die, as the other before for a wicked spirit loveth her, which hurteth no body, but those which come unto her: wherefore I also fear lest I die, and bring my father's and my mother's life because of me to the grave with sorrow for they have no other son to bury them.

15 Then the angel said unto him, Dost thou not remember the precepts which thy father gave thee, that thou shouldst marry a wife of thine own kindred? wherefore hear me, O my brother, for she shall be given thee to wife, and make thou no reckoning of the evil spirit, for this same night shall she be given thee in marriage.

16 And when thou shalt come into the marriage chamber, thou shalt take the ashes of perfume, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it.

17 And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, and pray to God which is merciful, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning, and thou shalt preserve her, and she shall go with thee. Moreover I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was effectually joined to her.

CHAP VII.

11 Raguel telleth Tobias what had happened to his daughter. 12 and giveth her in marriage unto him. 17 She is conveyed to her chamber, and receiveth 18 Her mother comforteth her.

AND when they were come to Ecbatane, they came to the house of Raguel, and Sara met them. and after they had saluted one another, she brought them into the house.

2 Then said Raguel to Edna his wife,

description. Bochart contends for the bilurus, the Sheat fish, or Sturgeon, called also the Glanis. This the naturalists describe as large and voracious and its liver was famous for removing suffusions and dyings. But it is objected that this fish, as having no scales could not be eaten consistently with the restrictions of the Levitical law, Lev xi 10, 11. The livers of many other fishes may have the same medicinal qualities. Dr Gray.

12 — cannot marry her to another according to the law of Moses. According to the precept in the Mosaic law, Numb xxvii 8, a woman who, having no brother, succeeded to the inheritance of her father, ought to marry her nearest kinsman. But the penalty of death here mentioned is nowhere denounced in the law. A preferable sense seems to be that of the Geneva version, "Else he

would deserve death, instead of "but he shall be guilty of death." In some copies this clause is wholly omitted. Arnald.

16 — the ashes of perfume. Perfumes were usually burnt at marriages. See note at Cant iii 6. Indeed, at all feasts, it is the common custom of the East to use censers of different perfumes. Sir J Chardin.

17 — pray to God — who will have pity on you. This seems sufficiently to intimate, that the expulsion of the evil spirit was effected by the Divine power, although it is related as having been effected by a natural cause, the smoke of the fish. Stackhouse — for she is appointed unto thee from the beginning. Meaning she belongs to thee, according to the law, and is thine by Divine appointment and designation. Arnald.

How like is this young man to Tobit my cousin!

3 And Raguel asked them, From whence are ye, brethren? To whom they said, We are of the sons of Nephthahim, which are captives in Nineve.

4 Then he said to them, Do ye know our kinsman? And they said, We know him. Then said he, Is he in good health?

5 And they said, He is both alive, and in good health. And Tobias said, He is my father.

6 Then Raguel leaped up, and kissed him, and wept.

7 And blessed him, and said unto him, Thou art the son of an honest and good man. But when he had heard that Tobit was blind, he was sorrowful, and wept.

8 And likewise Edna his wife, and Sara his daughter wept. Moreover they entertained them cheerfully, and after that they had killed a ram of the flock, they set store of meat on the table. Then said Tobias to Raphael, Brother Azarias, speak of those things of which thou didst talk in the way, and let this business be dispatched.

9 So he communicated the matter with Raguel, and Raguel said to Tobias, Eat and drink, and make merry.

10 For it is meet that thou shouldst marry my daughter: nevertheless I will declare unto thee the truth.

11 I have given my daughter in marriage to seven men, who died that night they came in unto her: nevertheless for the present be merry. But Tobias said, I will eat nothing here, till we agree and swear one to another.

12 Raguel said, Then take her from henceforth according to the manner, for thou art her cousin, and she is thine, and the merciful God give you good success in all things.

13 Then he called his daughter Sara,

and she came to her father, and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her after the law of Moses, and lead her away to thy father. And he blessed them.

14 And called Edna his wife, and took paper, and did write an instrument of covenant, and sealed it.

15 Then they began to eat.

16 After Raguel called his wife Edna, and said unto her, Sister, prepare another chamber, and bring her in thither.

17 Which when she had done as he had bidden her, she brought her thither, and she wept, and she received the tears of her daughter, and said unto her,

18 Be of good comfort my daughter, the Lord of heaven and earth give thee joy for this thy sorrow. Be of good comfort, my daughter.

CHAP VIII

3 Tobias driveth the naked spirit away as he was taught. 4 He and his wife rise up to pray. 10 Raguel thought he was dead. 15 But finding him alive, praiseth God. 19 and maketh a wedding feast.

AND when they had supped, they brought Tobias in unto her.

2 And when he went, he remembered the words of Raphael, and took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke therewith.

3 The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him.

4 And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, and let us pray that God would have pity on us.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name for ever, let the heavens bless thee, and all thy creatures.

6 Thou madest Adam, and gavest him

[Chap VII ver 7. And blessed him.] A. it was customary for old persons to do to those who were younger than themselves. Gen xlix 28, Mark x 16. *Grotius*

13. — and gave her to be wife to Tobias.] We have here an instance of the very simple mode of celebrating marriage in ancient times. It is the father who performs the ceremony, and joins the right hands of the two parties. As the Latin translation expresses, 'a custom, which was common in Media where this took place, confirming all alliances and treaties.' *Cabnet*

[Chap VIII ver 5. The which smell &c.] The supposed effect of fumigation on demons was agreeable to vulgar notions. We will observe, that the perfume is described as having been considered efficacious by faith, prayer, and continence. (ver 4, 5,) and it seems that the burning of the entrails of the fish was

enjoined rather as a sign and intimation than as a physical cause, of the defeat of the evil spirit as in John ix 6. *Dr Gray*

— into the utmost parts of Egypt.] The evil spirit was sent to those places where the dominion of Satan was especially established among idolaters, Zeck v 11. *Bp Wilson*

— and the angel bound him.] We read of the binding of evil spirits in some parts of Scripture. See Rev xx 2. 2 Pet ii 4. Jude ver 6. We are not to understand the expression literally as if the evil spirit were confined or locked up within certain limits of space, but only that his power of doing mischief and of executing his wicked intentions, was restrained within limited bounds. As when God permits any person to be tempted, the power of the tempter is limited to that person, and to the place where he is. *Cabnet*

10 I've his wife for my helper and stay of them came mankind thou hast said, It is not good that man should be alone, let us make unto him an aid like unto himself.

7 And now O Lord I take not this my staff for lust, but uprightly *therefore* mercifully ordain that we may become aged together.

8 And she said with him, Amen.

9 So they slept both that night. And Raguel arose, and went and made a grave,

10 Saying, I fear lest he also be dead.

11 But when Raguel was come into his house,

12 He said unto his wife Eden, Send one of the maid, and let her see whether he be alive: if *he be* not, that we may bury him, and no man know it.

13 So the maid opened the door, and went in, and found them both asleep.

14 And came forth, and told them that he was alive.

15 Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise, therefore let thy saints praise thee with all thy creatures, and let all thine angels and thine elect praise thee for ever.

16 Thou art to be praised, for thou hast made me joyful, and that is not come to me which I suspected, but thou hast dealt with us according to thy great mercy.

17 Thou art to be praised, because thou hast had mercy of two that were the only begotten children of their fathers: grant them mercy, O Lord, and finish their life in health with joy and mercy.

18 Then Raguel bade his servants to fill the grave.

19 And he kept the wedding feast fourteen days.

20 For before the days of the marriage were finished, Raguel had said unto him by oath, that he should not depart till the fourteen days of the marriage were expired,

21 And then he should take the half of his goods, and go in safety to his father, and should have the rest when I and my wife be dead.

CHAP IX

1 Tobias sendeth the angel unto Gabael for the money.

6 The angel bringeth it and Gabael to the wedding.

THEN Tobias called Raphael, and said unto him,

2 Brother Azarias take with thee a servant, and two camels, and go to Rages of Media to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworn that I shall not depart.

4 But my father counteth the days, and if I tarry long, he will be very sorry.

5 So Raphael went out, and lodged with Gabael, and gave him the handwriting who brought forth bags which were sealed up, and gave them to him.

6 And early in the morning they went forth both together, and came to the wedding: and Tobias blessed his wife.

¶ On these things Tobias and his wife were

CHAP X

1 Tobit and his wife long for their son. 7 She will not be comforted by her husband. 10 Raguel sendeth Tobias and his wife away with half their goods. 12 and blesseth them.

NOW Tobit his father counted every day: and when the days of the journey were expired, and they came not,

2 Then Tobit said, Are they detained? or is Gabael dead, and there is no man to give him the money?

3 Therefore he was very sorry.

4 Then his wife said unto him, My son is dead, seeing he stayeth long, and she began to bewail him, and said,

5 Now I care for nothing, my son, since I have let thee go, the light of mine eyes.

6 To whom Tobit said, Hold thy peace, take no care, for he is safe.

7 But she said, Hold thy peace, and de-

19 — *he kept the wedding feast fourteen days*] Rejoicings at the wedding were esteemed so absolutely necessary, that the husband could not by any means be excused from them: but was obliged to continue them seven days at least: even the sabbath day of long counted no hindrance. It appears from several passages of Scripture that the usual time of the marriage feast was seven days. See Gen. xxix. 27. Judg. xiv. 10, 12, Tob. xi. 19. It is to be observed however that although the time was usually limited to a week, yet the parents of the espoused were at liberty to prolong it at their own thought fit: and perhaps Raguel doubles the usual time by keeping the feast for fourteen days, from the satisfaction he felt at the escape of his son-in-law from the power and evil intentions of the demon. Anald.

[Chap. IX ver. 1 — *he said what he needed*] See note at

2 Kings xii. 10. Job xiv. 17. It is the custom of Persia always to seal up bags of money: and the money of the king's treasury is not told: but is received by bags sealed up. See I Chardin.

[Chap. X ver. 6 — *take no care for he is safe*] To the great concern expressed by his wife at the long absence of her son, and the apprehension of his death, Tobit calmly and tenderly replies, that it ought not to be thus discouraged and dejected, he was persuaded, through faith and trust in God, that his son was safe: and that some unforeseen accident on Gabael's part, and not any misfortune had occasioned the delay. We cannot but admire the exemplary patience of Tobit on all occasions: who, though poor blind old and almost childless in every sense, yet never desponds or charges God foolishly. Anald.



ceive me not, my son is dead. And she went out every day into the way which they went, and did eat no meat on the daytime, and ceased not whole nights to bewail her son Tobias, until the fourteen days of the wedding were expired, which Raguel had sworn that he should spend there. Then Tobias said to Raguel, Let me go, for my father and my mother look no more to see me.

8 But his father in law said unto him, Tarry with me, and I will send to thy father, and they shall declare unto him how things go with thee.

9 But Tobias said, No, but let me go to my father.

10 Then Raguel rose, and gave him Sara his wife, and half his goods, servants, and cattle, and money.

11 And he blessed them, and sent them away, saying, The God of heaven give you a prosperous journey, my children.

12 And he said to his daughter, Honour thy father and thy mother in law, which are now thy parents, that I may hear good report of thee. And he kissed her. Edna also said to Tobias, The Lord of heaven restore thee, my dear brother, and grant that I may see thy children of my daughter Sara before I die, that I may rejoice before the Lord. Behold, I cominit my daughter unto thee of special trust, wherefore do not entreat her evil.

CHAP XI

6 Tobias mother speth her son coming. 10 His father receiveth him at the door and recovereth his sight. 14 He praiseth God, 17 and receiveth his daughter in law.

AFTER these things Tobias went his way, praising God that he had given him a prosperous journey, and blessed Raguel and Edna his wife, and went on his way till they drew near unto Nineve.

2 Then Raphael said to Tobias, Thou knowest, brother, how thou didst leave thy father.

[10 — and half his goods.] The dowry which the Jewish brides brought to their husbands was different according to the circumstances of their parents. As Sara was in only child, and disposed of in marriage according to her parents' wishes and agreeably to the determination and appointment of the Mosaic law, Raguel gives her half his substance in the present and engages to bestow the remainder at his death, chap. viii. 21. Arnold.

12 — restore thee, my dear brother.] Grant thee a safe return. 'Brother' is used as an expression of tenderness and affection. Arnold.

[chap. XI ver. 1* — till they drew near unto Nineve.] The word 'draw' is used here to denote that the whole company went together till they came within a day's, or some hours' journey of Nineveh.

3 Let us haste before thy wife, and prepare the house.

4 And take in thine hand the gill of the fish. So they went their way, and the dog went after them.

5 Now Anna sat looking about toward the way for her son.

6 And when she espied him coming, she said to his father, Behold, thy son cometh and the man that went with him.

7 Then said Raphael, I know, Tobias that thy father will open his eyes.

8 Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and the whiteness shall fall away and he shall see thee.

9 Then Anna ran forth and fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth I am content to die. And they wept both.

10 Tobit also went forth toward the door, and stumbled, but his son ran unto him.

11 And took hold of his father, and he struck of the gall on his father's eyes, saying, Be of good hope, my father.

12 And when his eyes began to smart, he rubbed them.

13 And the whiteness pilled away from the corners of his eyes, and when he saw his son, he fell upon his neck.

14 And he wept, and said, Blessed art thou, O God, and blessed is thy name forever, and blessed are all thine holy angels.

15 For thou hast scourged, and hast taken pity on me, for, behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

16 Then Tobit went out to meet his daughter in law at the gate of Nineve, rejoicing, and praising God, and they which saw him go marvelled, because he had recovered his sight.

17 But Tobit gave thanks before them,

and then Tobias and Raphael went on before to prepare for their reception in his father's house. Arnold.

6 — when she espied him coming.] The words may be properly rendered, when she perceived that he was coming, perhaps discovering him by the dog, ver. 4. Allowing this to be the meaning it explains the reason of the dog being mentioned and the incident is by no means low or ridiculous, but rather natural and familiar. Dr. Gray.

13 And the whiteness pilled away.] We must understand the Divine power to have particularly concurred with the natural means for the cure of Tobit's blindness. For although the gall of the fish may have had the natural power, yet it could not have effected so instantaneous a cure without special Divine interposition. Dr. Gray.

because God had mercy on him. And when he came near to Sara his daughter in law, he blessed her, saying, Thou art welcome, daughter. God be blessed, which hath brought thee unto us, and blessed be thy father and thy mother. And there was joy among all his brethren which were at Nineve.

18 And Achacharus, and Nasbas his brother's son, came.

19 And Tobias' wedding was kept seven days with great joy.

CHAPTER VII

Tobit offereth half to the angel for his pains. 6 But he calleth them both aside and exhorteth them. 15 and tell them that he was an angel, 21 and was seen no more.

THEN Tobit called his son Tobias, and said unto him, My son, see that the man have his wages, which went with thee, and thou must give him more.

2 And Tobias said unto him, O father, it is no harm to me to give him half of those things which I have brought.

3 For he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee.

4 Then the old man said, It is due unto him.

5 So he called the angel, and he said unto him, Take half of all that ye have brought, and go away in safety.

6 Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live. It is good to praise God, and exalt his name, and honourably to shew forth the works of God, therefore be not slack to praise him.

7 It is good to keep close the secret of a king, but it is honourable to reveal the

works of God. Do that which is good, and no evil shall touch you.

8 Prayer is good with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold.

9 For alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life.

10 But they that sin are enemies to their own life.

11 Surely I will keep close nothing from you. For I said, It was good to keep close the secret of a king, but that it was honourable to reveal the works of God.

12 Now therefore, when thou didst pray, and Sara thy daughter in law, I did bring the remembrance of your prayers before the Holy One; and when thou didst bury the dead, I was with thee likewise.

13 And when thou didst not delay to rise up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me; but I was with thee.

14 And now God hath sent me to heal thee and Sara thy daughter in law.

15 I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.

16 Then they were both troubled, and fell upon their faces for they feared.

17 But he said unto them, Fear not, for it shall go well with you, praise God therefore.

18 For not of any favour of mine, but by the will of our God I came, wherefore praise him for ever.

19 All these days I did appear unto you, but I did neither eat nor drink, but ye did see a vision.

Gen 18
Ex 19
Judg 1
11

Or with
honour

18 — *Achacharus, and Nasbas his brother's son*] Achacharus is mentioned at chap. i. 22, as his brother's son. Thus it has been conjectured that the expression here should be "Achacharus who was also Nasbas, his brother's son." *Arnald*

19 — *Tobias' wedding was kept*] His wedding was celebrated or the entertainments on account of his wedding were continued, for seven days. See note at chap. viii. 19.

Chap. VII. ver. 7 — *it is honourable to reveal the works of God*] Implying that the more the works of God are made manifest and revealed the more they promote His honour and glory and call for a larger tribute of praise and thanksgiving. *Arnald*

9 — *shall be filled with life*] Though life eternal is not expressly mentioned here yet it is implied and forms the true sense of the passage. Man giving is not a natural means of procuring a long and happy life though God by bestowing His blessing on the charitable man is often pleased so to order it. Tobias himself was an instance of the power, to which those may sometimes be

reduced who shew the greatest zeal in exercising works of charity. The following verse confirms this sense, "they shall be enemies to their own life," that is they bring upon themselves death and destruction, or they expose themselves to eternal misery. *Calmet Arnald*

11 — *I did bring the remembrance &c.*] The opinion, that the angels are ministers of God presented to Him the supplications of men was extremely ancient. *Arnald*

15 — *one of the seven holy angels*] We find the seven angels or spirits mentioned at Rev. i. 4. iv. 5. v. 6. According to some opinions, even is here put for an indefinite number, since we have frequent mention of an infinite number of angels before the throne of God. Dan. vii. 10. Rev. vii. 11, but it is more probable that several principal angels are meant the most exalted, most glorious, and chief of the heavenly host that hold the first rank in the hierarchy of angels and are as princes in the court of the sovereign Lord of the universe. *Arnald*

20 Now therefore give God thanks for I go up to him that sent me, but write all things which are done in a book

21 And when they arose, they saw him no more

22 Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them

CHAP XIII

The thanksgiving unto God, which Tobit wrote

THEN Tobit wrote a prayer of rejoicing, and said, Blessed be God that liveth for ever, and blessed be his kingdom

Deut 2 * For he doth scourge, and hath mercy
E Sam he leadeth down to hell, and bringeth up
Wt 10 again neither is there any that can avoid his hand

3 Confess him before the Gentiles, ye children of Israel for he hath scattered us among them

4 There declare his greatness, and extol him before all the living for he is our Lord, and he is the God our Father for ever

5 And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath scattered us

6 If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the everlasting King In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation O ye sinners, turn and do justice before

him who can tell if he will accept you and have mercy on you?

7 I will extol my God, and my soul shall praise the King of heaven, and shall rejoice in his greatness

8 Let all men speak, and let all praise him for his righteousness

9 O Jerusalem, the holy city, the will scourge thee for thy children's works and will have mercy again on the sons of the righteous || Or
scourge thee
for thy children's
works and
will have
mercy again
on the sons of
the righteous

10 Give praise to the Lord, for he is good and praise the everlasting King that his tabernacle may be builded in thee again with joy, and || let him make joyful there in thee those that are captives, and love in thee for ever those that are miserable || Or
joyful

11 Many nations shall come from far to the name of the Lord God with gifts, in their hands, even gifts to the King of heaven, all generations shall praise thee with great joy

12 Cursed are all they which hate thee, and blessed shall all be which love thee for ever.

13 Rejoice and be glad for the children of the just for they shall be gathered together, and shall bless the Lord of the just.

14 O blessed are they which love thee, for they shall rejoice in thy peace blessed are they which have been sorrowful for all thy scourges, for they shall rejoice for thee, when they have seen all thy glory, and shall be glad for ever || Or
joyful

15 Let my soul bless God the great King.

16 For Jerusalem shall be built up with sapphires, and emeralds, and precious stone thy walls and towers and battlements with pure gold

* 20 — write all things — in a book] It has commonly been believed, that Tobit and Tobias wrote their own history, an opinion which has been principally founded on the command here given by the angel Arnold

[chap XIII ver 2 — he leadeth down to hell] The expression seems taken from the song of Hannah, 1 Sam ii 6, 'The Lord killeth, and maketh alive' He bringeth down to the grave and bringeth up What consolation do these words administer to one of sound faith and how refreshing is it to the afflicted servants of God, to be assured that the chastisement by which He proves their virtue, tends to their good and will end happily at last! Arnold

6 — declare his might and majesty to a sinful nation] By 'a sinful nation' he seems to mean the Israelites now captive on account of their sins Thus he blesses God and magnifies His power and justice, not for His law ours but for His chastisement sent upon an ungrateful people, laden with iniquity who had deserved unworthy of His mercy In this he acts as becoming the true servants of God, who bless Him even for the

afflictions with which He is pleased to visit them, and acknowledge the justice of His conduct towards them even though He does not distinguish them lot from that of sinners Arnold Or, by declaring 'His might and majesty to a sinful nation' may be meant that he was then publishing the wonderful works of God to the Assyrians, for the purpose of converting them from their idolatry to the religion of the true God Gratius

10 — that his tabernacle may be builded in thee again] Tobit seems here to refer to Amos ix 11 In that day will I raise up the tabernacle of David that is fallen, and pray for its accomplishment There is no necessity of supposing, in regard to this or any other expression that Tobit possessed the gift of prophecy, he seems on the contrary entirely to ground his observations on the writings of the inspired Prophets who preceded him Arnold

11 Many nations shall come from far &c] He seems here to refer to Ps lxxii 10 11

16 with sapphires and emeralds, &c] This description seems to be taken from Is liv 11, 12 Gratius

17 And the streets of Jerusalem shall be paved with beryl and carbuncle and stones of Ophir

18 And all her streets shall say, Alleluia, and they shall praise him, saying, Blessed be God, which hath extolled it for ever

CHAP XIV

Tobit giveth instructions to his son 8 specially to leave Nineve 11 He and his wife die, and are buried 12 Tobias remoneth to Tobit, 14 and there died, after he had heard of the destruction of Nineve

SO Tobit made an end of praising God 2 And he was eight and fifty years old when he lost his sight, which was restored to him after eight years and he gave alms, and he increased in the fear of the Lord God, and praised him

3 And when he was very aged, he called his son, and the six sons of his son, and said to him, My son, take thy children, for, behold, I am aged, and am ready to depart out of this life

4 Go into Media, my son, for I surely believe those things which Jonas the prophet spake of Nineve, that it shall be overthrown, and that for a time peace shall rather be in Media, and that our brethren shall lie scattered in the earth from that good land and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time,

5 And that again God will have mercy on them, and bring them again into the land, where they shall build a temple, but

not like to the first, until the time of that age be fulfilled, and afterward they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it for ever with a glorious building, as the prophets have spoken thereof

6 And all nations shall turn, and fear the Lord God truly, and shall bury their idols

7 So shall all nations praise the Lord, and his people shall confess God, and the Lord shall exalt his people, and all those which love the Lord God in truth and justice shall rejoice, shewing mercy to our brethren

8 And now, my son, depart out of Nineve, because that those things which the prophet Jonas spake shall surely come to pass.

9 But keep thou the law and the commandments, and shew thyself merciful and just, that it may go well with thee

10 And bury me decently, and thy mother with me, but tarry no longer at Nineve. Remember, my son, how Aman handled Achicharus that brought him up, how out of light he brought him into darkness, and how he rewarded him again yet Achicharus was saved, but the other had his reward for he went down into darkness 11 Manasses gave alms, and escaped the snares of death which they had set for him but Aman fell into the snare, and perished

11 Wherefore now, my son, consider what alms doeth, and how righteousness

18 — all her streets shall say, &c.] In the Latin copies, it is expressed through all her streets Allelujah shall be sung

Calmet

Chap XIV ver 2 — was eight and fifty years old] The different copies vary considerably respecting Tobit's age at this time and also respecting his age and that of Tobias, when they respectively died, ver 11 14

4 — which Jonas the prophet &c.] Jonas did not actually prophesy the destruction of Nineveh, but he foretold generally the revenge which God would take upon the Assyrians for their repeated provocations chap 11 14, and though, as is well known his first prediction against the city that it should be destroyed in forty days was not at that time fulfilled, on account of his repentance and humiliation of the inhabitants yet it was to be understood that the same judgment still hung over the city to be put in execution whenever the people should return to their wicked and abandoned way

The prophecy of Jonas at chap 11 4 of his book may be supposed to include the destruction of Nineveh by the Medes and Babylonians. It is a fulfilment was protracted but not frustrated

It should be observed that in this instance Tobit does not pretend to the spirit of prophecy himself but speaks entirely from what had been foretold by Jon

Jerusalem shall be desolate, &c.] He says this on the authority of those inspired Prophets, who had foretold this desolation of Jerusalem, and of the house of God, Mic 12, Jer xxvi 15

In this and the subsequent verse, Tobit mentions four great events of futurity the knowledge of which is derived from the Prophets namely, 1st, The end of the Jewish age or state and a long captivity of his nation ensuing upon it 2dly A general return from that captivity 3dly The rebuilding gloriously of the city and temple and lastly the conversion of all the Gentiles from idolatry when the horn or kingdom of his people should be exalted

6 — and shall bury their idols] The destruction of idolatry is often mentioned by the Prophets as a principal circumstance in their description of the flourishing state of the Church, which should come to pass in aftertimes. See Is 19, Jer 17, Zech xiii 2 Mic 5 12 15

10 — Aman — Achicharus — Manasses] Who these persons were is wholly unknown it has been conjectured that this Achicharus is the nephew of Tobit mentioned at chap 1 21 ver 18 but this is quite uncertain

Aman here mentioned was certainly not Haman, the proud enemy of Mordecai, Esth iii 5 nor was this Manasses the husband of Judith Judith viii 2, but some predecessor or contemporary of Tobit, with whose history we are unacquainted

doth deliver When he had said these things, he gave up the ghost in the bed, being an hundred and eight and fifty years old, and he buried him honourably.

On the

12 And when Anna his mother was dead, he buried her with his father But Tobias departed with his wife and children to Ecbatane to Raguel his father in law,

13 Where he became old with honour,

and he buried his father and mother in law honourably, and he inherited their substance, and his father Tobit's

14 And he died at Ecbatane in Media, being an hundred and seven and twenty years old

15 But before he died he heard of the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus and before his death he rejoiced over Nineve

15 — *he heard of the destruction of Nineve,*] This remarkable event is generally placed in the twenty-ninth year of king Josiah, and the fixing it to this time exactly agrees with the account given by the heathen historians Arnold

— *by Nabuchodonosor and Assuerus*] Nabuchodonosor appears to have been a name among the Babylonians commonly given to their kings, as that of Pharaoh was among the Egyptians

or at least the Jews called by this name all the princes that reigned beyond the Euphrates, and in this instance it seems to mean Nabopolassar the father of Nebuchadnezzar Also that the Assuerus here mentioned was Astyages appears from the book of Daniel chap ix 1 For Darius the Mede, who was Cyaxares the son of Astyages, is there called the son of Ahiacrus Dean Peck deaur

J U D I T H.

INTRODUCTION.

THE author and the period of this history are both uncertain. Some commentators imagine that it was written by Jochem or Thidam, whom they conceive to have been high priest in the reign of Manassch, and that it was translated into Chaldee for the use of those Jews in the captivity of Babylon, who had forgotten their own language. Others attribute the work to Joshua, the son of Josedech the companion of Zerubbabel. But by whomsoever, or in whatever language it was produced, the original is not now extant. The Hebrew copy which some have professed to have seen at Constantinople, was probably a work of modern composition, and our English translation as well as the Syriack, is made from a Greek version which existed probably long before the time of Theodotion, as it seems to have been known to Clemens Romanus. The most probable opinion is, that the book was originally written in Chaldee by some Jew of Babylon, and it might possibly have been designed to enliven the confidence of the Jews during the captivity, and to invigorate their hopes of a deliverance.

The circumstances described in this history must have occurred previously to the destruction of Jerusalem, since the Persian empire represented is still subject to the Assyrian empire, and Nineveh, which is here mentioned as the capital of Nabuchodonosor's empire, was overthrown before that destruction, and upon the impending invasion of Heliofernes the Jews are said in this book to have been troubled for Jerusalem, and for the temple of the Lord their God. Under therefore Lloyd and Prideaux have agreed on considering the history as coeval with the time of Manassch, placing it in about the forty-fourth year of his reign, in the year of the world 3448. *Dr Gray*

Still though the history cannot with consistency be assigned to any other time than that of Manassch, there are some objections to that period, which may be attributed to corruptions which have taken place in the copies we possess, or to the obscurities which necessarily hang over a period so distant, and so little illustrated by the remains of ancient history.

It appears from the accounts of Origen and St. Jerome, that the Jews reckoned this book among their apocryphal writings. It is not where cited by our Saviour or His Apostles; nor was it received as canonical by any of the Christian fathers, or the more ancient councils.

This book presents an interesting scene of ambition frustrated, and of intemperance punished. The history is written with great grandeur and imitation, and the Assyrian and Hebrew manners are well described. The prayer and hymn of Judith, (chap. ix. and xvi.) are composed with much piety. If the address, with which she accomplished her designs, should be thought to partake too much of an insidious character, we may be permitted at least to admire the heroic patriotism and piety which prompted her to undertake the exploit; the urgency and importance of the occasion will likewise excuse the indiscreet exposure of her person to intemperate passion, and in the general description of her character, she may be allowed to have presented an exemplary display of the virtues which become the widowed state. *Dr Gray*

CHAP. I.

2 *Aspharad doth fortify Ecbatane* 3 *Nabuchodonosor maketh war against him, 7 and craveth aid* 12 *He threateneth those that would not aid him* 15 *and killeth Aspharad,* 16 *and returneth to Nineve*

IN the twelfth year of the reign of Nabuchodonosor, who reigned in Nineve, the great city, in the days of Aspharad, which reigned over the Medes in Ecbatane,

2 And built in Ecbatane walls round about of stones hewn three cubits broad and six cubits long, and made the height of the wall seventy cubits, and the breadth thereof fifty cubits.

3 And set the towers thereof upon the

gates of it, an hundred cubits high, and the breadth thereof in the foundation threescore cubits.

4 And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen.

5 Even in those days king Nabuchodonosor made war with king Aspharad in the great plain, which is the plain in the borders of Ragau.

6 And there came unto him all they that dwelt in the hill country, and all that dwelt by Euphrates, and Tigris, and Hy-

[Chap. I ver. 1. — the reign of Nabuchodonosor] Supposed to be named Sardanapalus by heathen authors. See the preface to this book and note at Jobit. xv. 1.

— of Aspharad [Probably Darius mentioned by heathen writers the founder of Ecbatane. *Dr Gray*

2 — built in Ecbatane walls] See note at Jobit. iii. 7.

5 — the plain in the borders of Ragau] Meaning probably the plains which lie about Ragau, in Media. See note at Jobit. i. 14.

daspe, and the plain of Arioch the king of the Elymeans, and very many nations of the sons of Chelod, assembled themselves to the battle

7 Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea coast,

8 And to those among the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Esdrelom,

9 And to all that were in Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betane, and Chellus, and Kades, and the river of Egypt, and Taphnes, and Ramesse, and all the land of Gessen,

10 Until ye come beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of Ethiopia

11 But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle, for they were not afraid of him. yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace

12 Therefore Nabuchodonosor was very angry with all this country, and swore by his throne and kingdom, that he would surely be avenged upon all those coasts of Cilicia, and Damascus, and Hyrna, and that he

would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two seas.

13 Then he marched in battle array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle, for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots,

14 And became lord of his cities, and came unto Ecbatane, and took the tower, and spoiled the streets thereof, and turned the beauty thereof into shame

15 He took also Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day.

16 So he returned afterward to Nineve, both he and all his company of sundry nations, being a very great multitude of men of war, and there he took his ease, and banqueted, both he and his army, in hundred and twenty days

CHAP. II

4 *Holofernes is appointed general, 11 and charged to spare none that will not yield 15 His army and provision 23 The places which he won and wasted as he went*

AND in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nabuchodonosor king of the Assyrians, that he should, as he said, avenge himself on all the earth.

6 — *king of the Elymeans,*] The Elymeans bordered on Media, and perhaps were included in its limits. The Latin copies read, "king of the Elitians." *Calmet*

— *the sons of Chelod,*] Who these were, is wholly unknown. There is considerable variation as to the proper names here mentioned in the different versions. *Calmet*

8 — *the great plain of Esdrelom*] Or Esdracelon, chap. iii. 9, otherwise Jezreel. See the note at Judg. vi. 33. The name Jezreel was moulded into Esdracela by the Greeks, which was the name of the town in Lucian's time, and the adjoining plain is still denoted by the name of the plain of Esdracelon. Mr Maundrell says that two clans of Arabs were encamped upon it when he went over it. *Dr Wall*

9 — *all the land of Gessen,*] Meaning the land of Goshen, in lower Egypt, where Joseph placed his father and brethren when they came down to live in that country, Gen. xlvii. 27. *Calmet* It has been thought improbable by some commentators that Nabuchodonosor should summon the people to his assistance, from such remote countries as Egypt &c. But it is by no means difficult to believe, that so imperious a prince as Nabuchodonosor is described to be, should send his orders to these remote people, although he had no power to enforce them, which indeed sufficiently appears in the next verse. *Arnold*

12 — *swore by his throne and kingdom,*] This was anciently esteemed a most solemn, sacred, and inviolable oath. Herodotus

mentions, that the Scythians particularly used this form when a more solemn oath than ordinary was to be taken. It appears from the Gospel, Matt. v. 34, xxiii. 22, that the Jews sometimes swore by God's throne, which was virtually swearing by God Himself. And it is related by Tavernier, that the Persians use a similar oath to this day. *Calmet, Arnold*

— *to the borders of the two seas*] Meaning probably the Mediterranean and the Red sea. It seems to have been an ancient method of describing Egypt, to call it the country bordering on the two seas. Nor has this expression been disused in later ages. It is remarkable that the title given to Ali Bey by the sheriff of Mecca in gratitude for his having been aided by Ali to that honour, was "Sultan of Egypt, and the two seas." *Harmer*

Chap. II ver. 1 *And in the eighteenth year*] It is remarkable, that the dates in the Latin copies of this book precede by five years those of the Greek, from which our translation is made. The Latin copy mentions at chap. i. ver. 13 that the battle at Ragau took place in the twelfth year of Nabuchodonosor, and affirms that what is here related took place in the thirteenth, instead of the eighteenth. Thus both agree in giving to the events of the second chapter a date subsequent by one year to that of the first. *Arnold* The dates given in the Latin copy are probably the true dates. *Dean Prideaux*

— *on all the earth*] This expression is of course not to be taken literally, but to be considered as including those people and

2 So he called unto him all his officers, and all his nobles, and communicated with them his secret counsel, and concluded the afflicting of the whole earth out of his own mouth.

3 Then they decreed to destroy all flesh, that did not obey the commandment of his mouth.

4 And when he had ended his counsel, Nabuchodonosor king of the Assyrians called Holofernes the chief captain of his army, which was next unto him, and said unto him,

5 Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen an hundred and twenty thousand, and the number of horses with their riders twelve thousand.

6 And thou shalt go against all the west country, because they disobeyed my commandment.

7 And thou shalt declare unto them, that they prepare for me earth and water. for I will go forth in my wrath against them, and will cover the whole face of the earth with the feet of mine army, and I will give them for a spoil unto thee.

[After the manner of the king's o Persian to whom earth and water was wont to be given to it knowledge that they were lords of land and sea]

Herodotus

8 So that their slain shall fill their valleys and brooks, and the river shall be filled with their dead, till it overflow :

9 And I will lead them captives to the utmost parts of all the earth.

10 Thou therefore shalt go forth, and take beforehand for me all their coats : and if they will yield themselves unto thee, thou shalt reserve them for me till the day of their punishment.

nations only, who had refused to obey his summons. The words "whole earth" or "world" often occur in this qualified sense. See particularly Luke ii 1. Arnold

4 — called Holofernes.] Some annotators are of opinion, that the word "Holofernes" is of Persian extract, in the same manner as Irsaphernes, Intophernes, &c, but others imagine, that this general was a native either of Pontus or Cappadocia. Polybius makes mention of one of that name, who having conquered Cappadocia, soon lost it again by endeavouring to change the ancient customs of the country, and to introduce drunkenness together with feasts and rites to Bacchus. Whereupon Casaubon conjectures that this was the same Holofernes that commanded Nebuchadnezzar's forces, and it must be owned, that his riot and debauchery as well as the rapidity of his conquests, make him not unlike him. Arnold

7 — prepare for me earth and water.] See the margin. During King of Persia when he wished to make trial whether the Greeks would submit to him sent heralds to all their cities to demand earth and water. It appears from this account, that the custom of making this demand was not peculiar to the Persians, but was common to other nations of the East. Arnold

11 — let not thine eye spare them.] A Hebrew expression, meaning that to compass on would be to bewitch them. Calnet

11 But concerning them that rebel, let not thine eye spare them, but put them to the slaughter; and spoil them wheresoever thou goest.

12 For as I live, and by the power of my kingdom, whatsoever I have spoken, that will I do by mine hand.

13 And take thou heed that thou transgress none of the commandments of thy lord, but accomplish them fully, as I have commanded thee, and defer not to do them.

14 Then Holofernes went forth from the presence of his lord, and called all the governors and captains, and the officers of the army of Assur,

15 And he mustered the chosen men for the battle, as his lord had commanded him, with an hundred and twenty thousand, and twelve thousand archers on horseback,

16 And he ranged them, as a great army is ordered for the war.

17 And he took camels and asses for their carriages, a very great number, and sheep and oxen and goats without number for their provision.

18 And plenty of victual for every man of the army, and very much gold and silver out of the king's house.

19 Then he went forth and all his power to go before king Nabuchodonosor in the voyage, and to cover all the face of the earth westward with their chariots, and horsemen, and their chosen footmen.

20 A great number also of sundry countries came with them like locusts, and like the sand of the earth for the multitude was without number.

21 And they went forth of Nineve three

12 — whatsoever I have spoken, that will I do &c.] When we consult that Divine light which teaches us, that men can do nothing but as God shall please to enable them, or shall allow to be done, one cannot help being surprised at the vanity of the Assyrian prince, who flushed with the concert of his victory over Arphaxad, and the advantages hitherto gained, resolves upon the vast attempt of subduing the whole earth, as if his power was invincible, and his project, founded either on pride, ambition, or resentment could not fail of success. From the secrecy and well concerted measures of his expedition, and the number of forces ready to engage in it, he assures himself of conquest, not considering that success depends on God's good pleasure, who often delights to defeat the unjust designs and unwarrantable enterprises of such princes, who aim at establishing their own glory and greatness upon the ruin of innocent and less powerful states. The event of this history in particular shews the vanity of such presumptuous boasting in defiance of the Most High, and that even weak and inconsiderable means will have the power, by God's appointment, to stop the career, and confound the pride of the mighty. Arnold

14 — the army of Assur.] The army of Assyria. See Gen

ix 11

20 — like locusts.] See notes at Exod x 4, 15, Joel ii 2

days' journey toward the plain of Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia

22 Then he took all his army, his footmen, and horsemen, and chariots, and went from thence into the hill country,

23 And destroyed Phud and Lud, and spoiled all the children of Raases, and the children of Ismael, which were toward the wilderness at the south of the land of the Chellians

24 Then he went over Euphrates, and went through Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till ye come to the sea.

25 And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were toward the south, over against Arabia.

26 He compassed also all the children of Madian, and burned up their tabernacles, and spoiled their sheeppcotes

27 Then he went down into the plain of Damascus in the time of wheat harvest, and burnt up all their fields, and destroyed their flocks and herds, also he spoiled their cities, and utterly wasted their countries, and smote all their young men with the edge of the sword.

28 Therefore the fear and dread of him fell upon all the inhabitants of the sea coasts, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus and Ascalon feared him greatly.

CHAP. III.

1 They of the sea coasts intreat for peace 7 Holofernes is received there 8 yet he destroyeth their gods, that they might worship only Nabuchodonosor 9 He cometh near to Judea

21 — the plain of Bectileth,] The situation of this place is wholly unknown Calmet

— near the mountain which is for] It is probable that Taurus and Antitaurus are here meant, as these are large mountains bordering on Cilicia Arnald

22 — Phud and Lud,] Egypt and Lydia Arnald

— Raases,] The Latin copy gives Tharsus Calmet

— the children of Ismael,] Or the Arabians The writer of his book seems here to have connected places together without proper regard to their order and situation Arnald

24. — the river Arbonai,] Meaning perhaps the river Aboras or Chaboras, a well-known river which falls into the Euphrates Calmet

25. — the borders of Japheth] Some have thought Iaphia or Igppa to be here meant by Japheth Calmet

28 — Sur — Ocina, — Jemnaan] "Sur" or Syria "Ocina" is perhaps Accho or Ptolemais "Jemnaan" is Jannin (1 Macc 15,) or Jannés, a maritime town in Palestine Calmet

Chap III ver 8 — cut down their groves] Where they used a sacrifice to idols Arnald

SO they sent ambassadors unto him to treat of peace, saying,

1 Behold, we the servants of Nabuchodonosor the great king be before thee, use us as shall be good in thy sight

2 Behold, our houses, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents, lie before thy face, use them as it pleaseth thee

3 Behold, even our cities and the inhabitants thereof are thy servants, come and deal with them as seemeth good unto thee

4 So the men came to Holofernes, and declared unto him after this manner

5 Then came he down toward the sea coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men for aid

6 So they and all the country round about received them with garlands, with dances, and with timbrels

7 Yet he did cast down their frontiers, and cut down their groves: for he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as god

8 Also he came over against || Esdracilon near unto || Judea, over against the † great strait of Judea

|| Or Judiclon
|| Or Dura Dura
than Tu
nu
Gen 17 17
† Gt
great strait

9 And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army

CHAP. IV.

1 The Jews are afraid of Holofernes, 2 and fortify the hills. 3 They of Bethulia take charge of the passages 4 All Israel fall to fasting and prayer

NOW the children of Israel, that dwelt in Judea, heard all that Holofernes

— that all tongues and tribes should call upon him as god] Observe of what folly and impiety the human heart is capable, when pride and ambition have obtained possession of it, and when prosperity has so blinded it as to make it forget itself Calmet The insolence of affecting Divine honours was common to many Assyrian princes, as appears from their histories, nor was this folly and impiety confined to them, Alexander the Great, and many of the Roman emperours, shewed a similar ambition of passing for gods Arnald

9 — near unto Judea,] Rather, "near unto Dothaim," or Dothaim, a place to the north of Samaria, and south of Jerzeel or Esdracilon Calmet See chap iv 6

— the great strait of Judea] "The great strait of Judea seems to be the chain of mountains which separated the kingdom of Israel from that of Judah It is known from the history (1 Kings xv 17, 2 Chron vii 1,) that there were formerly forts in the defiles of these mountains, for the purpose of preventing the inhabitants of Israel from going to Judah and Jerusalem Calmet

10 — Scythopolis,] See the note on 1 Macc v 52

the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, and after what manner he had spoiled all their temples, and brought them to nought.

2 Therefore they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Lord their God.

3 For they were newly returned from the captivity, and all the people of Judea were lately gathered together and the vessels, and the altar, and the house, were sanctified after the profanation

1 Therefore they sent into all the coasts of Samaria, and the villages, and to Bethonon, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem

5 And possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war for their fields were of late reaped

6 Also Joacim the high priest, which was in those days in Jerusalem, wrote to them that dwelt in Bethulia, and Betomestham, which is over against Esdrælon toward the open country, near to Dothani,

7 Charging them to keep the passages of the hill country for by them there was an entrance into Judea, and it was easy to stop them that would come up, because the passage was strait, for two men at the most

8 And the children of Israel did as Joacim the high priest had commanded them,

with the ancients of all the people of Israel, which dwelt at Jerusalem.

9 Then every man of Israel cried to God, with great fervency, and with great vehemency did they humble their souls

10 Both they, and their wives, and their children, and their cattle, and every stranger and hieling, and their servants bought with money, put sackcloth upon their loins.

11 Thus every man and woman, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before the face of the Lord also they put sackcloth about the altar,

12 And cried to the God of Israel all with one consent earnestly, that he would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoice at

13 So God heard their prayers, and looked upon their afflictions for the people fasted many days in all Judea and Jerusalem before the sanctuary of the Lord Almighty.

14 And Joacim the high priest, and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth, and offered the daily burnt offerings, with the vows and free gifts of the people,

15 And had ashes on their mitres, and

[Chap IV ver 3 For they were newly returned from the captivity.] This passage, together with that at chap. v 18, 19 has led many to conclude, that the events here related occurred subsequent to the Babylonish captivity. It should be observed however, that this passage is entirely omitted in the Latin translation of this book, and that the captivity here spoken of may be, not the great Babylonish captivity, but one which was slight in comparison, when Manassah was carried captive to Babylon at that time, what is here related of the country being desolate, the people dispersed, and the temple profaned, really happened, and upon Manassah's restoration to his kingdom, through God's blessing upon his exemplary penitence, the temple was purified, and the service of the sanctuary restored to its ancient dignity. 2 Chron xxxiii 12—14 Arnold

4 — Belmen, — Choba — Esora.] Belmen is perhaps Abelm in the tribe of Nephthali. Choba may be Cocheba, a village in Galilee and Esora may be Hazor, a place in upper Galilee to which Calmet

6 — Joacim the high priest.] Called Eliakim in the Latin copy. Calmet

— Bethulia.] It is evident from this text and from chap vii 3 that the Jews were men to Dothani or Dothim and to Esdrælon supposed to be Jezreel hence we may form a good conjecture as to its situation. Bland says that from the place, which was taken for Bethulia when he travelled the Holy Land, to Tiberias on the sea of Galilee, was one league, and that the latter lay to the south east of the former. Dr. Warton. They pretend still

to shew the remains of the encampment of Holofernes, chap vii 9, near the place, now supposed to be the ancient Bethulia. Calmet

— Betomestham.] Probably the same as Bethahemeth, or Betames, which in the Syriack pronunciation would be Betomesta Calmet

9, Then every man — cried to God &c.] We should reflect upon the behaviour of the Israelites on this occasion, who, while they used every precaution of defence against their enemies, still did not place their whole confidence in human policy and foresight but according to the direction of the high priest, had recourse to prayer, humiliation, and fasting, for the purpose of obtaining that favour of God, which alone could render them invincible. And it was this profound humiliation before God, which alone could avail to oppose and subdue the pride and haughtiness of Holofernes. Other nations had hastily submitted through the very terror of his name, but this people, providing better for their safety, humbled themselves in the sight of God, and thereby obtained the help of His mighty hand, and were enabled to triumph over their enemies. Arnold

14 — Joacim the high priest, &c. — had their loins girt with sackcloth.] The high priest was forbidden by the law to mourn for the death of his nearest kin, Lev xxi. 10, 11, but public calamities, such as afflicted the very being of the state, admitted of an exemption from the ordinary rule. The Prophet Joel, in such a time of distress, exhorts that the priests, the ministers of the altar, should gird themselves, lament and howl, and lie all night in sackcloth, Joel i 13. Arnold

cried unto the Lord with all their power, that he would look upon all the house of Israel graciously.

CHAP. V.

⁵ Achior telleth Holofernes what the Jews are, 8 and what their God had done for them, 21 and adviseeth not to meddle with them 22 All that heard him were offended at him

THEN was it declared to Holofernes, the chief captain of the army of Assur, that the children of Israel had prepared for war, and had shut up the passages of the hill country, and had fortified [†] all the tops of the high hills, and had laid impediments in the champaign countries

² Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the sea coast,

³ And he said unto them, Tell me now, ye sons of Chanaan, who this people is, that dwelleth in the hill country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and strength, and what king is set over them, or captain of their army,

⁴ And why have they determined not to come and meet me, more than all the inhabitants of the west.

⁵ Then said Achior, the captain of all the sons of Ammon, Let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth concerning this people, which dwelleth near thee, and inhabiteth the hill countries: and there shall no lie come out of the mouth of thy servant.

⁶ This people are descended of the Chaldeans

⁷ And they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea

⁸ For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they cast

them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days

⁹ Then their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan where they dwelt, and were increased with gold and silver, and with very much cattle

¹⁰ But when a famine covered all the land of Chanaan, they went down into Egypt, and sojourned there, while they were nourished, and became there a great multitude, so that one could not number their nation.

¹¹ Therefore the king of Egypt rose up against them, and dealt subtilly with them, and brought them low with labouring in brick, and made them slaves

¹² Then they cried unto their God, and he smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight.

¹³ And God dried the Red sea before them,

¹⁴ And brought them to mount Sina, and Cades-Barne, and cast forth all that dwelt in the wilderness

¹⁵ So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing over Jordan they possessed all the hill country

¹⁶ And they cast forth before them the Chanaanite, the Pherezite, the Jebusite, and the Sychemite, and all the Gergesites, and they dwelt in that country many days.

¹⁷ And whilst they sinned not before their God, they prospered, because the God that hateth iniquity was with them

¹⁸ But when they departed from the way which he appointed them, they were destroyed in many battles very sore, and were led captives into a land that was not their's, and the temple of their God was cast to the ground, and their cities were taken by the enemies

[†] Or, of hills

Chap. V. 11-9

Gen. 11

Or, went out of

[†] Exod. 1

[†] Exod. 1

[†] Exod. 11

[†] Exod. 11

[†] Gr.

[†] into the way

[†] of the children

[†] of Ammon

[†] Sina

[†] Joshua

[†] 12: 1

[†] Judges 2

[†] 11 & 12

[†] Kings

[†] 25: 11

Chap. V. ver. 1 — had laid impediments in the champaign countries] Meaning, that they had laid stakes and other sharp instruments in the ground, which it was the practice to employ in war for the purpose of retarding the progress of an enemy, by wounding the legs and feet, on this account it was customary to wear on the legs greaves of brass 1 Sam. xviii. 6. Arnold

3 — ye sons of Chanaan,] Holofernes it appears was but imperfectly acquainted with the origin of the Moabites and Ammonites, they were not properly sons of Chanaan, that name belonging to the Phenicians. Arnold

— who this people is,] It seems impossible that Holofernes could have been really ignorant who the Jews were, but he must have wished to be informed accurately respecting their origin,

character, the extent of their country &c. or perhaps his questions proceeded from affected ignorance to shew in what contempt he held this people. Calmet Arnold

4 — all the inhabitants of the west] The inhabitants who lay west with respect to the Assyrians

6 — are descended of the Chaldeans] As claiming Abraham for their father, who was a Chaldean. Arnold Respecting what follows see the marginal references

16 — and the Sychemite] Meaning the Hivites, to whom the country about Sichem belonged. Calmet

18 — and the temple — was cast to the ground] See the note at chap. iv. 3. Allowing this to be meant of the events in the reign of Manasseh, it is not true that the temple was then de-

¶ Para 1 1,
3

19 But now are they returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary as, and are seated in the hill country, for it was desolate.

¶ Or
have them
telling

20 Now therefore, my lord and governor, if there be any error in this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them.

21 But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and their God be for them, and we become a reproach before all the world.

22 And when Achior had finished these sayings, all the people standing round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the sea side, and in Moab, spake that he should kill him.

23 For, say they, we will not be afraid of the face of the children of Israel: for, lo, it is a people that have no strength nor power † for a strong battle.

† Or
against a
mighty
army

24 Now therefore, lord Holofernes, we will go up, and they shall be a prey to be devoured of all thine army.

CHAP. VI.

3 Holofernes despiseth God 7 He threateneth Achior, and sendeth him away 14 The Bethulians receive and hear him 18 They fall to prayer, and comfort Achior

AND when the tumult of men that were about the council was ceased, Holofernes the chief captain of the army of Assur said unto Achior and all the Moabites before all the company of other nations,

2 And who art thou, Achior, and the

hirelings of Ephraim, that thou hast prophesied among us as to day, and hast said, that we should not make war with the people of Israel, because their God will defend them? and who is God but Nabuchodonosor?

3 He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants will destroy them as one man, for they are not able to sustain the bowels of our horses.

4 For with them we will tread them under foot, and their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, with King Nabuchodonosor, lord of all the earth: for he said, None of my words shall be in vain.

5 And thou, Achior, an hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance of this nation that came out of Egypt.

6 And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I return.

7 Now therefore my servants shall bring thee back into the hill country, and shall set thee in one of the cities of the passages.

8 And thou shalt not perish, till thou be destroyed with them.

9 And if thou persuade thyself in thy mind that they shall not be taken, let not thy countenance fall: I have spoken it, and none of my words shall be in vain.

stroyed, but only profaned. See 2 Kings xxi, 2 Chron. xxxiii. But, as these words were spoken by a stranger, an Ammonite, he may have mentioned without grounds the actual destruction of the temple, as Rabshakeh does, 2 Kings xviii 22, with regard to Hezekiah's taking away the altar of the Lord. *Arnald*

From the expressions here used respecting the Jews by Achior, the general of the Ammonites, it appears how famous and how well known in those days was the distinguishing providence of God towards the Jewish nation, and how certainly even strangers expected mercies and judgments upon them, according to their obedience or disobedience to their God, the God of Israel, and according to those ancient promises and threats, which had ever assured them of such conduct of the Almighty towards them. *Hurst*

20 — [if there be any error] Any sin or transgression. *Arnald*
This speech of Achior to Holofernes was framed and grounded on the continued obnoxiousness of those times — and contained such advice as a faithful counsellor, well acquainted with the affairs of the Jews, should have given to his lord, who did not so well understand them. *Bp Patrick*

[Chap VI ver 2 — hirelings of Ephraim] A contemptuous name for the Jews, as also that at ver 5, the "nation that

came out of Egypt," intimating that they were a race of slaves. We are reminded by this speech of Holofernes, conceived in the spirit of military pride, and expressed in terms of the most impious insolence, of the words of Goliath the Philistine, defying the armies of Israel, 1 Sam. xvii, and of those of Rabshakeh, "whom the king of Assyria sent to reproach the living God," 2 Kings xix 4. But the event in every instance showed, that the confidence of such profane boasters was but vain, their blasphemies drew down upon them the judgments of God, and their overthrow made it appear, that "the Lord, He is the God, the Lord, He is the God." *Arnald*

5 — [an hireling of Ammon, which hast &c.] That is, who hast been hired by the Jews to prophesy falsely, in order to discourage my army, and hast this day betrayed thy perfidiousness and treachery. *Arnald*

9 — [let not thy countenance fall] The meaning here seems to be, If thou art assured of the truth of what thou sayest, do not betray alarm and let not signs of conscious guilt and confusion appear on thy countenance, if thou art a true prophet, there is no occasion for fear, but if by the event thou art detected to be a false one, thy perfidiousness must draw on thee more severe punishment. *Arnald*

10 Then Holofernes commanded his servants, that waited in his tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel.

11 So his servants took him, and brought him out of the camp into the plain, and they went from the midst of the plain into the hill country, and came unto the fountains that were under Bethulia.

12 And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill: and every man that used a sling kept them from coming up by casting of stones against them.

13 Nevertheless having gotten privily under the hill, they bound Achior, and cast him down, and left him at the foot of the hill, and returned to their lord.

14 But the Israelites descended from their city, and came unto him, and loosed him, and brought him into Bethulia, and presented him to the governors of the city:

15 Which were in those days Ozias the son of Micha, of the tribe of Simeon, and Chabris the son of Gethoniel, and Charmis the son of Melchiel.

16 And they called together all the ancients of the city, and all their youth ran together, and their women, to the assembly, and they set Achior in the midst of all their people. Then Ozias asked him of that which was done.

17 And he answered and declared unto them the words of the council of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel.

18 Then the people fell down and worshipped God, and cried unto God, saying,

19 O Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto thee this day.

20 Then they comforted Achior, and praised him greatly.

21 And Ozias took him out of the as-

sembly unto his house, and made a feast to the elders, and they called on the God of Israel all that night for help.

CHAP VII

1 Holofernes besiegeth Bethulia, 7 and stoppeth the water from them 22 They famel, and murmur against the governors, 30 who promise to yield within few days.

THE next day Holofernes commanded all his army, and all his people which were come to take his part, that they should remove their camp against Bethulia, to take aforehand the ascents of the hill country, and to make war against the children of Israel.

2 Then their strong men removed their camps in that day, and the army of the men of war was an hundred and seventy thousand footmen, and twelve thousand horsemen, beside the baggage, and other men that were aloof among them, a very great multitude.

3 And they camped in the valley near unto Bethulia, by the fountain, and they spread themselves in breadth over Dothaim even to Belmaim, and in length from Bethulia unto Cyamon, which is over against Eadraclon.

|| from
Dothaim,
Tunius.
† Cr
bean field

4 Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbour, Now will these men lick up the face of the earth, for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight.

5 Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night.

6 But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel which were in Bethulia.

7 And viewed the passages up to the city, and came to the fountains of their waters, and took them, and set garrisons of men of war over them, and he himself removed toward his people.

8 Then came unto him all the chief of

19 — of those that are sanctified unto thee this day] The meaning is, Hear the supplications of those who have prepared and sanctified themselves in this time of calamity, and who join in the holy offices of fasting and praying, in order to implore Thy help and mercy against an insulting and proud enemy, who defies even Thy Almighty power. Arnold

[chap VII ver 2 — was an hundred and seventy thousand footmen.] Thus his army had been increased by reinforcements since

his departure from Niniveh, when his force was stated at "an hundred and twenty thousand footmen" chap II 5. Calmet

3 — and in length from Bethulia &c.] The camp of Holofernes, it seems, was so long as to take up all the plain of Eadraclon, which is described to have been sixteen miles in length. Arnold

5 — when they had kindled fires upon their towers.] It was usual in Judea to make signal by fire on the tops of the mountains, in order to give notice of the approach of the enemy. See Jer vi 1, and the note there. Arnold

the children of Esau, and all the governors of the people of Moab, and the captains of the sea coast, and said,

9 Let our lord now hear a word, that there be not an overthrow in thine army.

10 For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell, because it is not easy to come up to the tops of their mountains.

11 Now therefore, my lord, fight not against them in battle array, and there shall not so much as one man of thy people perish.

12 Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands the fountain of water, which issueth forth of the foot of the mountain.

13 For all the inhabitants of Bethulia have their water thence, so shall thirst kill them, and they shall give up their city, and we and our people shall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city.

14 So they and their wives and their children shall be consumed with famine, and before the sword come against them, they shall be overthrown in the streets where they dwell.

15 Thus shalt thou render them an evil reward, because they rebelled, and met not thy person peaceably.

16 And these words pleased Holofernes and all his servants, and he appointed to do as they had spoken.

17 So the camp of the children of Ammon departed, and with them five thousand of the Assyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Israel.

18 Then the children of Esau went up with the children of Ammon, and camped in the hill country over against Dothaim, and they sent some of them toward the south, and toward the east, over against Ekribel, which is near unto Chusi, that is upon the brook Mochmur, and the rest of the army of the Assyrians camped in the plain, and covered the face of the whole

land; and their tents and carriages were pitched to a very great multitude.

19 Then the children of Israel cried unto the Lord their God, because their heart failed, for all their enemies had compassed them round about, and there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their footmen, chariots, and horsemen, four and thirty days, so that all their vessels of water failed all the inhabitants of Bethulia.

21 And the cisterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by measure.

22 Therefore their young children were out of heart, and their women and young men fainted for thirst, and fell down in the streets of the city, and by the passages of the gates, and there was no longer any strength in them.

23 Then all the people assembled to Othias, and to the chief of the city, both young men, and women, and children, and cried with a loud voice, and said before all the elders.

24 God be judge between us and you, for ye have done us great injury, in that ye have not required peace of the children of Assur.

25 For now we have no helpers, but God hath sold us into their hands, that we should be thrown down before them with thirst and great destruction.

26 Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and to all his army.

27 For it is better for us to be made a spoil unto them, than to die for thirst, for we will be his servants, that our souls may live, and not see the death of our infants before our eyes, nor our wives nor our children to die.

28 We take to witness against you the heaven and the earth, and our God and Lord of our fathers, which punisheth us according to our sins and the sins of our fathers, that he do not according as we have said this day.

29 Then there was great weeping with

8 — of the children of Esau,] The Idumeans. Calmet
28 — that he do not according as we have said] The meaning of these words has been variously conjectured, and, after all with no great success. The sense in the Latin version stands thus:—
Veni contra nos, et occide nos cum hoc die, et deus tuus.

our fathers, who punishes us according to our sins, that you would deliver our city over to the army of Holofernes, and consign us to a painful death by the sword, rather than to a lingering one by thirst. Calmet.

one consent in the midst of the assembly; and they cried unto the Lord God with a loud voice.

30 Then said Ozias to them, Brethren, he of good courage, let us yet endure five days, in the which space, the Lord our God may turn his mercy toward us; for he will not forsake us utterly.

31 And if these days pass, and there come no help unto us, I will do according to your word.

32 And he dispersed the people, every one to their own charge; and they went unto the walls and towers of their city, and sent the women and children into their houses; and they were very low brought in the city.

CHAP. VIII.

1 The state and behaviour of Judith a widow. 2 She blameth the governors for their promise, 3 and advanceth them to trust in God. 4 They confirm their promise. 5 She promiseth to do something for them.

NOW at that time Judith heard thereof, which was the daughter of Merari, the son of Or, the son of Joseph, the son of Oziel, the son of Elia, the son of Amias, the son of Gedeon, the son of Raphaim, the son of Amith, the son of Eliu, the son of Eliab, the son of Nathanael, the son of Simeon, the son of Salomon, the son of Israel.

2 And Manasses was her husband, of her tribe and kindred, who died in the barley harvest.

30 — let us yet endure five days.] We meet with a similar instance to this in the sacred writings at 1 Sam. xi. 9, where, upon the threats of Nabash, king of the children of Ammon, the elders of Israel desire a respite of seven days to send messengers to all the coasts of Israel, and promise to surrender themselves if in that time none should come effectually to their relief. And in that instance the event answered, for "the Spirit of the Lord came upon Saul," and stirred him up to come to their assistance within the expected time, and they proved victorious. Arnald

Chap VIII ver 2 — of her tribe and kindred.] That is, of the tribe of Simeon, as Judith was, chap. ix. 2. Thus Anna and Tobias were of the same tribe and kindred, Tob. iii. 15, 17, vi. 12. And Joseph and Mary were both of the house and lineage of David, and as such were espoused, Luke i. 4. Arnald

3 — stood overseeing them that bound sheaves.] It appears from 2 Kings iv. 18, that in those times persons of note used to employ themselves in their fields in overlooking their labourers. Arnald

— the heat came upon his head.] It is known from various sources, that the scorching heat of the sun in warm climates has often proved fatal in this manner.

4 — was a widow — three years and four months.] Meaning, not that this was the whole period of her widowhood, for she was to be aged, and was never married afterwards; but that she had been so long a widow when the events here to be related occurred. Arnald

5 — she made her a tent upon the top of her house.] She probably did this for the purpose of being private and secure from

3 For as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia; and they buried him with his fathers in the field between Dothaim and Balamo.

4 So Judith was a widow in her house three years and four months.

5 And she made her a tent upon the top of her house, and put on sackcloth upon her loins, and wore her widow's apparel.

6 And she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons, and the feasts, and solemn days of the house of Israel.

7 She was also of a goodly countenance, and very beautiful to behold, and her husband Manasses had left her gold, and silver, and menservants, and maidservants, and cattle, and lands; and she remained upon them.

8 And there was none that gave her an ill word; for she feared God greatly.

9 Now when she heard the evil words of the people against the governor, that they fasted for lack of water; for Judith had heard all the words that Ozias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days;

10 Then she sent her waitingwoman, that had the government of all things that she had, to call Ozias, and Chabris and Charitis, the ancients of the city.

interruption in her devotion; according to what is recorded of St Peter, Acts. 2. Respecting the fasts of the Eastern houses, see notes at Deut. xx. 8, Judges xvi. 27; and Neh. viii. 16.

6 — she fasted all the days — save the eves &c.] This was a great instance of her pious disposition, and of her regard to the memory of her husband. This strictness and severity of life was customary among the Jewish women. See the account of Anna at Luke ii. 37, 38. As to the solemn feasts, the sabbaths, and the new moons, the Jews seem to have carefully observed these in their worst as well as in their best state, from their earliest to their latest times. But at what time the regard, which is here mentioned, as paid to the eves of the sabbaths and new moons, first began, has been much controverted. It seems clear, that the custom of observing the eves of festivals in the Christian Church was derived from the same custom in the Jewish. Arnald. Perhaps the custom of observing the eve of a festival arose from the cautious wish to keep duly the whole of the festival, and to prevent there being any remains of antecedent sorrow on that day. Grotius. Or the following reason may be assigned for the fast being dispensed with on the eve of a festival. A festival was held to begin between the two evenings, that is, between three and six o'clock in the afternoon. Now, as the fast of the Hebrew did not end before sunset, it was manifestly not possible to observe a fast on the eve of a festival, because then it could not be continued beyond three in the afternoon, and therefore could not be a proper and legitimate fast. Calmel, Arnald.

10 — the ancients of the city.] Meaning certain officers or magistrates called by this name. Arnald

11 And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that ye have spoken before the people this day are not right, touching this oath which ye made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you.

12 And now who are ye that have tempted God this day, and stand instead of God among the children of men?

13 And now try the Lord Almighty, but ye shall never know any thing.

14 For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can ye search out God, that hath made all these things, and know his mind, or comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger.

15 For if he will not help us within these five days, he hath power to defend us when he will, even every day, or to destroy us before our enemies.

16 Do not bind the counsels of the Lord our God: for God is not as man, that he may be threatened; neither is he as the son of man, that he should be wavering.

17 Therefore let us wait for salvation of him, and call upon him to help us, and he will hear our voice, if it please him.

18 For there arose none in our age, neither is there any now in these days, neither tribe, nor family, nor people, nor city, among us, which worship gods made with hands, as hath been aforetime.

19 For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies.

20 But we know none other god, therefore we trust that he will not despise us, nor any of our nation.

21 For if we be taken so, all Judea shall be waste, and our sanctuary shall be spoiled; and he will requene the profanation thereof at our mouth.

22 And the slaughter of our brethren,

and the captivity of the country, and the desolation of our inheritance, will be turn upon our heads among the Gentiles, whosoever we shall be in bondage, and we shall be an offence and a reproach to all them that possess us.

23 For our servitude shall not be directed to favour: but the Lord our God shall turn it to dishonour.

24 Now therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us, and the sanctuary, and the house, and the altar, rest upon us.

25 Moreover let us give thanks to the Lord our God, which trieth us, even as he did our fathers.

26 Remember what things he did to Abraham, and how he tried Isaac, and what happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother.

27 For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us: but the Lord doth scourge them that come near unto him, to diminish them.

28 Then said Ozias to her, All that thou hast spoken hast thou spoken with a good heart, and there is none that may gainsay thy words.

29 For this is not the first day wherein thy wisdom is manifested, but from the beginning of thy days all the people have known thy understanding, because the disposition of thine heart is good.

30 But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break.

31 Therefore now pray thou for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more.

32 Then said Judith unto them, Hear me, and I will do a thing, which shall go throughout all generations to the children of our nation.

mind of the Lord is, the result must be, that you cannot pretend to do so with any certainty. *Arnald*

21 For if we be taken so, &c.] She insinuates, that on the preservation of the city of Bethulia depended even that of the holy city Jerusalem, and consequently of the temple and altar, and the regular performance of their religious service, that therefore it would be an instance both of weakness and of rashness to resolve to deliver up the city if not relieved within a limited period, since the whole nation and religion would be involved in the common danger. *Arnald*

1 — who we that have tempted God &c.] To tempt God, in Scriptural language, frequently signifies to distrust His power, truth, or providence after sufficient demonstrations and reasons given for encouragement to depend upon them. See Is vii 12, 14 or x 9, 13. And this distrust they had shewn by confining their expectations of help from God to such a limited period as five days, as if He could not afford relief if He did not do so precisely within the time fixed by them, contrary to the sentiment expressed at ver 15. *Arnald*

18 — now try the Lord Almighty, &c.] That is try if you can find out in this, or in any other matter of consequence, what the

Or,
Numb 23
19

Or
Judges 2
11 & 41
& 6, 1

Or, fear

33 Ye shall stand this night in the gate, and I will go forth with my waiting woman: and within the days that ye have promised to deliver the city to our enemies the Lord will visit Israel by mine hand

34 But enquire not ye of mine act for I will not declare it unto you, till the things be finished that I do

35 Then said Ozias and the princes unto her, ~~in~~ in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

1 *Judith humbleth herself, 2 and prayeth God to prosper her purpose against the enemies of his sanctuary*

THEN Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed, and about the time that the incense of that evening was offered in Jerusalem in the house of the Lord, Judith cried with a loud voice, and said,

2 O Lord God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosed the girdle of a maid to defile her, and uncovered the thigh to her shame, and delivered her virginity to her reproach, for thou saidst, It shall not be so, and yet they did so

3 Wherefore thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and smotest the servants with their lords, and the lords upon their thrones;

33 — *with my waiting woman*] The word in the original signifies rather a companion, a lady of honour, than a servant. *almel* In the Greek, the same word is applied to the women that attended both Pharaoh's daughter, Exod. ii. 5, and queen Esther, Esth. iv. 4. *Stanhope*

Chap. IX ver. 1 — *and uncovered the sackcloth*] The Syriack version explains the meaning of this expression. 'She tore her upper garments so as to uncover the sackcloth underneath' *almel*

2 O Lord God of my father Simeon, to whom &c] She alludes to the vengeance taken on the Shechemites by Simeon and Levi, or the defilement of their sister Dinah. See Gen. xxxiv, and the notes there. By the expression "to whom Thou gavest a sword," we are not to understand it to be implied that God approved the action which they committed. He gave them a sword in the same sense as He gives it to tyrants and robbers, permitting them to execute their purposes, and using them as instruments of His justice, and as means to carry into effect the ends of His moral government. *Calmet*

5 For thou hast wrought &c] Meaning, As Thou wast the author of all the miracles done in our forefathers' days, so Thou art no less the author of those that are now to come to pass, and shall

4 And hast given them wives for a prey, and their daughters to be captives, and all their spoils to be divided among thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid. O God, O my God, hear me also a widow

5 For thou hast wrought not only those things, but also the things which fell out before, and which ensued after, thou hast thought upon the things which are now, and which are to come

6 Yea, what things thou didst determine were ready at hand, and said, Lo, we are here for all thy ways are prepared, and thy judgments are in thy foreknowledge

7 For, behold, the Assyrians are multiplied in their power, they are exalted with horse and man, they glory in the strength of their footmen, they trust in shield, and spear, and bow, and sling, and know not that thou art the Lord that breakest the battles: the Lord is thy name

8 Throw down their strength in thy power, and bring down their force in thy wrath: for they have purposed to defile thy sanctuary, and to pollute the tabernacle where thy glorious name resteth, and to cast down with sword the horn of thy altar.

9 Behold their pride, and send thy wrath upon their heads, give into mine hand, which am a widow, the power that I have conceived.

10 Smite by the deceit of my lips the servant with the prince, and the prince with the servant: break down their state-
liness by the hand of a woman

11 For thy power standeth not in multitude, nor thy might in strong men for

hereafter all events succeed one another by the ordering of Thy wise providence, which has so disposed them according to Thy eternal counsel. *Arnald*

10 *Smite by the deceit of my lips &c*] That is, Grant success to the stratagem which I am meditating, to lead the enemy into an error by my words, and to inspire them (chief with love for me, in such a manner as may prove a snare for his destruction. It may well be asked, How could Judith betray God to favour her in such a design, which was contrary to the laws of God, however it might be deemed (in and allowable in the opinions of those times? Certainly we cannot approve either the prayer or the action of Judith, we may commend her good intentions, and may allow that the uprightness of her design might abate much of her crime. Yet no excuse of this kind can avail to justify her. A falsehood told with so much solemnity, and carried on through her whole conversation with Holofernes, is indefensible, not in the employment of her beauty to inflame his passion, and thereby to expose her person to his attack, admit of any justification. *Calmet*

11 — *thy power standeth not in multitude,*] Meaning, I know thy power whosoever Thou art pleased, without regard to the number of the combatants. *almel*

thou art a God of the afflicted, an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope.

12 I pray thee, I pray thee, O God of my father, and God of the inheritance of Israel, Lord of the heavens and earth, Creator of the waters, King of every creature, hear thou my prayer:

13 And make my speech and deed to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of Zion, and against the house of the possession of thy children

14 And make every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Israel but thou

CHAP. X.

3 Judith doth set forth herself 10 She and her maid go forth into the camp 17 The watch take and conduct her to Holofernes

NOW after that she had ceased to cry unto the God of Israel, and had made an end of all these words,

2 She rose where she had fallen down, and called her maid, and went down into the house, in the which she abode in the sabbath days, and in her feast days,

3 And pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire upon it, and put on her garments of gladness, wherewith she was clad during the life of Manasses her husband

4 And she took sandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her earrings, and all her ornaments, and decked herself bravely, to allure the eyes of all men that should see her

5 Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread, so she folded all these things together, and laid them upon her

Or
trapped
or picked

Chap. X ver 2 — went down into the house] She had probably been praying in 'the tent upon the top of her house' mentioned at chap. viii 5

3 — washed her body, — and anointed herself] Such was the custom of the Jews, first to wash and then to anoint themselves. So Naomi says to Ruth, 'Wash and anoint thyself,' Ruth ii 3. so also David, after the death of his child, 2 Sam. xii 20. The anointing was applied to the head especially on festivals and other solemnities. Of this, instances occur very frequently in Scripture.

6 Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias, and the ancients of the city, Chabris and Charnan.

7 And when they saw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and said unto her,

8 The God, the God of our fathers, give thee favour, and accomplish thine enterprises to the glory of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God

9 And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof ye have spoken with me. So they commanded the young men to open unto her, as she had spoken

10 And when they had done so, Judith went out, she, and her maid with her, and the men of the city looked after her, until she was gone down the mountain, and till she had passed the valley, and could see her no more

11 Thus they went straight forth in the valley: and the first watch of the Assyrians met her,

12 And took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And she said, I am a woman of the Hebrews, and am fled from them: for they shall be given you to be consumed.

13 And I am coming before Holofernes the chief captain of your army, to declare words of truth, and I will shew him a way, whereby he shall go, and win all the hill country, without losing the body or life of any one of his men

14 Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said unto her,

15 Thou hast saved thy life, in that thou hast hasted to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands.

16 And when thou standest before him,

See, among other passages: Eccles. ix 8, Luke vii 46. Arnold

5 — with parched corn,] See note at 2 Sam. xvii 28

— with fine bread,] The words in the original properly mean "pure bread," that is, perhaps, bread unfermented and free from leaven. She seems to have taken her provisions with her that she might not be obliged to partake of the food of the Gentiles, which the law taught her to regard as polluted and defiled. See Chap. xii 2. Arnold.

13 — to declare words of truth,] See note at chap. ix 10.

be not afraid in thine heart, but shew unto him according to thy word; and he will entreat thee well.

|| Or
and they
prepared a
banquet for
her

17 Then they chose out of them an hundred men || to accompany her and her maid; and they brought her to the tent of Holofernes.

18 Then was there a concourse throughout all the camp for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her.

19 And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, Who would despise this people, that have among them such women? surely it is not good that one man of them be left, who being let go might deceive the whole earth.

20 And they that lay near Holofernes went out, and all his servants, and they brought her into the tent.

21 Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious stones.

22 So they shewed him of her; and he came out before his tent with silver lamps going before him.

23 And when Judith was come before him and his servants, they all marvelled at the beauty of her countenance, and she fell down upon her face, and did reverence unto him, and his servants took her up.

CHAP. XI.

3 Holofernes asketh Judith the cause of her coming
6 She telleth him how and when he may prevail 20
He is much pleased with her wisdom and beauty

THEN said Holofernes unto her, Woman, be of good comfort, fear not in thine heart for I never hurt any that was willing to serve Nabuchodonosor, the king of all the earth.

21 — rested upon his bed under a canopy,] We observe here an instance of the effeminate manners of warriors in the East this description being more suited to the softness of an Eastern monarch, than to a soldier. Arnold

22 — came out before his tent with silver lamps &c.] Their tents generally consisted of an inner apartment, and an antichamber, and by his coming out before his tent, it is probably meant that he came out into his antichamber to receive Judith. The silver lamps were carried before him, either because it was always customary to carry fire before him, as it was before the kings of Persia, or rather, because the light of the lamps was wanted, in consequence of the darkness of the inner tent. Calmet

23 — she fell down upon her face.] This act of pretended reverence was an artifice to work upon his vanity, for the purpose

2 Now therefore, if thy people that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them but they have done these things to themselves.

3 But now tell me wherefore thou art fled from them, and art come unto us for thou art come for safeguard, be of good comfort, thou shalt live this night, and hereafter:

4 For none shall hurt thee, but entreat thee well, as they do the servants of king Nabuchodonosor my lord.

5 Then Judith said unto him, Receive the words of thy servant, and suffer thine handmaid to speak in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to pass by thee, and my lord shall not fail of his purposes.

7 As Nabuchodonosor king of all the earth liveth, and as his power liveth, who hath sent thee for the upholding of every living thing: for not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air, shall live by thy power under Nabuchodonosor and all his house.

8 For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art || excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war. || Or in favour

9 Now as concerning the matter, which Achior did speak in thy council, we have heard his words; for the men of Bethulia || saved him, and he declared unto them all that he had spoken unto thee. || Or gat him

10 Therefore, O lord and governor, reject not his word, but lay it up in thine heart, for it is true. for our nation shall not be punished, neither can the sword prevail against them, except they sin against their God.

of recommending herself to his favour, and thereby drawing him into her snare. Arnold

Chap. XI ver 6 — (God will bring the thing perfectly to pass) That is, God will execute what He has decreed and purposed, and will grant a complete victory. The expression seems to be equivocal. Holofernes probably understood her to speak of a victory to himself over the Israelites, while Judith meant that the victory should be obtained over him. Arnold

7 As Nabuchodonosor — liveth.] His custom of swearing by the life of their kings, or of some person of high rank and dignity, was usual amongst Eastern nations. Thus Joseph swears by the life of Pharaoh, Gen. xlii 15, Abner by the life of Saul, 1 Sam. viii 55. Calmet

10 — our nation shall not be punished, — except &c.] This

11 And now, that my lord be not defeated and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger, whosoever they shall do that which is not fit to be done.

12 For their victuals fail them, and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things, that God hath forbidden them to eat by his laws

13 And are resolved to spend the first-fruits of the corn, and the tenths of wine and oil, which they had sanctified, and reserved for the priests that serve in Jerusalem before the face of our God, the which things it is not lawful for any of the people so much as to touch with their hands

14 For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a licence from the senate,

15 Now when they shall bring them word, they will forthwith do it, and they shall be given thee to be destroyed the same day.

16 Wherefore I thine handmaid, knowing all this, am fled from their presence; and God hath sent me to work things with thee, wherewith all the earth shall be astonished, and whosoever shall hear it.

17 For thy servant is religious, and serveth the God of heaven day and night: now therefore, my lord, I will remain with thee, and thy servant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their sin:

18 And I will come and shew it unto thee then thou shalt go forth with all

thine army, and there shall be none of them that shall resist thee.

19 And I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth at thee: for these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

20 Then her words pleased Holofernes and all his servants, and they marvelled at her wisdom, and said,

21 There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdom of words.

22 Likewise Holofernes said unto her, God hath done well to send thee before the people, that strength might be in our hands, and destruction upon them that lightly regard my lord

23 And now thou art both beautiful in thy countenance, and witty in thy words surely: if thou do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shall be renowned through the whole earth.

CHAP. XII.

2 *And she will not eat of Holofernes' meat.* 7 *She tarried three days in the camp, and every night went forth to pray.* 15 *When she saw that she was to be merry with Holofernes,* 20 *who for joy of her company drank much*

THEN he commanded to bring her in where his plate was set; and bade that they should prepare for her of his own meats, and that she should drink of his own wine.

2 And Judith said, I will not eat thereof, lest there be an offence: but provision

^a Gen. 45
32
Dan. 1:8
Levit. 11

an observation, the truth of which the Jews experienced in every stage of their state, from their first becoming a nation to their ceasing to be so, by the captivity of the twelve tribes, their obedience or disobedience respectively ruined or saved them. *Arnald*

11 — *even death is now fallen upon them, &c.*] There is some obscurity in this and the following verses, as they stand in our translation. The drift of Judith's speech is to the following effect. The elders of Bethulia have judged it already allowable, and in case of necessity lawful to eat what at other times is forbidden by the law: for former sake indeed they have sent deputies to Jerusalem for a dispensation from the Jewish Sanhedrin, of which from their own practice in a similar case they are assured. But even now the inhabitants of Bethulia are guilty, and will suffer as such for their guilty intention. Judith's design was without doubt to move Holofernes, as is plain from chap. ix. 10, 13, and her story was framed to mix with what Achior had before told him that if the Hebrews had sinned or should sin against their God, he might easily overcome them. She now shows that the case was

such as in their hearts, as would stir up the anger of their God the moment they should commit it, that the execution of it waited only the return of the messengers with the license instantly expected, that they would then be immediately given up to destruction, and even Jerusalem itself and all Judea, as the sin would hereby become general, be a prey and spoil unto him. *Arnald*

19 — *I will lead thee through the midst of Judea,*] Her reserved meaning is that the head of Holofernes should be carried in triumph through Judea, while he understands her to signify, that he himself was to go thither in triumph. *Arnald*

— *a dog shall not so much as &c.*] A proverbial expression taken from Exod. xl. 7. *Calmet*

22 — *thy God shall be my God,*] Probably Holofernes was not in earnest in saying this, but only intended to flatter Judith, perceiving that she was a woman of piety, and attached to her religion, and he hoped in this manner to gain her affections. *Calmet*. Chap. XII. ver. 2 — *I will not eat thereof lest there be an offence*] That is, lest I draw upon me the indignation of God.

shall be made for me of the things that I have brought.

3 Then Holofernes said unto her, If thy provision should fail, how should we give thee the like? for there be none with us of thy nation.

4 Then said Judith unto him, As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand the things that he hath determined.

5 Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was toward the morning watch,

6 And sent to Holofernes, saying, Let my lord now command that thine handmaid may go forth unto prayer.

7 Then Holofernes commanded his guard that they should not stay her: thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp.

8 And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people.

9 So she came in clean, and remained in the tent, until she did eat her meat at evening.

10 And in the fourth day Holofernes made a feast to his own servants only, and called none of the officers to the banquet.

11 Then said he to Bagoas the eunuch,

who had charge over all that he had, Go now, and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us.

12 For, lo, it will be a shame for our person, if we shall let such a woman go, not having had her company, for if we draw her not unto us, she will laugh us to scorn.

13 Then went Bagoas from the presence of Holofernes, and came to her, and he said, Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us, and be made this day, as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor.

14 Then said Judith unto him, Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death.

15 So she arose, and decked herself with her apparel and all her woman's attire, and her maid went and laid soft skins on the ground for her over against Holofernes, which she had received of Bagoas for her daily use, that she might sit and eat upon them.

16 Now when Judith came in and sat down, Holofernes his heart was ravished with her, and his mind was moved, and he desired greatly her company, for he waited a time to deceive her, from the day that he had seen her.

lest I incur guilt and blame by slighting the institutions of my forefathers. The Divine law had not forbidden them the use of every thing belonging to Gentiles, but she seems to have used the caution here related on the present occasion, either in consequence of prohibitions imposed by the traditions of the Jews, or from some peculiar scrupulousness of mind, or from the fear, of giving offence to others, or from the circumstance of idolatrous invocations and prayers having been offered up over the meats which were served up to Holofernes. Daniel is similarly scrupulous, Dan. i. 8, 12, and also Tobit, chap. i. 11. See also 2 Macc. vi. 21—23. *Calmet*

6 — *may go forth unto prayer*] It was customary to retire apart for prayer, in order that it might be performed with greater earnestness and without interruption, but the true reason of Judith's proceeding on this occasion seems to have been founded on artifice. By this pretext she induced Holofernes to think, that what was contrived for his ruin was most advantageous to his designs, and under the appearance of praying for victory to him in his undertaking, she opened a way to triumph more securely over the great enemy of her country. *Arnold*

7 — *washed herself in a fountain of water*] Purification, or washing the hands and body before prayers and sacrifices offered to the Deity, was a very ancient religious ceremony, as well among the Egyptians, Greeks, and Romans, as among the Jews. The Jews even to this day wash their hands before they enter into the synagogue to pray, and it appears from Mark vi. 2—4, that, when they returned from the market, or other public place, they performed this ceremony with great exactness, to purify

themselves from any defilement which they might have contracted among strangers. With the same view, it is probable, Judith, remaining all day in the camp of the Assyrians, took the opportunity of the night to wash herself, that she might be purified from any defilement which she might have contracted by mixing amongst the heathens. *Arnold*

9 — *until she did eat her meat at evening*] Thus she fasted during the whole day, for the purpose of giving effect to her prayers, by conciliating the favour of God. *Calmet*

10 — *and called none of the officers*] In order that he might be more at liberty, and might have no persons to witness his intemperate conduct. *Calmet*

11 — *Bagoas the eunuch*] The name of "Bagoas" was very common, as applied generally to an eunuch. Pliny mentions, that at Babylon eunuchs were generally called by this name. Quintus Curtius calls Alexander's eunuch by the same. Josephus mentions, that Herod had one called by the same title, and indeed it often signified generally a chief officer in the prince's court. *Calmet, Arnold*

15 — *laid soft skins on the ground*] It was the custom to spread skins or carpets on the ground, to prevent injury from the damp, when they sat or lay down. The modern Arabs do it in this manner on carpets in their tents. Sir J. Chardin says, that it is now common in Persia to lay first on the ground a covering of felt or skin, and then, over that, to place a rich carpet. *Harmer*

— *that she might sit*] The Greek word properly means, that she might recline or lie down. *Arnold* See note at Jobit ii. 1

17 Then said Holofernes unto her, Drink now, and be merry with us.

18 So Judith said, I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born.

19 Then she took and ate and drank before him what her maid had prepared.

20 And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day since he was born.

CHAP XIII.

Judith is left alone with Holofernes in his tent. 4 She prayeth God to give her strength. 8 She cut off his head while he slept, 10 and returned with it to Bethulia. 17 They saw it, and commend her.

NOW when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord; and they went to their beds: for they were all weary, because the feast had been long.

2 And Judith was left alone in the tent, and Holofernes lying along upon his bed: for he was filled with wine.

3 Now Judith had commanded her maid to stand without her bedchamber, and to wait for her coming forth, as she did daily: for she said she would go forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth, and none was left in the bedchamber, neither little nor great. Then Judith, standing by his bed, said in her heart, O Lord God of all power, look at this present upon the works of mine hands for the exaltation of Jerusalem.

5 For now is the time to help thine inheritance, and to execute mine enterprises to the destruction of the enemies which are risen against us.

6 Then she came to the pillar of the bed, which was at Holofernes' head, and took down his fauchion from thence,

7 And approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day.

8 And she smote twice upon his neck with all her might, and she took away his head from him.

9 And tumbled his body down from the bed, and pulled down the canopy from the pillars, and anon after she went forth, and gave Holofernes his head to her maid.

10 And she put it in her bag of meat, so they twain went together according to their custom unto prayer: and when they passed the camp, they compassed the valley, and went up the mountain of Bethulia, and came to the gates thereof.

11 Then said Judith afar off to the watchmen at the gate, Open, open now the gate: God, even our God, is with us, to shew his power yet in Jerusalem, and his forces against the enemy, as he hath even done this day.

12 Now when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called the elders of the city.

13 And then they ran all together, both small and great, for it was strange unto them that she was come: so they opened the gate, and received them, and made a fire for a light, and stood round about them.

14 Then she said to them with a loud voice, Praise, praise God, praise God, I say, for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So she took the head out of the bag, and shewed it, and said unto them, Behold the head of Holofernes, the chief captain of the army of Assur, and behold the canopy, wherein he did lie in his drunkenness; and the Lord hath smitten him by the hand of a woman.

16 As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his destruction, and yet hath he not committed sin with me, to defile and shame me.

17 Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one accord, Blessed be thou, O our God, which hast

Chap XIII ver 3 — and to wait for her coming forth,] It seems that her attendant was waiting at her tent door, in order to attend her out of the camp to prayers, as on former nights: for it does not appear from the whole history that Judith had communicated her design to her woman, but rather that she had taken on herself the whole risk. *Calmet*

6 — the pillar of the bed,] By which the canopy or curtain is supported. *Calmet*

— his fauchion] The Greek word means a particular kind of short sword, which was used by the Persians. *Calmet*

9 — the canopy] The Greek word thus translated means properly the thin curtains of fine network used by the ancients in warm climates, for the purpose of warding off the troublesome swarms of flies and other insects, without excluding the fresh air. *Arnold*

this day brought to nought the enemies of the people.

18 Then said Judith unto her O daughter, blessed art thou of the Lord God, for God shall be the witness unto the earth, and blessed be the Lord God, which hath created the heaven and the earth, which hath delivered us from the hands of our enemies.

19 For thy confidence shall not depart from the heart, and thou shalt remember the power of God for ever.

20 And Judith said these things to her for a perpetual memorial, that there is good things to be done, and that we should not spend thy life in the affliction of our nation, but in revenge, for our wrongs, through our before our face. And all the people said, So be it, as she said.

CHAP. XIV.

8 Achior the Ammonite, who said the first time, and it is written, 12 The head of Holofernes is brought up. 15 He is found dead, and much lamented.

THEN said Judith unto them, Hear me now, for I have a word to say unto you, and hang it upon the highest place of your walls.

2 And as soon as the morning shall appear, and the sun shall come forth upon the earth, take ye every one his weapons, and go forth every valiant man out of the city, and set ye a captain over them, as though ye would go down into the field toward the watch of the Assyrians; but go not down.

3 Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and they shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them, and they shall flee before your face.

4 So ye, and all that inhabit the coast of Israel, shall pursue them, and overthrow them as they go.

5 But before ye do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us, as it were to his death.

6 Then they called Achior out of the

house of Achior: and when he was come, and he was brought of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed.

7 Then when they had recovered him, he fell on his face, and referenced her, and said, Blessed art thou in all the tabernacles of Israel, and in all nations, which hear thy name shall be astonished.

8 Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him in the midst of the people all that she had done, from the day that she went forth until that hour she came unto them.

9 And when she had left off speaking, the people shouted with a loud voice, and made a joyful noise in their city.

10 And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was joined unto the house of Israel unto this day.

11 And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they came forth by bands unto the straits of the mountain.

12 But when the Assyrians saw them, they sent to their leaders, which came to their captains and tribunes, and to every one of their rulers.

13 So they came to Holofernes' tent, and said to him that had the charge of all his things, Where now our lord: for the slaves have been told to come down against us to battle, that they may be utterly destroyed.

14 Then went in Ragosa, and knocked at the door of the tent: for he thought that he had slept with Judith.

15 But because none answered, he opened it, and went into the bedchamber, and found him cast upon the floor dead, and his head was taken from him.

16 ¶ Therefore he cried with a loud voice, with weeping, and sighing, and a mighty cry, and rent his garments.

17 After he went into the tent where Judith lodged, and when he found her not, he leaped out to the people, and cried,

2 Mac.
95

1 Or,
necens

19 For this thy confidence shall not depart &c.] That is, As long as mention shall be made of God's omnipotence, so long shall they instigate it in this single act, the deliverance of a people by one single woman, effected through the mighty valence of her faith. *Arnald.*

Chap XIV ver 10 — and circumcised the flesh &c.] Meaning that he became a convert to the Jewish religion. *Arnald*

15 — the slaves.] They call them so, as an expression of contempt.

18 These slaves have dealt most shamefully; one woman of the Hebrews hath brought shame upon the house of King Nabuchodonosor: for, behold, Holofernes hath cast her on the ground without a head.

19 When the captains of the Assyrian army heard these words, they rent their coats, and their minds were wonderfully troubled, and there was a cry and a very great noise throughout the camp.

CHAP. XV.

1 The Assyrians are chased and slain. 8 The high priest cometh to see Judith. 11 The staff of Holofernes is given to Judith. 13 The women crown her with a garland.

AND when they that were in the tents heard, they were astonished at the thing that was done.

2 And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but coming out all together, they fled into every way of the plain, and of the hill country.

3 They also that had camped in the mountains round about Bethulia fled away. Then the children of Israel, every one that was a warrior among them, rushed out upon them.

4 Then sent Ozias to Betomasthem, and to Bebai, and Chobai, and Cola, and to all the coasts of Israel, such as should tell the things that were done, and that all should rush forth upon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto Chobai: likewise also they that came from Jerusalem, and from all the hill country, (for men had told them what things were done in the camp of their enemies,) and they that were in Galaad, and in Galilee, chased them with a great slaughter, until they were past Damascus and the borders thereof.

6 And the residue, that dwelt at Bethulia, fell upon the camp of Assur, and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter had that which re-

mained, and the villages and the cities, that were round about Bethulia in the plain, and in the mountains: for the multitude was very great.

Then Joseph the high priest, and the elders of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had showed to Israel, and to see the staff that he had given her.

And when they came unto her, they bowed her with respect, and said unto her: Thou art the champion of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of all the people.

Then had done all these things by the hand of God: Owe him some such good reward, and thou shalt be blessed therewith: because thou art of the sanctuary Lord for evermore, and all the people shall say: So be it.

And the people spoiled the camp the space of thirty days, and they gave unto Judith Holofernes his tent, and all his plate, and beds, and vessels, and all his stuff: and she took it, and laid it on her mule, and made ready her mule, and laid thereon.

12 Then all the women of Israel ran together to see her, and blessed her, and made a dance among them for her: and she took branches in her hand, and gave also to the women that were with her.

13 And they put a garland of olive upon her, and her maid that was with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armour with garlands, and with songs in their mouths.

CHAP. XVI.

1 The song of Judith. 19 She dedicated the staff of Holofernes. 23 She died at Bethulia a widow of great honour. 24 All Israel did lament her death.

THEN Judith began to sing this thanksgiving in all Israel, and all the people sang after her || this song of praise.

2 And Judith said, Begu unto my God with timbrels, sing unto my Lord with cymbals tune unto him a || new psalm exalt him, and call upon his name.

spoils home to be distributed equally amongst the people, and according to the prescription of the law, Numb xxxi: 27, this space of thirty days may not be deemed more than sufficient. Calm Stackhouse

13. — a garland of olive] As the olive was a tree in veneration among the ancients, its boughs were used on certain festival occasions. It was deemed by them an emblem of peace, and as such, it was now very pertinently applied to distinguish and adorn her who was on this occasion the happy procurer of it to the Israelites. Arnald

Chap XV ver 4 — to Betomasthem,] Perhaps the same as Betsames or Bethshemeth. The other places here mentioned are wholly unknown to us. Calmet

10 — blessed be thou &c.] In a similar manner to this, Deborah the prophetess called Jael 'blessed above women' for accomplishing the destruction of Sisera. Judg v 24. Arnald

11 — spoiled the camp the space of thirty days.] Perhaps, considering the largeness of the camp of the Assyrians, the many valuable things which might be concealed in their flight, the time it would cost the Bethulians to search diligently, and to bring the

Or.
overcome

Or.
thus pray-
ing

Or.
psalm and
praise

3 For God wrought the battles: for among the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me.

4 And as soon as the mountains from the north, he came with ten thousand in his army, the multitude thereof stopped the torrents, and there he pitched his camp, verily the hills.

5 He brought down the sword, born in my borders, and left nothing men with the sword, and death the sucking children against the groins, and made mine infants as a prey, and my young as a spoil.

6 But the Almighty Lord hath disappointed them from the hand of a woman.

7 For as soon as he saw that he was not full by the young men, he sent the sons of the Titans, mighty men, such giants set upon him: he smote the daughter of Heman, weakened him with the beauty of her countenance.

8 And as soon as she saw the garment of her widowhood, she was astonished at those that were appointed to her, and accepted her face, and she was adorned with her own face, and she was adorned with her own face.

9 And as soon as she saw the garment of death, she was astonished at those that were appointed to her, and accepted her face, and she was adorned with her own face, and she was adorned with her own face.

10 And as soon as she saw the garment of death, she was astonished at those that were appointed to her, and accepted her face, and she was adorned with her own face, and she was adorned with her own face.

11 The Persians quaked at her boldness, and the Medes were dismayed at her boldness.

12 Then my afflicted shouted for joy, and my weak ones cried aloud, but they were astonished, they lifted up their voices, but they were overthrown.

13 The sons of the Titans have pierced them through, and they are as fugitive children, they perished by the battle of the Lord.

14 I will sing unto the Lord a new

song: O Lord, thou art great and glorious, wonderful in strength, and invincible.

15 Let all creatures serve thee, for thou spakest, and they were made, thou didst send forth thy spirit, and it created them, and there is none that can resist thy voice.

16 For the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence, yet thou art merciful to them that fear thee.

17 For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt offering, but he that feareth the Lord is great at all times.

18 Woe to the nations that rise up against my kindred, the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh, and they shall feel them, and weep ever.

19 Now as soon as they entered into Jerusalem, they worshipped the Lord; and as soon as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

20 Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy, which she had taken out of his bedchamber, for a gift unto the Lord.

21 So the people continued feasting in Jerusalem before the sanctuary for the space of three months, and Judith remained with them.

22 After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time honourable in all the country.

23 And many desired her, but none knew her all the days of her life, after that

Chap 2
19

Gr mtr

Or, com-
mended

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Chap XVI ver 4 — *as soon as the mountains from the north,*] though Assyria, and the other provinces beyond the Euphrates, be not directly north of Judea, yet the Prophets usually describe all armies as coming from the north, the reason of which seems to have been, that they entered Judea by the defiles of the mountains of Libanus and Hermon, which lay north of Judea.

— *the multitude wherof stopped the torrents,*] The Hebrews press torrents and valleys by the same word, so that the sense may be, that the Assyrian armies covered all the valleys.

7 — *neither did the sons of the Titans*] The Titans were famous giants in the mythological fables of antiquity. The person who translated this book of Judith into Greek was probably familiar with this name, as a common name of giants, and used it this passage accordingly.

9 *Her sandals ravished his eyes,*] The beauty of the feet was

discovered by the shape and size of the ancient sandals, which were made extremely rich, and adorned with jewels. See Isa. lii. 18, Cant vii. 1. *Arnald*.

10 *The Persians — the Medes*] It hence appears, that there were some of both these nations in the army of Holofernes. Perhaps these had become subject to Nabuchodonosor after his victory over king Arphaxad, or Phraortes, chap. i. 13. *Culmet*.

17 — *in putting fire and worms in their flesh,*] The general meaning is, they shall be a lasting monument of God's justice, like Sodom, set forth for an example of the Divine vengeance, and of that eternal fire which is prepared for the ungodly. See Mark ix. 44, Lucius vii. 17. We meet with an expression of the like import at Is. lvi. 24. *Arnald*.

19 — *dedicated all the stuff — unto the Lord.*] As an acknowledgment that the victory proceeded from Him. We have frequent instances in Scripture of the spoils of the enemy being dedicated to God. See 1 Sam. xxi. 9, 2 Sam. viii. 12, &c. *Arnald*.

Manasses her husband was dead, and was gathered to his people.

23 But she increased more and more in honour, and waxed old in her husband's house, being an hundred and five years old, and made her maid free; so she died in Bethulia and they buried her in the cave of her husband Manasses.

Or
sepulchre

24 And the house of Israel lamented her

seven days. And when she was dead, she did distribute her goods to all them that were poor in the land of Manasses her husband, and to them that were the nearest of her kindred.

25 And there was none that made the children of Israel any more afraid in the days of Manasses her daughter-in-law.

* Gen 24
10.

24 — seven days] The accustomed time of mourning for the dead. See Eccles xxii 12; Gen i. 10, i Sam xxi 13

25 — none that made — Israel — afraid &c.] It seems probable that we should not understand this in a literal sense, but consider it as a general description of the effects of Judith's heroism, for there was no period of uninterrupted peace in the Jewish history of so long continuance as that here described. Dr Gray

The history represents Judith as a woman of great courage,

but it no where intimates that she was without faults. The manner of her preparation for her enterprise, and the success which attended it, may make us suspect that its design was originally from God; but that the continued train of falsehood and dissimulation, with which it was carried on, must needs persuade us that the means of conducting it were left to the woman, who has given us this account a remarkable specimen of sagacity and artifice. Blackstone.

THE REST OF THE CHAPTERS

BOOK OF ESTHER,

WHICH ARE FOUND NEITHER IN THE HEBREW, NOR IN THE CHALDEE

INTRODUCTION.

THE chapters entitled "The rest of the chapters of the Book of Esther" are not extant in the Hebrew nor in the Chaldee language, but only in the Greek and Latin copies. It is at least very doubtful whether they ever existed in the Hebrew language; it is certain, that they never were admitted into the canon of the Hebrew Scriptures. They appear to have been additions subsequently made in various parts of the Greek copies of the canonical Book of Esther, by some person who was desirous of giving embellishment to the history and who inserted in the body of the work such traditional circumstances as his inquiry could furnish. It is manifest, on considering the canonical book, that it is a complete and perfect work, and these Apocryphal parts, which are introduced into the Greek copies, will appear to those who take the pains to examine them, to be superfluous and cumbrous additions. They are written in a different style from that of the authentick chapters, and in part consist of particulars contained in them. The first chapter, which in the Greek copies is annexed to the tenth of the canonical chapters, consists of an interpretation of a pretended dream of Mordecai, which contains some fanciful conceits, and was furnished probably by the same person that fabricated the dream in the following chapter. The intimation contained in the first verse of the second or eleventh chapter, was possibly written by some Jew of Alexandria, it was not in the ancient Italic version. The dream which is related in this eleventh chapter and which in the Greek is placed before the canonical part, is evidently the reverse of some inventive writer, and was afterwards prefixed to the work. It does not form a proper introduction to the book; besides, in the fifth verse of the second canonical chapter, Mordecai is introduced as a person not before mentioned, his genealogy and other particulars respecting him are described in that and the succeeding verse, with a minuteness which must have been quite redundant, if the second verse of the eleventh chapter had been authentick. The account of the devices, and of the discovery of the two eunuchs who conspired against the life of Artaxerxes, is a repetition, with some alterations, of what is related in the second chapter of the authentick part, Esther is 21—23, and could not properly be prefixed (as it is in the Greek) to the canonical book, which opens the history as if nothing had been previously communicated. The sixth or fifteenth chapter contains a description of Esther's appearance before the king, and reception by him, which is borrowed from the fifth chapter of the genuine history, and embellished with some extraneous particulars. So likewise the prayers of Mordecai and Esther, contained in the thirteenth and fourteenth chapters, as well as the letters in the thirteenth chapter, and that in the sixteenth, which concludes the Apocryphal book, are all obviously fictitious inventions designed by some rhetorical writer to decorate and complete the history. Our Church judiciously adheres to the chapters which are contained in the Hebrew which are indisputably authentick, and furnish an entire and valuable history. The adventitious parts are however suffered to continue in our Bibles as profitable in a subordinate degree. They deserve not to be incorporated with the genuine history, though they illustrate the characters, and dilate on the virtues displayed for our instruction by the sacred writer. Dr Gray.

Part of the Tenth Chapter after the Greek.

5 Mardocheus remembereth and expoundeth his dream of the river and the two dragons

THEN Mardocheus said, God hath done these things

5 For I remember a dream which I saw concerning these matters, and nothing thereof hath failed

6 A little fountain became a river, and there was light, and the sun, and much water this river is Esther, whom the king married, and made queen

7 And the two dragons are I and Aman

8 And the nations were those that were assembled to destroy the name of the Jews

9 And my nation is this Israel, which cried to God, and were saved for the Lord hath saved his people, and the Lord hath delivered us from all those evils, and God hath wrought signs and great wonders, which have not been done among the Gentiles

10 Therefore hath he made two lots,

Chap X ver 4 — Mardocheus] This is the Greek mode of expressing the name of Mordecai, as it occurs in the genuine book of Esther

7 — Aman] Or Haman, as the name occurs in the genuine book of Esther

one for the people of God, and another for all the Gentiles

11 And these two lots came at the hour, and time, and day of judgment, before God among all nations

12 So God remembered his people, and justified his inheritance

13 Therefore those days shall be unto them in the month Adar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with gladness before God, according to the generations for ever among his people

CHAP. XI

2 The stock and quality of Mardocheus 6 He dreameth of two dragons coming forth to fight, 10 and of a little fountain, which became a great water

IN the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemy his son, brought this epistle of Phurim, which they said was the same, and that Lysimachus the son of Ptolemy, that was in Jerusalem, had interpreted it.

2 In the second year of the reign of Artaxerxes the great, in the first day of the month Nison, Mardocheus the son of Jarius, the son of Semei, the son of Cusi, of the tribe of Benjamin, had a dream;

3 Who was a Jew, and dwelt in the city of Susa, a great man, being a servitor in the king's court

4 He was also one of the captives, which Nabuchodonosor the king of Babylon carried from Jerusalem with Jechonias king of Judea, and this was his dream

5 Behold a noise of a tumult, with thunder, and earthquakes, and uproar in the land

6 And, behold, two great dragons came forth ready to fight, and their cry was great

7 And at their cry all nations were prepared to battle, that they might fight against the righteous people

8 And, lo, a day of darkness and obscurity, tribulation and anguish, affliction and great sorrow upon earth

9 And the whole righteous nation was troubled, fearing their own evils, and were ready to perish

10 Then they cried unto God, and upon their cry, as it were from a little fountain, was made a great flood, even much water.

11 The light and the sun rose up, and the lowly were exalted, and devoured the glorious.

12 Now when Mardocheus, who had seen this dream, and whom God had determined to do, was awake, he bore this dream in mind, and until night by all means was desirous to know it

CHAP. XII

2 The conspiracy of the two eunuchs is discovered by Mardocheus 6 for which he is entertained by the king, and rewarded

AND Mardocheus took his rest in the court with Gabatha and Tharra, the two eunuchs of the king, and keepers of the palace.

2 And he heard their devices, and searched out their purposes, and learned that they were about to lay hands upon Artaxerxes the king; and so he certified the king of them.

3 Then the king examined the two eunuchs, and after that they had confessed it, they were strangled.

4 And the king made a record of these things, and Mardocheus also wrote thereof.

5 So the king commanded Mardocheus to serve in the court, and for this he rewarded him.

6 Howbeit Amas the son of Amadathus the Agagite, who was in great honour with the king, sought to molest Mardocheus and his people because of the eunuchs of the king

12 — and justified his inheritance] In the Latin copies, "and had compassion on His inheritance" Calmet

Chap XI ver 1 — of the reign of Ptolemus and Cleopatra — this epistle of Phurim] By the epistle of Phurim or Purim, seems clearly to be meant the book of Esther, which gives the history and the occasion of the feast of Purim or lots Esth ix. It has been doubted who is the Ptolemy here mentioned. Some suppose to be meant Ptolemy Philometor who shewed peculiar regard to the Jews, and also did Cleopatra his queen, on which account she may be mentioned here contrary to the custom of the Hebrews, who seldom mention the names of females in assigning dates. But this Ptolemy did not live till some time after the Greek translation of the Scriptures called the Septuagint, was

completed. Others conceive that Ptolemy Philadelphus is meant in the seventh year of whose reign it is supposed that the Septuagint version was executed. Huetius thinks, that the translation by Lysimachus, here mentioned, was executed before the reign of Ptolemy Philadelphus, and that the seventy-two translators adopted his work into their translation of the Scriptures. Calmet Dr Gray

— Lysimachus] He was possibly an Hellenistical Jew residing at Jerusalem. Dr Gray

2 — of Artaxerxes the great,] Called Abasuerus at Esth i 1. See the preface to the canonical book of Esther

3 — in the city of Susa] See note at Nehem i 1

Chap XII ver 1 — Gabatha and Tharra,] Their names are given Bigthan or Bigthana and Jeresh, at Esth ii 21, vi 2

CHAP. XIII.

1 The copy of the king's letters to destroy the Jews
2 The prayer of Mordechai for them.

Joseph
Antiq
lib 11
cap 6

THE copy of the letters was this: The great king Artaxerxes writeth these things to the princes and governors that are under him from India unto Ethioopia, in an hundred and seven and twenty provinces.

2 After that I became lord over many nations, and had dominion over the whole world, not lifted up with presumption of my authority, but carrying myself always with equity and mildness, I purposed to settle my subjects continually in a quiet life, and making my kingdom peaceable, and open for passage to the utmost coasts, to renew peace, which is desired of all men

|| Or, mild.

3 Now when I asked my counsellors how this might be brought to pass, Aman, that excelled in wisdom among us, and was approved for his constant good will and stedfast fidelity, and had the honour of the second place in the kingdom,

4 Decided unto us, that in all nations throughout the world there was scattered a certain malicious people, that had laws contrary to all nations, and continually despised the commandments of kings, so as the uniting of our kingdoms, honourably intended by us, cannot go forward.

|| Or
to settled

5 Seeing then we understand that this people alone is continually in opposition unto all men, differing in the strange manner of their laws, and evil affected to our state, working all the mischief they can, that our kingdom may not be firmly established

6 Therefore have we commanded, that all they that are signified in writing unto you by Aman, who is ordained over the affairs, and is next unto us, shall all, with their wives and children, be utterly destroyed by the sword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month Adar of this present year

|| Or,
second from
us

7 That they, who of old and now also are malicious, may in one day with violence go into the grave, and so ever hereafter cause our affairs to be well settled, and without trouble

8 Then Mordechai thought upon all the works of the Lord, and made his prayer unto him,

9 Saying, O Lord, Lord, the King Almighty for the whole world is in thy power, and if thou hast appointed to save Israel, there is no man that can gainsay thee.

10 For thou hast made heaven and earth, and all the wondrous things under the heaven

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest, Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Aman

13 For I could have been content with good will for the salvation of Israel to kiss the soles of his feet.

14 But I did this, that I might not prefer the glory of man above the glory of God: neither will I worship any but thee, O God, neither will I do it in pride

15 And now, O Lord God and King, spare thy people for their eyes are upon us to bring us to nought; yea, they desire to destroy the inheritance, that hath been thine from the beginning.

16 Despise not the portion, which thou hast delivered out of Egypt for thine own self.

17 Hear my prayer, and be merciful unto thine inheritance: turn our sorrow into joy, that we may live, O Lord, and praise thy name and destroy not the mouths of them that praise thee, O Lord

|| Or
shut or
stop not

18 All Israel in like manner cried most earnestly unto the Lord, because their death was before their eyes.

+ Gr
mildly

CHAP. XIV.

The prayer of queen Esther for herself and her people

QUEEN Esther also, being in fear of death, resorted unto the Lord

2 And laid away her glorious apparel, and put on the garments of anguish and mourning and instead of precious ointments, she covered her head with ashes and dung, and she humbled her body greatly, and all the places of her joy she filled with her torn hair.

* Chap XIII ver 6 — the fourteenth day of the twelfth month Adar] The thirteenth day is mentioned in Esth iii 12 — viii 12, ix 1. We must either suppose an error to have been made in this Apocryphal book, or else both the thirteenth and the four-

teenth to have been fixed upon for the days of the slaughter Calmet

Chap XIV ver 2 — all the places of her joy] In the Latin copies, 'all the places in which she was wont to delight' Calmet

3 And she prayed unto the Lord God of Israel, saying, O my Lord, thou only art our King help me, desolate woman, which have no helper but thee.

4 * For my danger is in mine hand.

5 From my youth up I have heard in the tribe of my family, that thou, O Lord, tookest Israel from among all people, and our fathers from all their predecessors, for a perpetual inheritance, and thou hast performed whatsoever thou didst promise them

6 And now we have sinned before thee therefore hast thou given us into the hands of our enemies,

7 Because we worshipped their gods O Lord, thou art righteous

8 Nevertheless it satisfieth them not, that we are in bitter captivity but they have stricken hands with their idols,

9 That they will abolish the thing that thou with thy mouth hast ordained, and destroy thine inheritance, and stop the mouth of them that praise thee, and quench the glory of thy house, and of thine altar,

10 And open the mouths of the heathen to set forth the praises of the idols, and to magnify a fleshly king for ever

11 O Lord, give not thy sceptre unto them that be nothing, and let them not laugh at our fall, but turn their device upon themselves, and make him an example, that hath begun this against us.

12 Remember, O Lord, make thyself known in time of our affliction, and give me boldness, O King of the nations, and Lord of all power

13 Give me eloquent speech in my mouth before the lion turn his heart to hate him that fighteth against us, that there may be an end of him, and of all that are like-minded to him

14 But deliver us with thine hand, and help me that am desolate, and which have no other help but thee

15 Thou knowest all things, O Lord, thou knowest that I hate the glory of the unrighteous, and abhor the bed of the uncircumcised, and of all the heathen

16 Thou knowest my necessity for I

abhor the sign of my high estate, which is upon mine head in the days wherein I show myself, and that I abhor it as a menstruous rag, and that I wear it not when I am private by myself.

17 And that thine handmaid hath not eaten at Aman's table, and that I have not greatly esteemed the king's feast, nor drunk the wine of the drunk offerings,

18 Neither had thine handmaid any joy upon the day that I was brought hither to this present, but in thee, O Lord God of Abraham.

19 O thou mighty God above all, hear the voice of the forlorn, and deliver us out of the hands of the mischievous, and deliver me out of my fear.

CHAPTER XV.

8 Father cometh into the king's presence. 9 He looketh angrily, and she smiteth. 10 The king doth take her up, and comfort her

AND upon the third day, when she had ended her prayer, she laid away her mourning garments, and put on her glorious apparel

2 And being gloriously adorned, after she had called upon God, who is the beholder and saviour of all things, she took two maids with her

3 And upon the one she leaned, as carrying herself daintily;

4 And the other followed, bearing up her train

5 And she was ruddy through the perfection of her beauty, and her countenance was cheerful and very amiable but her heart was in anguish for fear.

6 Then having passed through all the doors, she stood before the king, who sat upon his royal throne, and was clothed with all his robes of majesty, all glittering with gold and precious stones, and he was very dreadful

7 Then lifting up his countenance that shone with majesty, he looked very fiercely upon her and the queen fell down, and was pale, and fainted, and bowed herself upon the head of the maid that went before her

13 — before the lion] Before the king Ahasuerus The Hebrews often speak in this manner See Ps vii 2, x 9, xvii 12

16 — I abhor the sign of my high estate,] Meaning the royal diadem * The sentiments here uttered by queen Esther convey a high idea of the greatness of her mind, inasmuch as she did not forget herself amidst the splendour of a prosperous fortune, and was not elevated above herself, even by royalty Cabanot

* For my danger is in mine hand] For the danger to which I am exposed presses close upon me See similar expressions at the plates referred to in the margin

8 — they have stricken hands with their idols] Meaning They have entered into a covenant with they have formed an alliance with their idols

11 — unto them that be nothing] That is to idols which are mere vanities See Job ii 18 Cabanot

Or gold

Or in things

Or to not

1 Sam
21
Ez 11 14
1 al 119
Or

Or quite
on, private

Or of
my change

Or,
delicately,

Or, rose
coloured

Or,
as amiable,
or, smiling

Or,
with her,
or, by her

8 Then God changed the spirit of the king into madness, who in a fear leaped from his throne, and took her in his arms, till she came to herself again, and comforted her with loving words, and said unto her,

9 Esther, what is the matter? I am thy brother, be of good cheer

10 Thou shalt not die, though our commandment be general come near.

11 And so he held up his golden sceptre, and laid it upon her neck,

12 And embraced her, and said, Speak unto me

13 Then said she unto him, I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty

14 For wonderful art thou, lord, and thy countenance is full of grace.

15 And as she was speaking, she fell down for faintness

16 Then the king was troubled, and all his servants comforted her

CHAP. XVI.

1 The letter of Artaxerxes 10 wherein he telleth Aman, 17 and revoketh the decree procured by Aman to destroy the Jews 22 and commandeth the day of their deliverance to be kept holy

THE great king Artaxerxes unto the princes and governors of an hundred and seven and twenty provinces from India unto Ethiopia, and unto all our faithful subjects, greeting

2 Many, the more often they are honoured with the great bounty of their gracious princes, the more proud they are waxen,

3 And endeavour to hurt not our subjects only, but not being able to bear abundance, do take in hand to practise also against those that do them good

4 And take not only thankfulness away from among men, but also lifted up with the glorious words of lewd persons, that were never good, they think to escape the justice of God, that seeth all things, and hateth evil

5 Oftentimes also fair speech of those that are put in trust to manage their friends' affairs, hath caused many that are in authority to be partakers of immortal blood, and hath entwined them in remediless calamities

6 Beginning with the falsehood and deceit of their lewd disposition the innocency and goodness of princes

7 Now ye may see this as we have declared, not so much by ancient histories, ye may, if ye search what hath been wickedly done of late through the pestilent behaviour of them that are unworthily placed in authority

8 And we must take care for the time to come, that our kingdom may be quiet and peaceable for all men,

9 Both by changing our purposes, and always judging things that are evident with more equal proceeding

10 For Aman, a Macedonian, the son of Amadatha, being indeed a stranger from the Persian blood, and far distant from our goodness, and as a stranger received of us,

11 Had so far forth obtained the favour that we shew toward every nation, as that he was called our father, and was continually honoured of all men, is the next person unto the king

12 But he, not bearing his great dignity, went about to deprive us of our kingdom and life

13 Having by manifold and cunning deceits sought of us the destruction, as well of Mandocheus, who saved our life, and continually procured our good, as also of blameless Esther, partaker of our kingdom, with their whole nation

14 For by these means he thought, finding us destitute of friends, to have translated the kingdom of the Persians to the Macedonians

15 But we find that the Jews, whom this wicked wretch hath delivered to utter destruction, are no evildoers, but live by most just laws

[Chap. XV ver 9 — I am thy brother] An expression of kindness and affection

13 — I saw thee — as an angel of God] Meaning that the request of his countenance appeared to her like that of an angel We find similar expressions at 1 Sam xxix 9 2 Sam xiv 17 1 Chron xvi 1

[Chap. XVI ver 4 — with the glorious words] With the proud boastful words

10 — Aman a Macedonian] At 1 Thim i and in the Apocryphal book chap xvi 6 he is called Hannan the Agagite to express that he is of the Macedonian nation

ought to read Amalekite which corresponds with the term Agagite Or perhaps the term Macedonian may be here used generally for a stranger or foreigner since the Apocryphal book of Esther may probably have been written at a time when the Jews were filled with the name and fame of the Macedonian nation

Certainly the expression in ver 11 of Aman's desire of transferring the kingdom of the Persians to the Macedonians is adapted to the circumstances and circumstance of a later period of history than the time of Esther it seems to refer to the period when the Persians and Macedonians were at war

10
11

16 And that they be children of the most high and most mighty living God, who hath ordered the kingdom both unto us and to our progenitors in the most excellent manner

17 Wherefore ye shall do well not to put in execution the letters sent unto you by Am in the son of Amadatha

18 For he, that was the worker of these things, is hanged at the gates of Susa with all his family. God, who ruleth all things, speedily rendering vengeance to him according to his deserts

19 Therefore ye shall publish the copy of this letter in all places, that the Jews may freely live after their own laws.

20 And ye shall aid them, that even the same day, being the thirteenth day of the twelfth month Adar, they may be avenged

on them, who in the time of their affliction shall set upon them

21 For Almighty God hath turned to joy unto them the day, wherein the chosen people should have perished

22 Ye shall therefore among your solemn feasts keep it an high day with all feasting.

23 That both now and hereafter there may be safety to us, and the well affected Persians, but to those which do conspire against us a memorial of destruction

24 Therefore every city and country whatsoever, which shall not do according to these things, shall be destroyed without mercy with fire and sword, and shall be made not only unpassable for men, but also most hateful to wild beasts and fowls for ever.

— *not only unpassable for men but &c*] Expressions similar to this frequently occur in the Prophets to denote a total destruc-

tion, a desolation without hope of reestablishment, Jer ix 10 xii 4, xxiii 43, Ezek xiv 13 xxv 13, &c *Calmel*

THE WISDOM OF SOLOMON.

INTRODUCTION

THE works of Solomon in general were emphatically styled the Books of Wisdom, and were cited by the Fathers, and in the ecclesiastical language the Book of Wisdom comprehends not only all the authentick books of Solomon, but also Ecclesiasticus, and that which is called 'the Book of Wisdom, or according to the Greek "the Wisdom of Solomon." The author of the book assumes the title, and speaks in the character, of that monarch; but though the book may perhaps contain some sentiments selected from his work, and others ascribed to him by tradition, it cannot be received as an inspired book, and it was certainly composed long after the time of Solomon.

The copy, which has the highest pretensions to be considered as the original, is in Greek prose. But in whatever language the book was written, it has always been esteemed as a treasure of wisdom. It was composed in imitation of the style of Solomon, though perhaps designed not to pass for his work, but to communicate such instructions as might be consistent with this assumed character. The antiquity and high importance of the book appear to have excited great reverence in the ancient church, but the Fathers in general, however they might be dazzled by particular passages, or might consider them as fragments of inspired writings, represent the book as inferior to the canonical books, they esteem it as a work of admirable tendency, and is of a scriptural character, but not a divinely derived from the suggestions of the Holy Spirit.

The book was probably written by an Hellenistical Jew, but, whether before or after Christ, has been disputed. Grotius is of opinion that it was originally written in Hebrew by a Jew, who lived at some time intermediate between Ezra and Simon the Just, and that it was translated by a Christian with some freedom and with additions of evangelical doctrine. But the style, as St. Jerome has observed, indicates rather the artificial texture of Grecian eloquence, than the terseness and compressive simplicity of the Hebrew language. The book is also replete with allusions to Greek mythology, and with imitations of Grecian writers, with whose works, and especially with those of Plato, the author appears to have been intimately acquainted. Upon the whole, there is reason to believe that the work was written previously to the birth of Christ. It is probable that, since it professes to be the production of Solomon, it was published under the Jewish dispensation, as indeed by the generality of writers it was thought to be. And the supposed resemblances between passages in this book and others in the New Testament, may be thought on examination to be either imitations of similar passages in the sacred books of the Old Testament, or such casual coincidences of sentiments or expressions, as may be found between all works treating of the same subject.

Though this work be not derived from that infallible Spirit, of which the stamp and character are to be found only in the sacred books, it was evidently the production of a pious and enlightened mind, of one, who by application to revealed wisdom had acquired some portion of its excellence, and learned to imitate its language. And except in some few passages, where we are tempted to suspect a taint of false philosophy (chap. viii. 20, in some fictitious additions to the accounts of sacred history chap. xvi. 17—19, xvii. 1—6) there is nothing in the book inconsistent with the accounts, or unfavourable to the designs, of revelation. It offers much sublime admonition to the princes and leaders of mankind. It paints in very eloquent description the folly and consequences of idolatry, and overthrows many pernicious errors, and delivers just information concerning a future life and judgment. The six first chapters, which form as it were a preface to the book, are a kind of paraphrase of the nine first chapters of the book of Proverbs, in the seventh and eighth chapters the author proposes himself as an example under the name of Solomon. The ninth chapter is a paraphrase of the prayer which Solomon made to the Lord at the beginning of his reign, and from the tenth chapter to the end is a continuation of the same prayer dilated, which, though extended to a considerable length by the intermixture of nice disquisitions and extraneous discourse, is still apparently imperfect. The style of the book is various, although sometimes turgid, it is not seldom elegant and sublime, it abounds in epithets and poetical imagery. The author often imitates the sententious periods of Solomon, but with less success, says Bishop Lowth, than the author of the succeeding book. *Di. Gray*

CHAP. I

To whom God sheweth himself 4 and wisdom herself 6 An evil speaker cannot be hid 12 He procure our own destruction 13 for God created not death

1 Kings 1. **L**OVE righteousness, ye that be judges of the earth think of the Lord with

a good (heart,) and in simplicity of heart seek him

2 For he will be found of them that tempt him not, and sheweth himself unto them such as do not distrust him

3 For froward thoughts separate from him Chrom.

Chap. I ver. 1 — *in simplicity of heart*] With sincerity and singleness of heart, as Coverdale renders it, in opposition to double-mindedness, which the Scripture so frequently condemns. 1 *and* 2 — *that tempt him not*] Those are here said to tempt God who do not trust in Him. *Grotius*. Or rather tempting God may be understood most agreeably with the context of

a cry in time of hypocrisy and disguise. *Arnold*. 3 *For froward thoughts &c*] The end of the whole verse seems to be the effect. Guileful thoughts set us at a distance from God and His truth. He is too great and powerful a Being to be deceived with art or craft, and when men presume, by craft to wade Him they are sure to suffer for their folly. *Arnold*.

God and his power, when it is tried, reproveth the unwise

4 For into a malicious soul wisdom shall not enter, nor dwell in the body that is subject unto sin

5 For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in

6 For wisdom is a loving spirit, and will not acquit a blasphemer of his words for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue

7 For the Spirit of the Lord filleth the world and that which containeth all things hath knowledge of the voice

8 Therefore he that speaketh unrighteous things cannot be hid neither shall vengeance, when it punisheth, pass by him

Or 9 For inquisition shall be made into the counsels of the ungodly and the sound of his words shall come unto the Lord for the manifestation of his wicked deeds.

10 For the ear of jealousy heareth all things and the noise of murmurings is not hid

Or 11 Therefore beware of murmuring, which is unprofitable, and refrain your tongue from backbiting for there is no word so secret, that shall go for nought and the mouth that believeth slayeth the soul

Or 12 Seek not death in the error of your life and pull not upon yourselves destruction with the works of your hands

13 For God made not death neither

hath he pleasure in the destruction of the living

14 For he created all things, that they might have their being and the generations of the world were healthful, and there is no poison of destruction in them nor the kingdom of death upon the earth

15 (For righteousness is immortal)

16 But ungodly men with their work and words called it to them for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it

CHAP II

1 The wicked think this life short, and of no other after this 6 therefore they will take their pleasure in this, 10 and conspire against the just 21 What thing is which doth blind them

FOR the ungodly said, reasoning with themselves, but not right, ¹ Our life is short and tedious, ² and in the death of a man there is no remedy neither was there any man known to have returned from the grave

2 For we are born at all adventure and we shall be hereafter as though we had never been for the breath in our nostrils is as smoke, and a little spark in the moving of our heart

3 Which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air,

4 And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dis-

5 — the holy spirit of discipline] An Hebraism for the Spirit which instructs and informs *Badnell*

6 For wisdom is a loving spirit] That is is benevolent to mankind, and therefore will not suffer a blasphemer to escape with impunity, for that would be an injury to mankind in general *Clarus*

7 — hath knowledge of the voice] Namely, of the voice of all men and is acquainted with all things that can be uttered by the tongue *Clarus* See Ps cxxxix 1

10 For the ear of jealousy heareth all things] That is God overheareth every thing especially complaints against the dispensations of His providence cannot be kept secret from Him who is jealous of His own honour *Arnald*

11 — which is unprofitable] That is very mischievous and hurtful *Compan* Prov xx 23 Rom 1 28 *Arnald*

12 Seek not death in the error of your life] Do not covet at and so bring death upon yourself *Clarus*

13 For God made not death &c] Man in his state of innocence had the pleasing prospect of immortality and if he had continued upright in obedience would have been crowned with it *Arnald*

14 For he created all things that they might have their being] And not that they might perish He created all things originally perfect and good *Clarus*

— and the generations of the world were healthful] The world at the beginning was so created that there was no evil in it For God saw every thing that He had made and behold it was very good *Badnell*

— and there is no poison of destruction in them,] As the author is speaking of the original state of the creation the sense would be better if we were to read there was no poison namely, when God created them *Arnald, Calmet*

16 — called it to them] Namely death What follows about the wicked making a covenant with death, is an allusion to Isaiah, chap xxxiii 14, 15 The words as they now stand are intricate and seem to have suffered a transposition The following alternation would make the construction clear Ungodly men with their words and works called it to them and looking upon it as their friend they made a covenant with it and consumed away because they deserved to share in it *Arnald*

Chap II ver 1 — Our life is short and tedious] Rather short and painful as the original signifies *Compan* Gen xliii 9 Job vii 1 *Clarus*

2 For we are born at all adventure] That is, by mere fortune and chance without any providence and design of God *Badnell* who but a creature very natural and adapted to the character of the peaker namely multitudes and infidels *Arnald*

perised as a mist, that is driven away with the beams of the sun, and || overcome with the heat thereof

5 For our time is a very shadow that passeth away, and after our end there is no returning for || it is fast sealed, so that no man cometh again

6 Come on therefore, let us enjoy the good things ^a that are present and let us || speedily use the creatures like as in youth

7 Let us fill ourselves with costly wine and ointments and let no flower of the spring pass by us

8 Let us crown ourselves with rosebuds, before they be withered

9 Let none of us go without his part of our || voluptuousness let us leave tokens of our joyfulness in every place for this is our portion, and our lot is this

10 Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged

11 Let our strength be the law of justice for that which is feeble is found to be nothing worth

12 Therefore let us lie in wait for the righteous, because he is not for our turn, and he is clean contrary to our doings he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education.

13 He professeth to have the knowledge of God and he calleth himself the child of the Lord

14 He was made to reprove our thoughts

15 He is grievous unto us even to be hold for his life is not like other men's, his ways are of another fashion

16 We are esteemed of him as || counterfeits he abstaineth from our ways as from filthiness he pronounceth the end of the just to be blessed, and maketh his boast that God is his father

17 Let us see if his words be true and let us prove what shall happen in the end of him

18 For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies

19 Let us examine him with despiteness and torture, that we may know his meekness, and prove his patience

20 Let us condemn him with a shameful death for by his own saying he shall be respected

21 Such things they did imagine, and were deceived for their own wickedness hath blinded them

22 As for the mysteries of God, they knew them not neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls

23 For God created man to be immortal, and made him to be an image of his own eternity.

24 Nevertheless through envy of the devil came death into the world and they that do hold of his side do find it

— for it is fast sealed] A metaphor taken from the practice of sealing things for the purpose of greater security Thus Daniel sealed the stone upon the mouth of the lions den, Dan ii 17 In the same manner death is here said to be sealed, so that there can be no return to life *Badnell*

— speedily] I eagerly bestowing our whole care and desire upon the enjoyment *Badnell* See the margin

— like us in youth] Let us live when we are old, as we lived while we were young *Grotius*

8 Let us crown ourselves with rosebuds] At the feasts of the saints, not only the guests but the waiters and even the drinking bowls, were crowned with flower, and the rooms were strewn with them *Arnald*

11 Let our strength be the law of justice] So that we may esteem just whatever we are able to do, and may inquire the law of justice not by the equity of the case but by our own power *Clarus*

14 He was made to reprove our thoughts] Rather He is a reprover of our schemes and design *Arnald*

16 — as counterfeits] As adulterated coin that is, spurious children aliens from the communion of the children of God *Badnell* See the margin

18 For if the just man be the son of God he will help him &c] The expressions from ver 16 to 21 very much resemble those of the Psalmist Ps xxii 8 Compare likewise Matt xxv 13 where the insulting language used by the Jews to our Saviour on the cross much resembles the expressions here Some of the Fa-

thers of the Church understood the passage as a prophecy of Christ's passion but without regarding it as a direct prophecy we may apply it by way of accommodation to our Saviour who in Scripture is called "the Just One," by way of eminence and in a very particular and appropriate manner calls God "His Father" *Arnald*

20 — for by his own saying he shall be respected] Rather, "for his trial shall be according to his own words" alluding to ver 16 *Arnald* It shall appear, whether he be patient and blessed at the last as he boasteth *Castellio*

21 Such things they did imagine] That is Thus did they reason, with reference to ver 1, where the same word is used in the Greek *Arnald*

— their own wickedness hath blinded them] Not unlike what St Paul says of the wicked 2 Cor iv 4 It is very observable that a course of sin and a state of dulness are reciprocal terms in Scripture *Arnald*

24 — they that do hold of his side do find it] They who having forsaken God follow the devil by experience find death to be the consequence *Badnell* It appears from the whole tenour of these chapters that the death which wicked men covenant with, and at last take part with is all along to be understood of death or misery eternal And if such as hold of the devils side that imitate and copy after him shall have part in this second death Rev xxi 5 let the libertine and free thinker who are equally the subject of this chapter tremble and tremble *Arnald*

CHAP. III

¹ The godly are happy in their death & in their troubles. ¹⁰ The wicked are not, nor their children. ¹¹ But they that are pure are happy, though they have no children. ¹⁶ For the adulterers and his seed shall perish.

BUT the souls of the righteous are in the hand of God, and there shall no torment touch them.

² In the sight of the unwise they seemed to die, and their departure is taken for misery,

³ And then going from us to be utter destruction, but they are in peace.

⁴ For though they be punished in the sight of men, yet is their hope full of immortality.

⁵ And having been a little chastised, they shall be greatly rewarded for God proved them, and found them worthy for himself.

⁶ As gold in the furnace hath he tried them, and received them as a burnt offering.

⁷ And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble.

⁸ They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

⁹ They that put their trust in him shall understand the truth, and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

¹⁰ But the ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord.

¹¹ For whoso despiseth wisdom and

nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable.

¹² Their wives are foolish, and their children wicked.

¹³ Their offspring is cursed. Wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she shall have fruit in the visitation of souls.

¹⁴ And blessed is the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and in inheritance in the temple of the Lord more acceptable to his mind.

¹⁵ For glorious is the fruit of good labours, and the root of wisdom shall never fall away.

¹⁶ As for the children of adulterers, they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out.

¹⁷ For though they live long, yet shall they be nothing regarded, and then last age shall be without honour.

¹⁸ Or, if they die quickly, they have no hope, neither comfort in the day of trial.

¹⁹ For horrible is the end of the unrighteous generation.

CHAP. IV

¹ The chaste man shall be crowned. ³ Bastard ships shall not thrive. ⁶ They shall witness against their parents. ⁷ The just do young, and are happy. ¹⁹ The miserable end of the wicked.

BBETTER it is to have no children, and to have virtue for the memorial thereof is immortal, because it is known with God, and with men.

Chap III ver 5 — *having been a little chastised*] A little in comparison with the magnitude of the rewards which await them. See Rom viii 18, 2 Cor iv 17. *Badnall*

— *worthy for himself*] Not absolutely so, but according to the bountiful and gracious judgment of God. See Acts xiii 46; Rev iii 1, xvi 6. *Crotius*

⁷ — *and run to and fro like sparks among the stubble*] And run then course like sparks catching among the stubble. *Cabanis*

⁸ *They shall judge the nations*] They shall exercise authority as judges.

¹³ — *Wherefore blessed is the barren that is undefiled &c*] This is to be understood of the barren wife that is chaste and free from adultery, whose great commendation in Scripture is the bed undefiled. Heb xiii 4. No reflection is here intended against marriage, nor my preference given to a continual celibacy, the comparison is between married persons only, namely, a barren wife, and a fruitful adulteress. *Arnald*

— *she shall have fruit in the visitation of souls*] She shall be a reward better than offspring in the day of judgment. *Crotius*

¹⁴ *And blessed is the eunuch*] See Is lxvi 5, and the note there.

— *the special gift of faith*] Rather a gift or reward for his faith or fidelity. *Crotius, Arnald* A special chosen gift, that is, no trivial and ordinary one but such follows, namely, "in inheritance in the temple of the Lord." *Badnall*

¹⁶ — *they shall not come to their perfection*] God often denies offspring or grants in unhappy one to adulterers. *Cabanis* According to the marginal reading, the sense is the same. Deut xxiii 2. *Arnald*

¹⁹ *For horrible is the end of the unrighteous generation*] Versed in this and the following chapter, of the sad prospect miserable fate of the children of adulterers, is to be understood spoken not absolutely, but of such as being abandoned and banished themselves, follow the vicious courses of their parents, and indeed there is often an hereditary taint in wicked and banished families and some particular sins run as it were in blood, the seeds of future wickedness. Hence holy Job speaks of such wicked parents, says in very strong and significant terms that they lay or treasure up iniquity for their children, c. xxi 19. *Cabanis, Arnald*

2 When it is present, men take example at it, and when it is gone, they desire it it weareth a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards

3 But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation

1 For though they flourish in branches for a time, yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out

5 The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yet meet for nothing

6 For children begotten of unlawful beds are witnesses of wickedness against their parents in their trial

7 But though the righteous be prevented with death, yet shall he be in rest

8 For honourable age is not that which standeth in length of time, nor that is measured by number of years

9 But wisdom is the gray hair unto men, and in unspotted life is old age

10 He pleased God, and was beloved of him so that living among sinners he was translated

11 Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul

12 For the bewitching of naughtiness doth obscure things that are honest, and the wandering of concupiscence doth undermine the simple mind

13 He, being made perfect in a short time, fulfilled a long time

14 For his soul pleased the Lord therefore hastened he to take him away from among the wicked

15 This the people saw, and understood it not, neither laid they up this in their minds, That his grace and mercy is with

his saints, and that he hath respect unto his chosen

16 Thus the righteous that is dead shall condemn the ungodly which are living, and youth that is soon perfected the many years and old age of the unrighteous

17 For they shall see the end of the wise, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety

18 They shall see him, and despise him, but God shall laugh them to scorn and they shall hereafter be a vile curse, and a reproach among the dead for evermore

19 For he shall rend them, and cast them down headlong, that they shall be speechless, and he shall shake them from the foundation, and they shall be utterly laid waste, and be in sorrow, and their memorial shall perish

20 And when they cast up the accounts of their sins, they shall come with fear and their own iniquities shall convince them to their face

CHAP. V.

1 The wicked shall wonder at the godly and confess their error, 5 and the vanity of their live 15 God will reward the just, 17 and war against the wicked

THEN shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours.

2 When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for

3 And they repenting and growing for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a proverb of reproach

4 We fools accounted his life madness, and his end to be without honour

5 How is he numbered among the chil-

[Chap IV ver 7 — though the righteous be prevented with death] Though he be surprised, quickly carried off by death — shall he be in rest] His death should not be considered as an evil, but God will convey him to a place of rest

10 He pleased God, &c] This passage is undoubtedly to be understood of Noah whom, being the first example of eminent sanctity God was pleased to translate as He had condemned the first instance of transgression, to shew His great detestation of sin

13 He being made perfect &c] Measuring his life not by the number of his years but by the perfection of his goodness by his consummate virtue and extraordinary sanctity, in the corrupt age in which he lived he may be allowed, to all useful purposes of living, to have fulfilled in honourable age

16 Thus the righteous — shall condemn the ungodly] By leaving without excuse the wicked that outlive him, and grow old in their wickedness

Chap V ver 2 When they see it they shall be troubled with terrible fear] The wicked shall be confounded at the sight of him whom they so much abused and shall behold with amazement the sudden and wonderful turn of Providence in favour of the righteous beyond what they expected or thought of and from the happiness conferred on the righteous, shall anticipate their own misery To give the more lively impression of the author represents them both standing together before the judgment seat of God

dien of God, and his lot is among the
ants¹

6 Therefore have we eried from the way
of truth, and the light of righteousness
hath not shined unto us, and the sun of
righteousness rose not upon us

7 We || wearied ourselves in the way of
wickedness and destruction yea, we have
gone through deserts, where there lay no
way but is for the way of the Lord, we
have nor known it

8 What hath pride profited us? or what
good hath riches with our vaunting brought
us?

1 Chron
11
10 p 9 All those things are^b passed away like
a shadow, and as a post that hasted by,

10 And is a ship that passeth over the
waves of the water, which when it is gone
by, the trace thereof cannot be found, nei-
ther the pathway of the keel in the waves;

11 Or as when a bird || hath flown
through the air, there is no token of her
way to be found, but the light air being
beaten with the stroke of her wings, and
parted with the violent noise and motion
of them, is passed through, and therein af-
terwards no sign where she went is to be
found,

12 Or like as when an arrow is shot at
a mark, it parteth the air, which imme-
diately cometh together again, so that a
man cannot know where it went through

13 Even so we in like manner, as soon
as we were born, began to draw to our end,
and had no sign of virtue to shew, but
were consumed in our own wickedness

14 For the hope of the ungodly is like
dust that is blown away with the wind,
like a thin froth that is driven away with
the storm, like as the || smoke which is
dispersed here and there with a tempest,
and passeth away as the remembrance of a
guest that turneth but a day

15 But the righteous live for evermore,
their reward also is with the Lord, and the
care of them is with the most High

16 Therefore shall they receive a glo-

9 10 11, 12] We meet with several of these comparisons
with respect to the shortness of his life and its enjoyments in Job
ix 26 and among the memorable sayings of Apcy Prov
xxx 13 The way of an eagle in the air and the way of a ship
in the midst of the sea are noticed as so obscure and uncertain
as to leave no trace behind them The images are very natural
and placed in different lights to be more affecting they seem
compassionately designed to warn others lest they also come
into that place of merit should

17 He shall take to him his jealousy &c 1 He has finished his
discourse concerning the righteous the author returns to describe
the punishments which God shall inflict upon the wicked in the

rious || kingdom, and a beautiful crown¹ Or
from the Lord's hand for with his right
hand shall he cover them, and with his arm
shall he protect them

17 He shall take to him his jealousy for
complete armour, and make the creature
his weapon for the revenge of his enemies

18 He shall put on righteousness as a
breastplate, and true judgment instead of
an helmet

19 He shall take holiness for an invun-
cible shield

20 His severe wrath shall he sharpen for
a sword, and the world shall fight with him
against the unwise

21 Then shall the right among thunder
bolts go abroad, and from the clouds,
from a well drawn bow, shall they fly to
the mark

22 And hailstones full of wrath shall be
cast as out of a stone bow, and the water
of the sea shall rage against them, and the
floods shall cruelly drown them

23 Yea, a mighty wind shall stand up
against them, and like a storm shall blow
them away thus iniquity shall lay waste
the whole earth, and ill dealing shall over-
throw the thrones of the mighty

CHAP VI

1 Kings must give ear 5 They have then power from
God, 5 who will not spare them 12 Wisdom is soon
found 21 Princes must seek for it 24 for a wise
prince is the stay of his people

HEAR therefore, O ye kings, and un-
derstand, learn, ye that be judges of
the ends of the earth

2 Give ear, ye that rule the people, and
glory in the multitude of nations

3 For power is given you of the Lord, R 1
and sovereignty from the Highest, who
shall try your works, and search out your
counsels

1 Because, being ministers of his king-
dom ye have not judged aright, nor kept
the law, nor walked after the counsel of
God,

universal judgment these punishments are described by figures
taken from earthly things as being more level to our understand-
ings. *God of us*

20 — the world shall fight with him against the unwise] Th
same in effect with that sentence in the 17th verse He shall
make the creature that is the creature His weapon for th
revenge of His enemy It is observed in the book of Job
that all the works of nature are prepared by God to be His instru-
ment either for judgment or for mercy chap xxxvii 12 13
xxxviii 2, 3 should

22 — a stone bow] A machine for throwing stones, called b
the Latins *balista* or *ballista* See the notes on 2 Chron xxvi 1

Horribly and speedily shall he come upon you for a sharp judgment shall be to them that be in high places

6 For mercy will soon pardon the meanest but mighty men shall be mightily tormented

7 For he which is Lord over all shall fear no man's person, neither shall he stand in awe of any man's greatness for he hath made the small and great, and earth for all like

8 But a sore trial shall come upon the mighty

9 Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away

10 For they that keep holiness holily shall be judged holy and they that have learned such things shall find what to answer

11 Wherefore set your affection upon my words, desire them, and ye shall be instructed

12 Wisdom is glorious, and never fadeth away yet she is easily seen of them that love her, and found of such as seek her

13 She preventeth them that desire her, in making herself first known unto them

14 Whoso seeketh her early shall have no great travail for he shall find her sitting at his doors

15 To think therefore upon her is perfection of wisdom and whoso watcheth for her shall quickly be without care

16 For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought

17 For the very true beginning of her is the desire of discipline, and the care of discipline is love,

18 And love is the keeping of her laws, and the giving heed unto her laws is the issuance of incorruption,

19 And incorruption maketh us near unto God

20 Therefore the desire of wisdom bringeth to a kingdom

21 If your delight be then in thrones and sceptres, O ye king of the people, honour wisdom, that ye may reign for ever more

22 As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you but will set her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth

23 Neither will I go with consuming envy, for such a man shall have no fellowship with wisdom

24 But the multitude of the wise is the welfare of the world and a wise king is the upholding of the people

25 Receive therefore instruction through my words, and it shall do you good

CHAP VII

1 All men have their beginning and end alike 6 He preferred wisdom before all things else 8 God gave him all the knowledge which he had 12 The praise of wisdom

I MYSELF also am a mortal man, like to all, and the offspring of him that was first made of the earth,

2 And in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep

3 And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do

4 I was nursed in swaddling clothes, and that with cares

5 For there is no king that had any other beginning of birth

6 For all men have one entrance into life, and the like going out

7 Wherefore I prayed, and understood

sire of discipline or instruction which proceed from the good opinion that a man entertains of it and the love that he bears to it And thus love is the cause of his perseverance and willing obedience and obedience will produce the reward of happiness which consists in incorruption that is in a state of immortality, and crown of glory that fadeth not away 1 Pet v 1 *End*

22 — I will tell you } Namely, in the two following chapters *Contr*

Chap VII ver 1 I myself also } Solomon is here personated, speaking of himself *Dr Isham*

6 — and the like going out } The meaning is plain that all men born and all must die not that all depart by the same means or in the same manner, as our version seems to intimate *End*

Chap VI ver 5 — for a sharp judgment shall be to them that be in high places } The meaning is that if king and princes pervert the design of their institution and violate the rule of justice they will be punished in a greater degree in proportion to their superior station, and to the importance of their trust *End*

6 — mighty men shall be mightily tormented } For to whom much has been given of him shall be required the more *End*

13 She preventeth them } She anticipates them

17 For the very true beginning of her &c } The several degrees are here set down, by which a person well disposed toward wisdom may rise to the perfection of it The first step is the des-

ing was given me I called upon God, and the spirit of wisdom came to me

8 I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her

9 Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her

10 I loved her above health and beauty, and chose to have her instead of light for the light that cometh from her never goeth out

11 All good things together came to me with her, and innumerable riches in her hands

12 And I rejoiced in them all, because wisdom goeth before them and I knew not that she was the mother of them

13 I learned diligently, and do communicate her liberally I do not hide her riches

14 For she is a treasure unto men that never faileth which they that use become the friends of God, being commended for the gifts that come from learning

15 God hath granted me to speak as I would, and to conceive as is meet for the things that are given me because it is he that leadeth unto wisdom, and directeth the wise

16 For in his hand are both we and our words, all wisdom also, and knowledge of workmanship

17 For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements

18 The beginning, ending, and midst of the times the alterations of the turning of the sun, and the change of seasons

12 — *because wisdom goeth before them*] That is, wisdom not only brings them with her, but conducts them like their leader and companion. *Arnald*

— *I knew not that she was the mother of them*] I had neither expected nor hoped for such great blessings from her. *Crotius*

13 — *to speak as I would*] With such facility and propriety of language as my intellect expresses the thought and conception of the mind. *Isidore*

14 — *to know how the world was made &c*] Divine wisdom created by God and continued in sacred history teaches us a few wonderful great truths, that the world was the work of God, prove that it was made in time, that He made it out of nothing, that it is produced and continued in being, and that His infinite wisdom is manifested in the beauty, symmetry, and contrivance of the world, that His omnipotence in the act of creation. *Arnald* It is also denoted by the eulogium of wisdom, the superiority of Divine wisdom, and to advise it also in the theology or philosophy of the heathen. *Calvert*

18 *The beginning, ending, and midst of the times*] That is, the

19 The circuits of years, and the positions of stars

20 The natures of living creatures, and the furies of wild beasts the violence of winds, and the reasonings of men the diversities of plants, and the virtues of roots

21 And all such things as are either secret or manifest, them I know

22 For wisdom, which is the worker of all things, taught me for in her is an understanding spirit, holy, true only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good.

23 Kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure, and most subtil, spirits

24 For wisdom is more moving than any motion she passeth and goeth through all things by reason of her pureness

25 For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty therefore can no defiled thing fall into her

26 For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness

27 And being but one, she can do all things and remaining in herself, she maketh all things new and in all ages entering into holy souls, she maketh them friends of God and prophets

28 For God loveth none but him that dwelleth with wisdom

29 For she is more beautiful than the sun, and above all the order of stars being compared with the light, she is found before it

the elements then beginning, continuance and ending and the successive and regular returns. *Crotius, Arnald*

22 *For wisdom which is the worker of all things taught me*] What is said in this book concerning wisdom is to be understood sometimes of uncreated wisdom and sometimes of wisdom created and inspired into man. *Calvert* This distinction is very necessary for the right understanding of the present chapter. *Isidore* — *manifold*] In the distribution of gifts and graces. *Isidore*

— *which cannot be letted*] Which cannot be impeded in operation. *Calvert*

— *going through all understanding — spirits*] That is, intellectual spirit. Wisdom is a Divine attribute penetrates not only into things corporeal but into things spiritual and intellectual. *Arnald*

24 — *is more moving than any motion*] Is nimbler than any thing is. *Isidore*

25 — *therefore can no defiled thing fall into her*] From the excellent purity of her nature she is totally exempt from all manner of earthly pollution. *Crotius*

30 For after this cometh night. but vice shall not prevail against wisdom

CHAP. VIII.

He is in love with wisdom. 4 for he that hath it hath every good thing. 21 It cannot be had out from God

WISDOM reacheth from one end to another mightily and sweetly doth she order all things

2 I loved her, and sought her out from my youth, I desired to make her my spouse, and I was a lover of her beauty

3 In that she is conversant with God, she magnifieth her nobility: yea, the Lord of all things himself loved her

4 For she is privy to the mysteries of the knowledge of God and a lover of his works

5 It riches be a possession to be desired in this life, what is richer than wisdom, that worketh all things?

6 And if prudence work, who of all that are is a more cunning workman than she?

7 And if a man love righteousness, her labours are virtues: for she teacheth temperance and prudence, justice and fortitude which are such things, as men can have nothing more profitable in their life

8 If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come: she knoweth the subtilties of speeches, and can expound dark sentences: she foreseeth signs and wonders, and the events of seasons and times

9 Therefore I purposed to take her to me to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief

10 For her sake I shall have estimation among the multitude, and honour with the elders, though I be young

11 I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men

12 When I hold my tongue, they shall bide my leisure, and when I speak, they

shall give good ear unto me: if I tell much, they shall lay their hands upon their mouth.

13 Moreover by the merit of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me

14 I shall set the people in order, and the nations shall be subject unto me

15 Horrible tyrants shall be afraid, when they do but hear of me, I shall be found good among the multitude, and valiant in war

16 After I am come into mine house, I will repose myself with her: for her conversation hath no bitterness, and to live with her hath no sorrow, but mirth and joy

17 Now when I considered these things in myself, and pondered them in my heart, how that to be allied unto wisdom is immortality,

18 And great pleasure it is to have her friendship, and in the works of her hands are infinite riches, and in the exercise of conference with her, prudence, and in talking with her, a good report, I went about seeking how to take her to me

19 For I was a witty child, and had a good spirit

20 Yea rather, being good, I came into a body undefiled

21 Nevertheless, when I perceived that I could not otherwise obtain her, except God gave her me, and that was a point of wisdom also to know whose gift she was, I prayed unto the Lord, and besought him, and with my whole heart I said,

CHAP. IX.

1 A prayer unto God for his wisdom, 6 without which the best man is nothing worth, 12 neither can he tell how to please God

O GOD of my fathers, and Lord of mercy, who hast made all things with thy word,

And ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made,

30 For after this cometh night &c.] Night continually succeeds the day, and therefore the light is constantly interrupted by darkness. But Divine wisdom admits of no such privation or inequality: it has no mixture of light and darkness of good and evil but is always the same yesterday and to day and for ever. Heb. xiii. 8. Arnald

Chap. VIII. ver. 1 — reacheth from one end to another.] That is, governing the whole course of actions. Dr. Isham

8 — foreseeth signs and wonders.] This seems to refer to

astronomy and the heavenly appearances. Dr. Isham

10 — I was a witty child.] That is, naturally well disposed towards wisdom, and of a good capacity for receiving her instructions. Arnald

20 Yea rather, being good, I came into a body undefiled.] The sentence seems agreeable to the opinion that souls of men pre-existed and descended into mutable bodies, which was a notion of the Pythagoreans and Platonists and of the Jewish doctors and rabbinical writers. Arnald. It appears from Job. ix. 2 that many of the Hebrews had imbibed it. (rotus)

3 And order the world according to equity and righteousness, and execute judgment with an upright heart

4 Give me wisdom, that sitteth by thy throne, and reject me not from among thy children

5 For I thy servant and son of thine handmaid am a feeble person, and of a short time, and too young for the understanding of judgment and laws

6 For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded

7 Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters

8 Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning

9 And wisdom was with thee which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments

10 O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee

11 For she knoweth and understandeth all things, and she shall lead me soberly in my domes, and preserve me in her power

12 So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat

13 For what man is he that can know the counsel of God? or who can think what the will of the Lord is?

14 For the thoughts of mortal men are miserable, and our devices are but uncertain

15 For the corruptible body presseth

down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things

16 And hardly do we guess aught at things that are upon earth, and with labour do we find the things that are before us, but the things that are in heaven who hath searched out?

17 And thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above?

18 For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom

CHAP. X

1 What wisdom did for Adam 4 Noe 5 Abraham 6 Lot and against the five cities 10 for Job 11 Joseph 16 Moses 17 and the Israelites

SHE preserved the first formed father of the world, that was created alone, and brought him out of his fall,

2 And gave him power to rule all things

3 But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother.

4 For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value

5 Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion toward his son

6 When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities

7 Of whose wickedness even to this day

truth. If this observation were but well weighed, the great advocates for the all-sufficiency of reason would surely be more modest and humble, nor would the credibility of mysteries be so obstinately disputed. *Trinitarian*

Chap. X. ver. 1 — and brought him out of his fall] That is, she afforded him a remedy after it. *Dr. Isham*

1 For whose sake] That is, on account of sinners like Cain. *Dr. Isham*

— and kept him strong] Kept him (Abraham) firm to his obedience notwithstanding that trial. *Dr. Isham*

6 — the fire which fell down upon the five cities] On Sodom and Gomorrah and the neighbouring cities. See the notes on Gen. xix.

Chap. X. ver. 1 — which thou hast prepared] That is, of the heavenly and eternal tabernacle which was shown to David. *1 Kings vi. 10* is the Apostle's interpretation.

— who hath searched out?] The answer is, only God, partly from an ignorance of natural things, and partly from an experience of our imperfect views of them. It is thus quoted in my note. If I have said anything to the contrary, I am sorry for it, and I beg pardon. I have said, I tell you of heavenly things, but I have not said, I tell you of earthly things. I would not say, I tell you of heavenly things, but I would say, I tell you of heavenly things, and I would say, I tell you of earthly things, and I would say, I tell you of heavenly things, and I would say, I tell you of earthly things.

the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness and a standing plain of silt is a avengement of an unbelieving soul.

8 For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good, but also left behind them to the world a memorial of their foolishness so that in the things wherein they offended they could not so much as be hid.

9 But wisdom delivered from pain those that attended upon her.

10 When the righteous fled from his brother's wrath she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied the fruit of his labours.

11 In the covetousness of such as oppressed him she stood by him, and made him rich.

12 She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory, that he might know that godliness is stronger than all.

13 When the righteous was sold, she forsook him not, but delivered him from sin she went down with him into the pit,

14 And left him not in bonds, till she brought him the sceptre of the kingdom, and power against those that oppressed him as for them that had accused him, she shewed them to be liars, and gave him perpetual glory.

15 She delivered the righteous people and blameless seed from the nation that oppressed them.

16 She entered into the soul of the servant of the Lord, and withstood dreadful kings in wonders and signs,

17 Rendered to the righteous reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of stars in the night season,

18 Brought them through the Red sea, and led them through much water.

19 But she drowned their enemies, and cast them up out of the bottom of the deep.

20 Therefore the righteous praised the ungodly, and praised the holy name of the Lord and magnified with one accord thine hand, that fought for them.

21 For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.

CHAP XI

5 The Egyptians were punished and the Isachites served in the same thing. 15 They were plagued with the same things wherein they sinned. 20 God could have destroyed them otherwise. 25 But he is merciful to all.

SHE prospered their works in the hand of the holy prophet.

2 They went through the wilderness, that was not inhabited, and pitched tents in places where there lay no way.

3 They stood against their enemies, and were avenged of their adversaries.

4 When they were thirsty, they called upon thee, and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone.

5 For by what things their enemies were punished, by the same they in their need were benefited.

6 For instead of a fountain of a perpetual running river troubled with foul blood,

7 For a manifest reproof of that commandment, whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for.

8 Declaring by that thirst them how thou hadst punished their adversaries.

9 For when they were tried, albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just.

10 For these thou didst admonish and try, as a father but the other, as a severe king, thou didst condemn and punish.

11 Whether they were absent or present, they were vexed alike.

Exod 17

Exod 17

Exod 17

Exod 17

Or plane

Exod 14

10 When the righteous } Meaning Jacob See Gen xxviii 12
13 — the righteous } Meaning Joseph See the marginal references

16 — of the servant of the Lord } Of Moses here called the servant of the Lord by way of eminence. See many places of Scripture Arnold

21 For wisdom opened } For wisdom openeth a want to open is many versions render, and is seems the proper force of the original Arnold

Chap XI ver 6 — running river troubled with foul blood } Alluding to the miraculous corruption of the waters of the Nile cured by Moses Exod vii 20

11 Whether they were absent or present, they were vexed alike } The Egyptians were equally tormented in the desert and presence of the Isachites. When they were in Egypt the Isachites were visited with ten different plagues on their account and were envious and uneasy at their prosperity after their departure from Egypt

12 For a double grief came upon them, and a mourning for the remembrance of things past

13 For when they heard by their own punishments the other to be benefited, they had some feeling of the Lord

14 For whom they rejected with scorn, when he was long before thrown out at the casting forth of the infants, him in the end, when they saw what came to pass, they admitted

15 But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance,

16 That they might know, that wherewithal a man smeth, by the same also shall he be punished

17 For thy Almighty hand, that made the world of matter without form, wanted not means to send among them a multitude of bears, or fierce lions,

18 Or unknown wild beasts, full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes

19 Whereof not only the harm might dispatch them at once, but also the terrible sight utterly destroy them

20 Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power but thou hast ordered all things in measure and number and weight

21 For thou canst shew thy great strength at all times when thou wilt, and who may withstand the power of thine arm?

22 For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth

23 But thou hast mercy upon all, for

thou canst do all things, and winkest at the sins of men, because they should amend

24 For thou lovest all the things that are, and abhorrest nothing which thou hast made (for never wouldst thou have made any thing, if thou hadst hated it)

25 And how could any thing have endured, if it had not been thy will to be preserved, if not called by thee?

26 But thou sparest all for they are thine, O Lord, thou lover of souls

CHAP. XII

2 God did not destroy those of Canaan all at once: 12 If he had done so who could controul him? 19 But by sparing them he taught us 27 They were punished with their gods

FOR thine incorruptible Spirit is in all things

2 Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended that leaving their wickedness they may believe on thee, O Lord

3 For it was thy will to destroy by the hands of our fathers both those old inhabitants of thy holy land,

4 Whom thou hatedst for doing most odious works of witchcrafts, and wicked sacrifices,

5 And also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood,

6 With their priests out of the midst of, their idolatrous crew, and the parents, that killed with their own hands souls destitute of help

7 That the land, which thou esteemedst above all other, might receive a worthy colony of God's children

8 Nevertheless even those thou sparedst as men, and didst send wasps, for runners of thine host, to destroy them by little and little

9 Not that thou wast unable to bring

1 For when they heard &c.] When they (the Egyptians) understood the Israelites to be assisted and furnished with a supply of all things with the want of which they were punished they thought acknowledged the power and avenging hand of God. I could

14 I cast into the sea &c.] Moses whom they rejected. I = unreasonable beast.] Or irrational animal such as fishes the bee and locust. I could cannot

— if not called by thee.] If not commanded to continue in existence by thee. Deut. 32

CHAP. XII. v. 1 For thine incorruptible Spirit is in all things.]

This verse seems necessarily connected with the last of the foregoing chapter and contains the reason why God is a "lover of souls" because His Spirit dwelleth with or in all men even with the wicked till they through their own fault force it to depart from them

— devourers of man's flesh.] Though there are too many instances of the Canaanites sacrificing both men and children to their idols yet it is not sufficiently clear either from Scripture or from profane history that they ate their unhappy victims. I met

— destitute of help.] That is their helpless children Deut. 32

the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word.

10 But executing thy judgments upon them by little and little, thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

11 For it was a cursed seed from the beginning: neither didst thou for fear of my name give them pardon for those things wherein they sinned.

12 For who shall say, What hast thou done? or who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou hast made? or who shall come to stand against thee, to be revenged for the unrighteous men?

13 For neither is there any God but thou that canst do all, to whom thou mightest shew that thy judgment is not unright.

14 Neither shall king or tyrant be able to set his face against thee for any whom thou hast punished.

15 Forasmuch then as thou art righteous thyself, thou orderest all things righteously: thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.

16 For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all.

17 For when men will not believe that thou art of a full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest.

18 But thou, mastering thy power, judgest with equity, and orderest us with great favour: for thou mayest use power when thou wilt.

19 But by such works hast thou taught thy people, that the just man should be merciful, and hast made thy children to be

of a good hope that thou givest repentance for sins.

20 For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation giving them time and place, whereby they might be delivered from their malice.

21 With how great circumspection dost thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises?

22 Therefore, where is thou dost chasten us, thou scourgest our enemies: a thou and times more, to the intent that, when we judge, we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy.

23 Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own iniquities.

24 For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived children of no understanding.

25 Therefore unto them, as to children without the use of reason, thou didst send a judgment to mock them.

26 But they that would not be reformed by that correction, wherein he dilled with them, shall feel a judgment worthy of God.

27 For, look, for what things they grudged, when they were punished, that is, for them whom they thought to be gods, [now] being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know, and therefore came extreme damnation upon them.

CHAPTER XIII.

1 They have not excused that worshipped any of God's works: 10 But most wretched are they that worship the works of men's hands.

16 For thy power is the beginning of righteousness &c.] Among men, supreme power is very commonly united with the greatest vanity: but Thy supreme authority is tempered with supreme mercy and compassion: so that in proportion is Thou at most powerful: Thou bearest with more gentleness and clemency towards Thy creatures. *Badnell*

17 among them that know it.] And yet set in defiance of it. *Arnold*

21 With how great circumspection dost thou judge.] Rather is some versions render "wilt Thou judge." With how much more circumspection and caution wilt Thou punish Thine own people than those with whose fathers Thou didst enter into covenant and didst make to them therein solemn and precious promises. *Arnold*

24 — I held them for gods: which even among the beasts of their

enemies were despised.] The words of their enemies are superfluous: the cause is complete without them: esteemed as god: creatures that are vile: common superstition. *Arnold*

26 But they that would not be reformed &c.] Intimating that those who will not be reformed by the gentle methods wherein God may be said only to dille with them: shall afterwards feel a heavier and much more severe correction. *Arnold*

27 For, look, for what things &c.] The cause seems to be: For whereas they were corrected only, they were displeased and angry, seeing themselves yet more severely dealt with: and punished on account of those whom they thought to be gods: they acknowledged the true God, whom before they denied: and therefore to the end that they might acknowledge Him: came extreme damnation upon them: that is they were cut off by an eternal destruction. *Arnold*

SURELY I am are all men by nature,
 who are ignorant of God, and could
 not out of the good things that are seen
 know him that is neither by considering
 the works, did they acknowledge the work-
 master,

2 But deemed either fire, or wind, or
 the swift air, or the circle of the stars, or
 the violent water, or the lights of heaven,
 to be the gods which govern the world

3 With whose beauty if they being de-
 lighted took them to be gods, let them
 know how much better the Lord of them
 is for the first author of beauty hath cre-
 ated them

4 But if they were astonished at their
 power and virtue, let them understand by
 them, how much mightier he is that made
 them

5 For by the greatness and beauty of
 the creatures proportionably the maker of
 them is seen

6 But yet for this they are the less to be
 blamed for they peradventure err, seeking
 God, and desirous to find him

7 For being conversant in his works
 they search him diligently, and believe
 their sight because the things are beauti-
 ful that are seen

8 Howbeit neither are they to be par-
 doned

9 For if they were able to know so much,
 that they could aim at the world, how did
 they not sooner find out the Lord thereof?

10 But miserable are they, and in dead
 things is their hope, who called them gods,
 which are the works of men's hands, gold
 and silver, to shew art in, and resemblances
 of beasts, or a stone good for nothing, the
 work of an ancient hand.

11 Now a carpenter that felleth tim-
 ber, after he hath sawn down a tree meet
 for the purpose, and taken off all the bark
 skilfully round about, and hath wrought it

handsomely, and made a vessel thereof fit
 for the service of man's life,

12 And after spending the refuse of his
 work to dress his meat, hath filled him-
 self,

13 And taking the very refuse among
 those which served to no use, being a
 crooked piece of wood, and full of knots,
 hath carved it diligently, when he had no-
 thing else to do, and formed it by the skill
 of his understanding, and fashioned it to
 the image of a man,

14 Or made it like some vile beast, lay-
 ing it over with vermilion and with purple
 colouring it red, and covering every spot
 therein,

15 And when he had made a convenient
 room for it, set it in a wall, and made it
 fast with iron

16 For he provided for it that it might
 not fall, knowing that it was unable to help
 itself, for it is an image, and hath need of
 help

17 Then maketh he prayer for his goods,
 for his wife and children, and is not ashu-
 ned to speak to that which hath no life

18 For health he calleth upon that which
 is weak for life prayeth to that which is
 dead for aid humbly beseecheth that
 which hath least means to help and for a
 good journey he asketh of that which can-
 not set a foot forward

19 And for gaining and getting, and for
 good success of his hands, asketh ability to
 do of him, that is most unable to do any
 thing

CHAP XIV

1 Though men do not pray to their ships, yet are they
 saved rather by them than by their idols 8 Idols are
 accursed and so are the makers of them 14 The be-
 ginning of idolatry 23 and the effects thereof 30
 God will punish them that swear falsely by their idols

A GAIN, one preparing himself to sail,
 and about to pass through the raging

Chap. XIV ver. 2 [in the circle of the stars] Some think
 the zodiac or starry circle to be meant Many of the constella-
 tions especially those in the zodiac were worshipped of old par-
 ticularly by the Egyptians Arnold

3 [they are less to be blamed] Are not so blamed
 other writers of 10 De Isham

4 [that they could
 be able to come to comprehend the distant parts of the
 world] They could understand the fabrick and parts of the
 world

10 [a recent hand] The antiquity of the idol
 was thought of as an important reason why a terrible rust added not a
 little to it de la Haye A stone lately cut has had veneration
 paid to it merely because it is ancient Whole nations say
 that the oldest and best preserved ancient book of
 the bible is the one which is in a wood rotten and wormy

11 [in the circle of the stars]

14 [coloured red] The custom of painting idols of a red
 colour seem to have been extensive among the heathens and to
 have prevailed in the East in later times Niebuhr mention-
 ing having found in a pagoda on the Malabar coast two figures
 which were the objects of worship rubbed with a red colouring
 Ha me

18 [For health he calleth upon that &c] Many primitive writers
 of the Christian Church have exposed at large the folly and ab-
 surdity of idol worship yet by none is this so happily executed
 as by the author of this book in the whole of the passage, and
 especially in the two concluding verses In these the contrast is
 so beautiful and the contrast is so happily and justly placed
 to illustrate each other, that a person of taste cannot fail imme-
 diately to discern and admire the justness and elegance of the
 description In Id

waves, calleth upon a piece of wood more rotten than the vessel that carrieth him.

2 For verily desire of gain devised that, and the workman built it by his skill.

3 But thy providence, O Father, governeth it for thou hast made a way in the sea, and a safe path in the waves,

4 Shewing that thou canst save from all danger yea, though a man went to sea without art.

5 Nevertheless thou wouldest not that the works of thy wisdom should be idle, and therefore do men commit their lives to a small piece of wood, and passing the rough sea in a weak vessel are saved.

6 For in the old time also, when the proud giants pushed, the hope of the world governed by thy hand escaped in a weak vessel, and left to all ages a seed of generation.

7 For blessed is the wood whereby righteousness cometh.

8 But that which is made with hands is cursed, as well it, as he that made it he, because he made it, and it, because, being corruptible, it was called god.

9 For the ungodly and his ungodliness are both alike hateful unto God.

10 For that which is made shall be punished together with him that made it.

11 Therefore even upon the idols of the Gentiles shall there be a visitation: because in the creature of God they are become an abomination, and a stumbling-block to the souls of men, and a snare to the feet of the unwise.

12 For the devising of idols was the beginning of spiritual fornication, and the invention of them the corruption of life.

13 For neither were they from the beginning, neither shall they be for ever.

14 For by the vain glory of men they entered into the world, and therefore shall they come shortly to an end.

15 For a father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him ceremonies and sacrifices.

16 Thus in process of time an ungodly custom grown strong was kept as a law, and graven images were worshipped by the commandments of kings.

17 Whom men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from thence, and made an express image of a king, whom they honoured, to the end that by this their forwardness they might flatter him that was absent, as if he were present.

18 Also the singular diligence of the artificer did help to set forward the ignorant to more superstition.

19 For he, peradventure willing to please one in authority, forced all his skill to make the resemblance of the best fashion.

20 And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured as a man.

21 And this was an occasion to deceive the world for men, serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable name.

22 Moreover this was not enough for them, that they erred in the knowledge of God, but whereas they lived in the great war of ignorance, those so great plagues called they peace.

23 For whilst they slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites,

24 They kept neither lives nor marriages any longer undefiled but either one slew another traiterously, or grieved him by adultery.

25 So that there reigned in all men without exception blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury.

26 Inquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness.

27 For the worshipping of idols from the beginning, the cause, and the end, of all evil.

28 For either they are mad when they

[chap XIV ver 7 — blessed is the wood &c] Blessed is the wood which serves for good and righteous purposes and blessed the ark in particular which preserved so righteous a person as Noah. *Arnald*

8 — that which is made with hands] For the purpose of being worshipped.

17 — took the counterfeit of his visage from thence] That is, made a picture or statue of him when at a distance. *Dr Isham*

21 — serving either calamity or tyranny] That is, being either

captives or slaves. *Dr Isham*

— the incommunicable name] The name which eminently and by way of distinction belonged to the God of Israel, the one absolute and only true Being which God challenges as His own peculiar name. *Exod iii 14. Arnald*

22 — in the great war of ignorance] By this expression we mean those scenes of wrath, strife and dissension of which our own bosoms and quarrels with our neighbours, which arise from ignorance of duty, such as are described in v 11.

be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves.

29 For inasmuch as their trust is in idols, which have no life, though they swear falsely, yet they look not to be hurt.

30 Howbeit for both causes shall they be justly punished both because they thought not well of God, || giving heed unto idols, and also unjustly sworn in deceit, despising holiness.

31 For it is not the power of them by whom they swear but it is the just vengeance of sinners, that punisheth always the offence of the ungodly.

CHAP XV

1 *He do acknowledge the true God* 7 *The folly of idol makers,* 14 *and of the enemies of God's people,* 15 *because, besides the idols of the Gentiles, 18 they worshipped vile beasts*

BUT thou, O God, art gracious and true, longsuffering, and in mercy ordering all things.

2 For if we sin, we are thine, knowing thy power but we will not sin, knowing that we are counted thine.

3 For to know thee is perfect righteousness yea, to know thy power is the root of immortality.

4 For neither did the mischievous invention of men deceive us, nor an image spotted with divers colours, the painter's fruitless labour;

5 The sight whereof || enticeth fools to lust after it, and so they desire the form of a dead image, that hath no breath.

6 Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon.

7 For the * potter, tempering soft earth, fashioneth every vessel with much labour for our service yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary but what is the use of either sort, the potter himself is the judge.

8 And employing his labours lawdly he

maketh a vain god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same, out of the which he was taken, when his * life which was lent him shall be demanded.

9 Notwithstanding his care is, not that he shall || have much labour, nor that his life is short but striveth to excel goldsmiths and silversmiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make counterfeit things.

10 His heart is ashes, his hope is more vile than earth, and his life of less value than clay.

11 Forasmuch as he knew not his Maker, and him that inspired into him an active soul, and breathed in a living spirit.

12 But they counted our life a pastime, and our time here a market for gain for, say they, we must be getting every way, though it be by evil means.

13 || For this man, that of earthly matter maketh brittle vessels and graven images, knoweth himself to offend above all others.

14 And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable than very babes.

15 For they counted all the idols of the heathen to be gods which neither have the use of eyes to see, nor noses to draw || breath, nor ears to hear, nor fingers of hands to handle, and as for their feet, they are slow to go.

16 For man made them, and he that borrowed his own spirit fashioned them but no man can make a god like unto himself.

17 For being mortal, he worketh a dead thing with wicked hands for he himself is better than the things which he worshippeth whereas he lived once, but they never.

18 Yea, they worshipped those beasts also that are most hateful for being compared together, some are worse than others.

19 Neither are they beautiful, so much

— they look not to be hurt] They expect not to be punished for their perjury. *Dr. Isham*

31 For it is not the power of the hyndom they swear &c] Our version is somewhat obscure the meaning is that idolaters and false witnesses shall certainly be punished yet not by any act or power of the idols who can take no cognizance of perjury or falsehood but by the just vengeance of Almighty God the avenger of injustice and of idolatry and false worship. *Arnold*

Chap. XV. ver. 1 — 18 &c] The meaning

ing he expresses is this If we sin we are in the hand of God, and under the power of His vengeance, if we sin not we are also in His hand to receive recompense from Him. *Arnold*

10 His heart is ashes] His heart rests on that which is most vile and mean. *Arnold*

14 — all the enemies of thy people] Meaning the surrounding idolatrous nations. Syrians, Egyptians, and others, who tyrannized over the Jew at the time when the author of this book is thought to have lived. *Cahie*

as to be desired in respect of beasts: but they went without the praise of God and his blessing.

CHAP. XVI.

2 God gave strange meat to his people, to stir up their appetite and whet beasts to their enemies, to take it from them. 5 He stung with his serpents, 12 but soon healed them by his word only. 17 The creatures altered their nature to pleasure God's people, and to offend their enemies.

THEREFORE by the like were they punished worthily, and by the multitude of beasts tormented.

2 Instead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste, even quails to stir up their appetite.

3 To the end that they, desiring food, might for the ugly sight of the beasts sent among them lothe even that, which they must needs desire, but these, suffering penury for a short space, might be made partakers of a strange taste.

4 For it was requisite, that upon them exercising triumph should come penury, which they could not avoid: but to these it should only be shewed how their enemies were tormented.

5 For when the horrible fierceness of beasts came upon these, and they perished with the stings of crooked serpents, thy wrath endured not for ever.

6 But they were troubled for a small season, that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy law.

7 For he that turned himself toward it

was not saved by the thing that he saw, but by thee, that art the Saviour of all.

8 And in this thou madest thine enemies confess, that it is thou who deliverest from all evil.

9 For them the bitings of grasshoppers, and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such.

10 But thy sons not the very teeth of venomous dragons overcome, for thy mercy was ever by them, and healed them.

11 For they were pricked, that they should remember thy words, and were quickly saved, that not falling into deep forgetfulness, they might be continually mindful of thy goodness.

12 For it was neither herb, nor mollifying plaster, that restored them to health: but thy word, O Lord, which healeth all things.

13 For thou hast power of life and death: thou leadest to the gates of hell, and bringest up again.

14 A man indeed killeth through his malice: and the spirit, when it is gone forth, returneth not, neither the soul received up cometh again.

15 But it is not possible to escape thine hand.

16 For the ungodly, that denied to know thee, were scourged by the strength of thine arm: with strange rains, hails, and showers, were they persecuted, that they could not avoid, and through fire were they consumed.

17 For, which is most to be wondered at, the fire had more force in the water, that quencheth all things: for the world fighteth for the righteous.

[1] — in respect of beasts. That is, of other beasts. Arnold doubteth all beasts are preferable in point of beauty to serpents and scorpions which the Egyptians held in such great veneration.

— but they went without the praise of God and his blessing. That is, says Calmet, they are not of the number of those whom God praised and blessed: they have by being prevented to do duty, lost in some measure God's benediction and withal their original goodness and beauty, of which they were possessed in common with other creatures when they first came out of the hand of their Creator, Gen. 1, 31. On the sense may be, All created beings, animate and inanimate, praise God in their duty, and derive it from His hand as a blessing: but odious and deformed objects such as for their ugliness are called monsters, proclaim not their Maker's praise, as not having received from His bounty those amiable and good qualities, which are to be stamped blessings. Arnold.

[Chap. XVI. ver. 2 — meat of a strange taste.] Meat to which they had not been accustomed. Dr. Isham.

[To the end that they.] Meaning the Egyptians.

— lothe even that, which they must needs desire. Through the disagreeableness of the animals sent among them, particularly the frogs, which tainted and spoiled their meat, the Egyptians loathed the thoughts and the desire even of necessary food and refreshment. Arnold.

— but these, suffering. The Israelites suffering. 6 — having a sign of salvation. Namely, the brazen serpent. See John 3, 14. Dr. Isham.

7 For he that turned himself toward it &c. Meaning that the brazen serpent had no natural power to effect a cure in those who beheld it: but that the power of God gave this supernatural effect in recompense for their faith and obedience. Calmet.

15 — to escape thine hand. To be out of the reach of Thy power either in body or soul. Dr. Isham.

17 — the fire had more force in the water, that quencheth all things. The fire, sent from heaven to punish the Egyptians continued burning though mixed with rain and hail: and instead of being quenched by the water, became the more violent for it. Arnold.

— the world fighteth for the righteous. See the note on chap. 10.

18 For sometime the flame was mitigated, that it might not burn up the beasts that were sent against the ungodly, but themselves might see and perceive, that they were persecuted with the judgment of God

19 And at another time it burneth even in the midst of water above the power of fire, that it might destroy the fruits of an unjust land

20 Instead whereof thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste

21 For thy sustenance declared thy sweetness to thy children, and serving to the palate of the caterpillar, tempered itself to every man's liking

22 But snow and ice endured the fire, and melted not, that they might know that the burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies

23 But this again did even forget his own strength, that the righteous might be nourished

24 For the creature that serveth thee, who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateh his strength for the benefit of such as put their trust in thee.

25 Therefore even then was it altered into all fashions, and was obedient to thy grace, that nourisheth all things, according to the desire of them that had need

26 That thy children, O Lord, whom thou lovest, might know, that it is not the growing of fruits that nourisheth man but that it is thy word, which preserveth them that put their trust in thee

27 For that which was not destroyed of

the fire, being warmed with a little sunbeam, soon melted away

28 That it might be known, that we must prevent the sun to give thee thanks, and at the dayspring pray unto thee

29 For the hope of the unthankful shall melt away as the winter's hoar frost, and shall run away as unprofitable water

CHAP XVII

1 Why the Egyptians were punished with darkness 12 The terrors of an ill conscience

FOR great are thy judgments, and cannot be expressed therefore || unnurtured souls have erred

2 For when unrighteous men thought to oppress the holy nation, they being shut up || in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay [there] || exiled from the eternal providence

3 For while they supposed to be hid in their secret sins, they were scattered || under a dark veil of forgetfulness, being horribly astonished, and troubled with [strange] || apparitions

4 For neither might the corner that held them keep them from fear but noises [as of waters] falling down sounded about them, and sad visions appeared unto them with heavy countenances.

5 No power of the fire might give them light neither could the bright flames of the stars endure to lighten that horrible night

6 Only there appeared unto them a fire kindled of itself, very dreadful for being much terrified, they thought the things which they saw to be worse than the sight they saw not

7 As for the illusions of art magick,

28 That it might be known, that &c] That, as it was necessary to collect the manna before sunrise, that it might not be melted, so those who wish for the blessings and favour of God should rise with the sun to pray to Him and to bless His name

[Chap XVII ver 1 — therefore] That is, for want of considering these judgments Dr Isham

2 — exiled from the eternal providence] From the common blessings of God's providence, light, heat, and the sight of the heavens

3 For while they supposed &c] The true rendering seems to be, While they thought or flattered themselves that they lay hid in their secret sins, under a dark veil of forgetfulness, they themselves were darkened or overtaken by this plague of darkness

7 As for the illusions of art magick, &c] The magicians themselves were not able to assist them, nor to remove this plague of darkness

18 — that it might not burn up the beasts] The frogs, lice, and other vermin mentioned in Exod viii

21 For thy sustenance declared thy sweetness] That is the manna, the sustenance sent by Thee to Thy people, sweet in its flavour was both manna and an emblem of Thy tender love and kindness to them

22 But snow and ice endured the fire &c] A comparison is drawn on here between the effect of the lightning mixed with hail upon the fruits of the Egyptians, and that of the fire upon the manna of the Israelites expressing that as the former burnt and utterly destroyed for the destruction of their trees and plants, so the latter lost or as the author expresses it forgot its own strength for the preservation and nourishment of the Israelites

24 For the creature that serveth thee &c] He speaks of the element of fire which was fiercer and more powerful amidst the water when it was ordered to smelt the Egyptians but abated its fury to contribute to the good and advantage of the Israelites

they were put down, and their vaunting in wisdom was reprov'd with disgrace.

8 For they, that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at

9 For though no terrible thing did fear them, yet being scared with beasts that passed by, and hissing of serpents,

10 They died for fear, || denying that they saw the air, which could of no side be avoided

11 For wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things

12 For fear is nothing else but a betraying of the succours which reason offereth

13 And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the torment.

14 But they sleeping the same sleep that night, || which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell,

15 Were partly vexed with monstrous apparitions, and partly fainted, their heart failing them for a sudden fear, and not looked for, came upon them

16 So then whosoever there fell down was strictly kept, shut up in a prison without iron bars

17 For whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken, and endured that necessity, which could not be avoided for they were all bound with one chain of darkness.

18 Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently,

19 Or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding

echo from the hollow mountains, these things made them to swoon for fear

20 For the whole world shined with clear light, and none were hindered in their labour

21 Over them only was spread an heavy night, an image of that darkness which should afterwards receive them but yet were they unto themselves more grievous than the darkness

CHAP XVIII

4 Why Egypt was punished with darkness 5 and not the death of their children 18 They themselves saw the cause thereof 20 God also plagued his own people 21 By what means that plague was stayed

NEVERTHELESS thy saints had a very great light, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy

2 But for that they did not hurt them now, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies

3 Instead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and an harmless sun to entertain them honourably

4 For they were worthy to be deprived of light, and imprisoned in darkness, who had kept thy sons shut up, by whom the uncorrupt light of the law was to be given unto the world

5 And when they had determined to slay the babes of the saints, one child being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water.

6 Of that light were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer

10 — denying that they saw the air, &c.] Rather as in the margin refusing to look upon the air. They closed their eyes and durst not look up to the darkness, which could not escape their notice, as it enveloped them on every side. *Grotius, Arnald*

11 And the expectation from within, being less, &c.] This verse, both in the original and in the translation, is unintelligible. By a light alteration it may be rendered thus. And the expectation of lesser evil, when it is from within, that is, when it cometh from the mind or the imagination, looketh upon it as greater through ignorance of the cause which occasioneth the torment. *Arnald*

18 Whether it were a whistling wind, &c.] Here is a description of the panic of the Egyptians under the miraculous darkness, which was so great that nothing could be without causing alarm to them. *Arnald*

21 — an image of that darkness &c.] Of that darkness which is reserved for them hereafter alluding to the future punishment which awaited the Egyptians. *Calmet*

— were they unto themselves more grievous.] By reason of the terrors and darkness of their minds. *Dr. Isham*

Chap XVIII ver 1 — thy saints.] Meaning the Israelites — whose voice they hearing, &c.] The preferable sense seems to be. The Israelites heard the cries of the Egyptians without seeing their shape and returned thanks to God that they themselves were not involved in the same darkness and misery. *Calmet*

2 But for that they did not hurt them &c.] The sentence is obscure. The sense seems to be that the Egyptians thought the Israelites for not revenging themselves upon them in their state of darkness who had provoked them enough, and had been so long oppressed by them. *Arnald*

7 So of thy people was accepted both the salvation of the righteous, and destruction of the enemies

8 For wherewith thou didst punish our adversaries, by the same thou didst glorify us, whom thou hadst called

9 For the righteous children of good men did sacrifice secretly, and with one consent made || a holy law, that the saints should be like putrifiers of the same good and evil, the fathers now singing out the songs of praise

10 But on the other side there sounded in all according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed

11 The master and the servant were punished after one manner, and like as the king, so suffered the common person

12 So they altogether had innumerable dead with one kind of death, neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

13 For whereas they would not believe any thing by reason of the enchantments; upon the destruction of the firstborn, they acknowledged this people to be the sons of God

14 For while all things were in quiet silence, and that night was in the midst of her swift course,

15 Thine Almighty word leaped down from heaven out of thy royal throne, as a fierce man of war into the midst of a land of destruction,

16 And brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death, and it touched the heaven, but it stood upon the earth

|| Or
may, and
it no

17 Then suddenly || visions of horrible dreams troubled them sore, and terrors came upon them unlooked for

18 And one thrown here, and another there, half dead, shewed the cause of his death

19 For the dreams that troubled them did foreshew this, lest they should perish, and not know why they were afflicted

20 Yea, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wilderness but the wrath endured not long

21 For then the blameless man made haste, and stood forth to defend them, and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end declaring that he was thy servant

22 So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued he him that punished, alledging the oaths and covenants made with the fathers

23 For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and || parted the way to the living

24 For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the diadem of his head

25 Unto these the destroyer gave place, and was afraid of them: for it was enough that they only tasted of the wrath

CHAP. XIX

1 Why didst thou show no mercy to the Egyptians, when wonderfully he dealt with his people 11 The Egyptians were worse than the Sodomites 18 The wonderful agreement of the creatures to serve God's people

AS for the ungodly, wrath came upon them without mercy unto the end for he knew before what they would do,

2 How that having given them leave to depart, and sent them hastily away, they would repent and pursue them.

3 For whilst they were yet mourning and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had || intreated to be gone

4 For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the

21 — the blameless man] Aaron

22 — the destroyer] The angel appointed to destroy Islam

24 — was the whole world] Was a symbol of the whole world Dr. Isham The whole world is said to be in the garment of the high priest, because the high priest under the law was a type Christ is the Apostle to the Hebrews teaches James

Chap XIX ver 1 — for the ungodly] The Egyptians

punishment which was wanting to their torments

5 And that thy people might pass a wonderful way but they might find a strange death

6 For the whole creature in his proper kind was fashioned again new, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt

7 As namely, a cloud shadowing the camp, and where water stood before, dry land appeared, and out of the Red sea a way without impediment, and out of the violent stream a green field

8 Wherethrough all the people went that were defended with thy hand, seeing thy marvellous strange wonders

9 For they went as large like horses, and leaped like lambs, praising thee, O Lord, who hadst delivered them

10 For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth // flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes

11 But afterwards they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats.

12 For quails came up unto them from the sea for their // contentment.

13 And punishments came upon the sinners not without former signs by the force of thunders for they suffered justly according to their own wickedness, inasmuch as they used a more hard and hateful behaviour toward strangers

14 For the Sodomites did not receive those, whom they knew not when they came but these brought friends into bondage, that had well deserved of them

15 And not only so, but perpetual contempt shall be had of those, because they used strangers not friendly

16 But these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them

17 Therefore even with blindness were these stricken, as those were at the doors of the righteous man when, being compassed about with horrible great darkness, every one sought the passage of his own doors.

18 For the elements were changed ^{† in} themselves by a kind of harmony, like as in a psalteries notes change the name of the tune, and yet are always sounds, which may well be perceived by the sight of the things that have been done

19 For earthly things were turned into watery, and the things, that before swam in the water, now went upon the ground

20 The fire had power in the water, forgetting his own virtue and the water forgot his own quenching nature

21 On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein, neither melted they the icy kind of heavenly meat, that was of nature apt to melt

22 For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them but didst assist them in every time and place

6 For the whole creature &c.] The sense of the passage is, that the elements were so altered in their operations, and diversified in their effects through the power of God, that there seemed to be a new creation for there was nothing but miracle when God would punish His enemies or protect His people. *Arnald*

11 — but these brought friends into bondage.] These (the Egyptians) made slaves of strangers (the Israelites) who had been benefactors to them. *Arnald*

17 — with blindness.] That is, with darkness. *Dr Isham*

18 For the elements were changed &c.] They were changed by God from their constant course, as easily as a musician can change tones on instruments. *Dr Isham*

19 — earthly things were turned into watery,] Alluding to the passage of the Red sea

It is the opinion of many that this book was originally continued beyond its present conclusion, and that part of it is now lost. *Crotius Cabinet*

The following Chapters from the Book of Wisdom are appointed for Proper Lesson on Holy Day

CHAP. I	- - - -	The Innocent Day,	- - - -	Evening
III to ver 10	- - - -	All Saints Day,	- - - -	Morning
V to ver 17	- - - -	Ditto	- - - -	Evening
V	- - - -	Conversion of St Paul,	- - - -	Morning

CHAP. VI	- - - -	Conversion of St Paul	- - - -	Evening
IX	- - - -	Purification of the Virgin Mary,	- - - -	Morning
XII	- - - -	Ditto	- - - -	Evening
XIX	- - - -	St Matthias,	- - - -	Morning

THE WISDOM OF JESUS THE SON OF SIRACH. OR ECCLESIASTICUS.

INTRODUCTION

THIS book, like the preceding but sometimes been considered as the production of Solomon, from its resemblance to the inspired work of that writer. In the Latin church it was esteemed the last of the five books attributed to him. It is cited as the work of that enlightened king by several of the Fathers, was joined with his books in most of the copies, and like them is written with a kind of metrical arrangement in the Alexandrian manuscript, being supposed to have been composed originally in metre. Still however it must have been written long after the time of Solomon, who with the succeeding Prophets that flourished before and after the captivity here mentioned, chap. xlvii. 13, &c., since also the high priest Simon, who lived a little before the Maccabees is spoken of chap. l. 1—21, since the words of Malachi are cited, chap. xlviii. 10 from Mal. iv. 6, and since the author describes himself in circumstances that could not have occurred to Solomon, chap. xxxiv. 11, 12, li. 6. The book can only be supposed to contain some scattered sentiments of Solomon industriously collected with other materials for the work, by an Hebrew writer styled Jesus, who professes himself the author, chap. l. 27, and who is represented to have so been by his grandson, but who indeed imitates the didactic style of Solomon, and like him assumes the character of a preacher. Jesus was, as we learn from the same authority, a man who had travelled much in the pursuit of knowledge, who was very conversant with the Scriptures, and desirous of producing in imitation of the sacred writers, some useful work for the instruction of mankind, and who having collected together many valuable sentences from the Prophets, and other writers then successors, compiled them into one work, with some original additions of his own production. What this Jesus produced in the Syriack or vulgar Hebrew of his time, his grandson translated into Greek for the benefit of his countrymen in Egypt, who by long disuse had forgotten the Hebrew tongue.

To this grandson we are indebted for the possession of a valuable work, of which the original is now lost, though St. Jerome professes to have seen it. It has been a subject of some dispute, whether the grandfather or grandson be the person who should be described as the Son of Sirach. However as the book is entitled "The Wisdom of Jesus the Son of Sirach," this title must be supposed to apply rather to the author than to the translator. The author likewise describes himself as the Son of Sirach in the 51st chapter, which appears to be the work of the same author. The translator, who is usually called Jesus, is likewise styled the Son of Sirach by Epiphanius, and by the author of the anonymous prologue which is supposed to have been written by Athanasius, and it is not improbable that the younger Jesus may likewise have been a Son of Sirach, as names were often so entailed in families. The author of the book is by Clemet and others supposed to have flourished so late as under the pontificate of Onias the third, and to have fled into Egypt on account of the afflictions brought on his country by Antiochus Epiphanes, about 171 years before Christ, to whose persecution they conceive that some parts of the book refer, chap. xxxvi. xxxv. 12, xxxv. and li. The translator professes to have found the book after he had continued some time in Egypt, where it might have been deposited by his grandfather, it was called Ecclesiasticus by the Latins, a title nearly synonymous with that of Ecclesiastes, or "the Preacher." In Greek it is called the Wisdom of Jesus the Son of Sirach. It is much to be admired for the excellency of its precepts, and none of the Apocryphal books furnish such admirable instruction as this. But it has no title to be considered as an inspired work, though it contains many passages derived from the sacred writings, and especially from those of Solomon, and some which have a slight resemblance to parts of the New Testament, by accidental coincidence of thought and expression, or by concurrent imitation of the early writers of the Old Testament. The book never was in the Hebrew canon, nor was it received by the primitive church of Christ, since it is not in the most ancient and authentic catalogues, and is expressly represented as an uncanonical book by many ancient writers. It is however cited with great reverence by the Fathers of the Greek and Latin churches, many of whom endeavoured to strengthen their religious opinions by the sentiments contained in a book so deservedly and so generally approved. It is cited as Scripture, in a general sense of the word, by many provincial synods, and received as in a lower degree canonical by some councils after the fourth century. It was however universally considered inferior to the books derived from the Hebrew canon, till received as of equal authority by the unadvised and indiscriminating decree of the council of Trent.

The work begins with an eulogium on Wisdom, and many important instructions are delivered to the twenty-fourth chapter, when Wisdom herself is introduced, and is supposed to continue to speak, to the fifteenth verse of the forty-second chapter. Here the collection of wise sayings, which are obviously written in imitation of the Proverbs of Solomon concludes, and the author solemnly enters upon a pious hymn in which he celebrates God's wisdom, in a strain highly rapturous and sublime, and finishes his work with a periphrastic on the illustrious characters of his own nation, and with a prayer of thanksgiving for some deliverance which the author had personally experienced. The book contains a fine system of moral, political, and theological precepts, arranged in a less desultory manner than the Proverbs of Solomon, and distributed under certain heads, which seem to have been formally classed under different titles, many of which are still extant in some of the Greek copies. Some learned men have pretended to discover in the book the more secret and abstruse wisdom applied to Solomon, and taught in the schools of the Jewish Doctors. But it is chiefly valuable for the familiar lessons which it affords for the direction of manners in every circumstance and condition, and for the general precepts which it communicates towards the daily regulation of life. Its maxims are explained by much variety of illustration, and occasionally exemplified in the description of characters. The ancient writers considered it as a complete compendium of moral virtues, and perhaps no uninspired production ever displayed a morality more comprehensive, or more captivating and consistent with the revealed law of God. The book furnishes also an instructive detail of the sentiments and opinions that prevailed in the time of the author, it shows the impatience which then prevailed for the appearance of the expected Messiah, chap. xxxvi. 1—17, and the firm confidence in the hope of a future life and judgment which had been built upon the assurances of the Law and the Prophets. It serves likewise to prove that as the Gospel dispensation approached the Jews were prepared for its reception by being more enlightened to understand the spiritual import and the figurative character of the Law. Dr. Gray

The excellent morality of the book, and the justness of its observations, which have stood the test, and gained the approbation, of so many successive ages have deservedly recommended it to general esteem. A celebrated Metropolitan in particular, one of the early lights of the reformation (Chap. Whitgift) had such a high opinion of its worth, and of the great usefulness of its being thoroughly understood, that he purposely caused the learned form to be undertaken by a tutor of it under his patronage and encouragement.

A Prologue made by an uncertain author.

Some refer this Prologue to Athanasius but some think it und in the Synop

THIS Jesus was the son of Sirach, and grandchild to Jesus of the same name with him this man therefore lived in the latter times, after the people had been led away captive, and called home again, and almost after all the prophets. Now his grandfather Jesus, as he himself witnesseth, was a man of great diligence and wisdom among the Hebrews, who did not only gather the grave and short sentences of wise men, that had been before him, but himself also uttered some of his own, full of much understanding and wisdom. When as therefore the first Jesus died, leaving this book almost perfected, Sirach his son receiving it after him left it to his own son Jesus, who having gotten it into his hands, compiled it all orderly into one volume, and called it Wisdom, intituling it both by his own name, his father's name, and his grandfather's, alluring the hearer by the very name of Wisdom to have a greater love to the study of this book. It containeth therefore wise sayings, dark sentences, and parables, and certain particular excellent godly stories of men that pleased God, also his prayer and song; moreover, what benefits God had vouchsafed his people, and what plagues he had heaped upon their enemies. This Jesus did imitate Solomon, and was no less famous for wisdom and learning, both being indeed a man of great learning, and so reputed also.

Or collected

The Prologue of the Wisdom of Jesus the Son of Sirach.

WHEREAS many and great things have been delivered unto us by the law and the prophets, and by others that have followed their steps, for the which things Israel ought to be commended for learning and wisdom, and whereof not

1 Prologue made by an uncertain author] Supposed, as the margin states, to be written by Athanasius, but this is thought by many to have been not the great Athanasius, but another of that name, who was bishop of Alexandria, and flourished between the years 458 and 490 of the Christian era since therefore he lived at so late a period, he cannot be regarded as of much authority in any historical or chronological point. Arnauld

— and almost after all the prophets] The son of Sirach certainly lived after Malachi, who was the last of the regular Hebrew Prophets. See the Preface. The author may perhaps mean here by "the Prophets," some holy men who lived in the interval between the ceasing of prophecy and the advent of Christ, to whom Josephus gives the name of Prophets. Arnauld

— in the eight and thirtieth year — when Lysimachus was king] There have been considerable doubts among learned men, to what this thirty-eighth year refers. but it probably means the thirty-eighth year of the reign of Ptolemy Physcon the second of the

only the readers must needs become skillful themselves, but also they that desire to learn be able to profit them which are without, both by speaking and writing my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on also himself to write something pertaining to learning and wisdom, to the intent that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law. Wherefore let me intreat you to read it with favour and attention, and to pardon us, wherein we may seem to come short of some words, which we have laboured to interpret. For the same things uttered in Hebrew, and translated into another tongue, have not the same force in them and not only these things, but the law itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Lysimachus was king, and continuing there some time, I found a book of no small learning: therefore I thought it most necessary for me to bestow some diligence and travail to interpret it; using great watchfulness and skill in that space to bring the book to an end, and set it forth for them also, which in a strange country are willing to learn, being prepared before in manners to live after the law.

Or nation

† (11 11) phet 5
Or excellency about 133

Or high of learning

CHAP. I

1 All wisdom is from God 10 He giveth it to them that love him 12 The fear of God is full of many blessings 29 To fear God without hypocrisy

Before CHRIST about 200
1 Kings 9

ALLE wisdom cometh from the Lord, and is with him for ever.

Ptolemies who received the surname of Euergetes or the Benefactor. The thirty-eighth year of his reign comes about to the date given here in the margin. Abp Usher, Calmet

— I found a book of no small learning] Rather, according to some copies, I found a copy (that is, of this book of Ecclesiasticus) which contained important instructions. Calmet

— for them also, which in a strange country &c] Meaning, for the Jews living out of Judea, and principally those in Egypt, who did not understand Hebrew. They had already the books of Wisdom and Proverbs translated into Greek, and consequently the translator thought he should perform a considerable service by giving a Greek edition also of this book of Ecclesiasticus. Calmet

[Chap I ver 1 All wisdom cometh from the Lord.] Compare Prov ii 6, iii 19, viii 22, Wisd vii 25, viii 3 ix 7 "Wisdom, in this book is in those of Proverbs and Wisdom sometimes means the Eternal Wisdom of God, and sometimes religious wisdom 10 L

Before
CHRIST
about 200

2 Who can number the sand of the sea,
and the drops of rain, and the days of
eternity?

3 Who can find out the height of hea-
ven, and the breadth of the earth, and the
deep, and wisdom?

4 Wisdom hath been created before all
things, and the understanding of prudence
from everlasting.

5 The word of God most high is the
fountain of wisdom, and her ways are ever-
lasting commandments.

* Rom 11

6 To whom hath the root of wisdom
been revealed? or who hath known her
wise counsels?

7 [Unto whom hath the knowledge of
wisdom been made manifest? and who hath
understood her great experience?]

8 There is one wise and greatly to be
feared, the Lord sitting upon his throne.

9 He created her, and saw her, and num-
bered her, and poured her out upon all his
works.

10 She is with all flesh according to his
gift, and he hath given her to them that
love him.

11 The fear of the Lord is honour, and
glory, and gladness, and a crown of rejoic-
ing.

12 The fear of the Lord maketh a merry
heart, and giveth joy, and gladness, and a
long life.

|| Or shall
be blessed

13 Whoso feareth the Lord, it shall go
well with him at the last, and he shall
find favour in the day of his death.

Ps 111
10
Prov 1 7

14 To fear the Lord is the beginning of
wisdom: and it was created with the faith-
ful in the womb.

* 2 Chron
20 24

15 She hath built an everlasting founda-
tion with men, and she shall continue with
their seed.

dom, which God by His infinite goodness enables men to attain
Calmet

3 [Who can find out the height &c.] In the former verse I ter-
ned Wisdom as compared to three things that cannot be numbered,
so in this it is compared to three things that cannot be measured.
Compare Job xi 7—9 *Arnald*

5 — and her ways are everlasting commandments.] Meaning,
that the ways to arrive at her are the everlasting commandments
of God. *Junius*

6 [To whom hath the root of wisdom been revealed?] Meaning
Who hath found the depth of Infinite Wisdom and the secrets of
God's judgments? The seventh verse is omitted in many Greek
copies and by the Arabic and Syriac translators. It seem-
ed to be an explanation of this and to have crept accidentally
into the text from the margin. *Arnald*

10 [She is with all flesh.] That is, The wisdom of God is dis-
played in all His works, and especially in the animated creation,
the most perfect of His works. *Calmet*

12 — and a long life.] See notes at Prov iii 7 18.

14 — and it was created with the faithful in the womb.] Mean-
ing that the faithful often have from their earliest infancy the true

Before
CHRIST
about 200

16 To fear the Lord is fulness of wis-
dom, and filleth men with her fruits.

17 She filleth all their house with things
desirable, and the garners with her increase.

18 The fear of the Lord is a crown of
wisdom, making peace and perfect health
to flourish, both which are the gifts of
God: and it enlargeth them rejoicing that
love him.

19 Wisdom teacheth down skill and know-
ledge of understanding, and exalteth them
to honour that hold her fast.

20 The root of wisdom is to fear the
Lord, and the branches thereof are long
life.

21 The fear of the Lord driveth away
sins: and where it is present, it turneth
away wrath.

22 A furious man cannot be justified, || Or except
for the sway of his fury shall be his de- || punish-
struction. || ment

23 A patient man will bear for a time,
and afterward joy shall spring up unto him.

24 He will hide his words for a time,
and the lips of many shall declare his wis-
dom.

25 The parables of knowledge are in the
treasures of wisdom: but godliness is an
abomination to a sinner.

26 If thou desire wisdom, keep the com-
mandments, and the Lord shall give her
unto thee.

27 For the fear of the Lord is wisdom
and instruction: and faith and meekness
are his delight.

28 Distrust not the fear of the Lord || Or
when thou art poor: and come not unto || It is not dis-
him with a double heart. || obedient

29 Be not an hypocrite in the sight of
men, and take good heed what thou
speakest.

and dread of God. *Arnald*

15 [She hath built an everlasting foundation with men.] Allud-
ing especially to righteous men. The fear of God takes deep root
in their hearts, and in those of their children, the good impres-
sions which they have received in infancy are never effaced.
Calmet

22 — cannot be justified,] More is intended than is here ex-
pressed, it is meant that he is highly criminal, that he shall not
escape punishment, as the margin renders it. The expression in
the Greek, translated "the sway of his fury" is a metaphor taken
from the balance, and means literally, that the excess or prepo-
ndancy of passion shall overturn a man. *Arnald*

23 — afterward joy shall spring up unto him.] Either in this
life he will receive the reward of his patience (*Arnald*) or, after
death, he will receive abundant joy and glory. *Calmet*

28 [Distrust not the fear of the Lord.] By "the fear of the
Lord" is meant religion. The precept is, Follow the dictates of
religion, being assured of a final reward.

— come not unto him with a double heart.] That is, with af-
fections divided between God and the world. Or else, Do not
offer thy devotions with a doubting spirit. James i 6 7 *Arnald*

Before
CHRIST
about 800

30 Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou comest not in truth to the fear of the Lord, but thy heart is full of deceit.

CHAP. II.

1 God's servants must look for trouble, 7 and be patient, and trust in him. 12 For none to them that do not so, 15 But they that fear the Lord will do so.

1 Matt 4 1
2 Inn 1
1 Pet 1 12

MY son, if thou come to serve the Lord, prepare thy soul for temptation

|| Or
have not

2 Set thy heart aright, and constantly endure, and make not haste in time of trouble.

3 Cleave unto him, and depart not away, that thou mayest be increased at thy last end

4 Whatsoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate.

1 Wisd 3 6
Prov 17 3

5 For gold is tried in the fire, and acceptable men in the furnace of adversity.

6 Believe in him, and he will help thee; order thy way aright, and trust in him.

7 Ye that fear the Lord, wait for his mercy, and go not aside, lest ye fall.

8 Ye that fear the Lord, believe him, and your reward shall not fail.

9 Ye that fear the Lord, hope for good, and for everlasting joy and mercy.

Ps 37 25

10 Look at the generations of old, and see, did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him?

11 For the Lord is full of compassion and mercy, long suffering, and very pitiful, and forgiveth sins, and saveth in time of affliction

12 Woe be to fearful hearts, and faint

30 — and so God discover thy secrets] God discover the hypocrisy of thy heart, and expose thee to publick shame The expression, "cast thee down in the midst of the congregation," refers to the custom of bringing criminals to a publick hearing, and openly punishing them for their faults, Eccles xxiii 24, Prov v 14, xxvi 26 Arnald

Chap II ver 2 — and make not haste in time of trouble] The sense is, When tribulation and anguish are upon thee, patiently depend upon God, wait till He graciously vouchsafes the time of deliverance, and do not, through distrust of His mercy, betake thyself to any unlawful means of extricating thyself Arnald

3 — that thou mayest be increased at thy last end] That thou mayest receive at thy latter end the just recompence of thy patience Calmet

7 — go not aside,] Have not recourse to any unlawful means for succour Arnald

12 — the sinner that goeth two ways] See chap 1 28 The sinner that is insincere and hypocritical Arnald The man who

hands, and the sinner that goeth two ways

1 Cor 13 11
CHRIST
about 30

13 Woe unto him that is faithless, for he believeth not, therefore shall he not be benefited

14 Woe unto you that have lost patience, and what will ye do when the Lord shall visit you?

15 They that fear the Lord will not disobey his word, and they that love him will keep his ways John 14

16 They that fear the Lord will seek that which is wellpleasing unto him, and they that love him shall be filled with the law

17 They that fear the Lord will prepare their hearts, and humble their souls in his sight,

18 Saying, We will fall into the hands of the Lord, and not into the hands of men for as his majesty is, so is his mercy

CHAP. III.

3 Children must honour and help both their parents 21 We may not desire to know all things 26 The most righteous must needs perish. 30 All are rewarded

HEAR me your father, O children, and do thereafter, that ye may be safe

2 For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the sons. 1 Cor 20
Deut 5 16
|| O
judgment

3 Whoso honoureth his father maketh an atonement for his sins

4 And he that honoureth his mother is as one that layeth up treasure.

5 Whoso honoureth his father shall have joy of his own children, and when he maketh his prayer, he shall be heard

6 He that honoureth his father shall have a long life, and he that is obedient unto the Lord shall be a comfort to his mother

7 He that feareth the Lord will honour his father, and will do service unto his parents, as to his masters

is unstable in his ways, impelled here and there by doubt and distrust Junius

11 — when the Lord shall visit you?] Shall visit you in His anger, and judge you according to your works Calmet

18 — We will fall into the hands of the Lord, &c] The author evidently makes allusion to the words of David when he was "in a great strait," 2 Sam xxiv 14 Calmet

Chap III ver 2 — hath given the father honour over the children,] Hath enjoined honour to be paid to the father by his children, has expressed His will that he should receive from them reverence and obedience Arnald

3 — maketh an atonement for his sins] Many copies give the words "shall expiate his sins," shall obtain remission and forgiveness of his sins when he prayeth Arnald

7 — will do service unto his parents, as to his masters] That is, will behave himself towards them with the obedience of a servant, as well as the reverence of a child See Luke xi 29 Arnald

Before
CHRIST
about 60
Ver 3.
Gen 27
Deut 32

8 * Honour thy father and mother both in word and deed, that a blessing may come upon thee from them.

9 For * the blessing of the father, establisheth the houses of children, but the curse of the mother rooteth out foundations.

10 Glory not in the dishonour of thy father, for thy father's dishonour is no glory unto thee.

11 For the glory of a man is from the honour of his father, and a mother in dishonour is a reproach to the children.

12 My son, help thy father in his age, and grieve him not as long as he liveth.

13 And if his understanding fail, have patience with him, and despise him not when thou art in thy full strength.

|| Or
in all thine
ability

14 For the relieving of thy father shall not be forgotten, and instead of sins it shall be added to build thee up.

15 In the day of thine affliction it shall be remembered, thy sins also shall melt away, as the ice in the fair warm weather.

16 He that forsaketh his father is as a blasphemer, and he that angereth his mother is cursed of God.

17 My son, go on with thy business in meekness, so shalt thou be beloved of him that is approved.

Phil 2. 3

18 * The greater thou art, the more humble thyself, and thou shalt find favour before the Lord.

Ps 25. 9.
14.

19 Many are in high place, and of renown, but * mysteries are revealed unto the meek.

20 For the power of the Lord is great, and he is honoured of the lowly.

13. — *of his understanding fail,*] Implying, that no infirmities attendant on old age can justify children in treating a parent with contempt, and in withholding from him that respect which is due to his sacred character. *Calm.*

14. — *instead of sins it shall be added to build thee up*] This passage has been variously interpreted. The sense seems to be similar to that of ver 10. "In opposition to sin, (that is, to the effects of sin,) thy house shall be built up." *Junius*. In Scripture, the building of a man's house is a well known metaphor for rearing up children (Gen. xvi. 2, Exod. i. 21, &c. *Arnald*).

17. — *so shalt thou be beloved of him that is approved*] That is, by all worthy and good men such as are themselves for their excellent qualities approved by God and man. *Arnald*.

19. — *mysteries are revealed unto the meek*] See an illustration of this at Matt. xi. 25. "Thou hast hid these things (that is, the mysteries of the Gospel) from the wise and prudent, and hast revealed them unto babes, where babes, or those who have humility of mind are opposed to such as are self-sufficient and wise in their own conceit." See Ps. lxxv. 9, 14. Of Moses it was particularly true, that, as none was more meek than he, so none received greater favours or more frequent communications from God. *Arnald*. In several copies, and versions this verse is wholly wanting.

22. — *for it is not needful for thee to see with thine eyes &c.*]

21 * Seek not out the things that are too hard for thee, neither search the things that are above thy strength.

Before
CHRIST
about 200
Prov 2.
97
Rom. 12

22 But what is commanded thee, think thereupon with reverence, for it is not needful for thee to see with thine eyes the things that are in secret.

23 Be not curious in unnecessary matters; for more things are shewed unto thee than men understand.

24 For many are deceived by their own vain opinion, and an evil suspicion hath overthrown their judgment.

25 Without eyes thou shalt want light; profess not the knowledge therefore that thou hast not.

26 A stubborn heart shall fare evil at the last; and he that loveth danger shall perish therein.

27 An obstinate heart shall be laden with sorrow; and the wicked man shall heap sin upon sin.

28 * In the punishment of the proud there is no remedy; for the plant of wickedness hath taken root in him.

Or
The proud
man is not
healed by
his punish-
ment

29 The heart of the prudent will understand a parable; and an attentive ear is the desire of a wise man.

30 * Water will quench a flaming fire, and alms maketh an atonement for sins.

Ps. 41. 1
&c.
Deut. 4. 27
Matt. 5. 7

31 And he that requileth good turns is mindful of that which may come hereafter, and when he falleth, he shall find a stay.

CHAP. IV

1 We may not despise the poor or fatherless, 11 but seek for wisdom, 20 and not be ashamed of some things, nor gamsay the truth, 30 nor be as lions in our hours.

Implying, that there are many things which we cannot know or comprehend, and respecting which therefore it is the part of wisdom not to inquire. *Calm.* The words, "to see with thine eyes" are not in the Greek copies, but are added from the Latin. The literal sense of the Greek is, "Hidden things are not necessary to thee." *Arnald*.

24. — *an evil suspicion hath overthrown their judgment*] Meaning, that an evil suspicion, founded on men's vain opinion, has led them into many and great mistakes. *Arnald*.

25. *Without eyes thou shalt want light*] "Not having eyes thou shalt want light." A comparison is intended between blind men, and those who, from a vain presumption of mind, suppose themselves very clear-sighted in matters of knowledge. *Junius*.

26. *A stubborn heart*] Alluding to that sort of stubbornness which perseveres in a pursuit, without regard to decency and prudence.

— *he that loveth danger*] The rash and foolhardy, who without reason exposes himself to danger. *Calm.*

30. — *and alms maketh &c.*] There is a comparison, "So alms maketh an atonement for sins." Alms or true benevolence, accompanied with sincere repentance. *Arnald*.

31. — *shall find a stay*] Shall himself receive succour from others in the time of need. *Arnald*.

Hefses
CHRIST
about 200.

MY son, defraud not the poor of his living, and make not the needy eyes to wait long.

2 Make not an hungry soul sorrowful, neither provoke a man in his distress.

3 Add not more trouble to an heart that is vexed; and defer not to give to him that is in need.

4 Reject not the supplication of the afflicted; neither turn away thy face from a poor man.

Or,
him that
asketh

5 Turn not away thine eye from the needy, and give him none occasion to curse thee.

6 For if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him.

7 Get thyself the love of the congregation, and bow thy head to a great man.

8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.

9 Deliver him that suffereth wrong from the hand of the oppressor, and be not fainthearted when thou sittest in judgment.

10 Be as a father unto the fatherless, and instead of an husband unto their mother: so shalt thou be as the son of the most High, and he shall love thee more than thy mother doth.

11 Wisdom exalteth her children, and layeth hold of them that seek her.

12 He that loveth her loveth life, and they that seek to her early shall be filled with joy.

13 He that holdeth her fast shall inherit glory, and whosoever she entereth, the Lord will bless.

Chap IV ver 2 — *neither provoke a man in his distress*] By treating him contemptuously and outraging his feelings. *Calmet*

6 — *his prayer shall be heard of him that made him*] Intimating, that the poor, however despicable they may appear in the eyes of the world, are dear in the sight of their Maker, as being equal objects of His love, and therefore God will listen to their prayers and complaints against those who injure or oppress them. *Arnald*

7 *Get thyself the love &c.*] Study to be courteous and acceptable to the common people, and be submissive to those who are placed in authority over thee. *Arnald*

9 — *be not fainthearted when thou sit*] Be not influenced by weakness or fear to condemn the innocent, or to acquit the guilty. *Calmet*

11 — *and layeth hold of*] That is, helpeth and taketh under her protection. *Arnald*

14 — *shall minister to the Holy One*] That is, to God who is the Holy of Holies. Others translate, "shall minister in the holy place." *Calmet* In either sense, it affords an useful reflection, that none should minister to the Holy One in the sacred office, but such as are truly wise and strictly religious. *Arnald*

15 — *shall judge the nations*] Implying, that those who hearken unto wisdom are most fit to rule and judge. *Arnald*

14 They that serve her shall minister to the Holy One and them that love her the Lord doth love.

Before
CHRIST
about 200
Or
in the 50th
year

15 Whoso giveth ear unto her shall judge the nations, and he that attendeth unto her shall dwell securely.

16 If a man commit himself unto her, he shall inherit her; and his generation shall hold her in possession.

17 For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws.

18 Then will she return the straight way unto him, and comfort him, and shew him her secrets.

19 But if he go wrong, she will forsake him, and give him over to his own ruin.

20 Observe the opportunity, and beware of evil, and be not ashamed when it concerneth thy soul.

21 For there is a shame that bringeth sin, and there is a shame which is glory and grace.

22 Accept no person against thy soul, and let not the reverence of any man cause thee to fall.

23 And refrain not to speak, † when there is occasion to do good, and hide not thy wisdom in her beauty.

† Or in
time of
salvation

24 For by speech wisdom shall be known, and learning by the word of the tongue.

25 In no wise speak against the truth, but be abashed of the error of thine ignorance.

26 Be not ashamed to confess thy sins, † and force not the course of the river.

† Or
and strive
not against
the stream

27 Make not thyself an underling to

17 *For at the first she will walk &c.*] That is, the way that leads to wisdom is rough at first setting out, and has several difficulties and turnings to perplex and discourage the traveller.

— *and bring fear and dread &c.*] She will prove the disciple that addresses her before she imports herself to him, and make trial of his constancy and sincerity, by his readiness to execute her commands. *Arnald*

20 — *be not ashamed when &c.*] That is, let not false shame betray thee into actions, which endanger thy salvation.

22 *Accept no person against thy soul*] Pay not so much deference to any person as to commit a sin to please him. *Arnald*

23 — *hide not thy wisdom in her beauty*] He here forbids another species of false shame, that of hiding one's wisdom and piety when it might be useful to produce them. *Calmet*

25 — *but be abashed of the error of thine ignorance*] That is, ingenuously own the errors into which thou hast fallen through ignorance, and do not obstinately defend them. *Arnald*

26 *Be not ashamed to confess thy sins, &c.*] The meaning seems to be, Acknowledge thy sins when thou art admonished of them, and do not strive to justify or defend wicked actions, which it would be fruitless for you to attempt. "Force not the course of the river, probably is only a proverb to express a vain endeavour." *Crotius*.

Before
CHRIST
about 200

foolish man, neither accept the person of the mighty

28 Strive for the truth unto death, and the Lord shall fight for thee

29 Be not hasty in thy tongue, and in thy deeds slack and remiss

30 Be not as a lion in thy house, nor frantick among thy servants

31 Let not thine hand be stretched out to receive, and shut when thou shouldest repay.

10: 21: 1

CHAP V

1 We must not presume of our wealth and strength, 6 nor of the mercy of God, to sin 9 We must not be double-tongued, 12 nor answer without knowledge

* Luke 12
16

SEI not thy heart upon thy goods, and say not, 'I have enough for my life.

2 Follow not thine own mind and thy strength, to walk in the ways of thy heart

3 And say not, Who shall controul me for my works? for the Lord will surely revenge thy pride

4 Say not, I have sinned, and what harm hath happened unto me? for the Lord is longsuffering, he will in no wise let thee go

* Chap 21

5 Concerning propitiation, be not without fear to add sin unto sin

1

6 And say not, His mercy is great; he will be pacified for the multitude of my sins for mercy and wrath come from him, and his indignation resteth upon sinners

* Chap 16

15

7 Make no tarrying to turn to the Lord, and put not off from day to day for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be de-

50 — nor frantick] Imperious, tyrannical Arnold
Chap V ver 4 Say not, I have sinned, &c] That is, If hitherto thou hast experienced the clemency of God, take not thence occasion to condemn His justice, He is waiting till thou hast filled up the measure of thy sins, if His wrath is slow it is not the less to be dreaded Calmet

5 Concerning propitiation, &c] Do, not presume too much upon pardon and thereby be induced to sin the more frequently in expectation of obtaining it Arnold

9 Winnow not with every wind] That is, Be not inconstant and volatile in thy opinions and conduct, yield not to every one who would prejudice thee, and influence thy mind Calmet It seems to be a proverbial expression See Eph iv 14 Arnold Respecting the mode of winnowing in the East, see note at Ruth ii 2 and Ps i 1

10 — let thy word be the same] Let thy word be one, that is let thy discourse be of a piece, consistent with itself Calmet

11 for a foul shame is upon the thief, &c] Implying, that the base and secret whisperer is worse than he who steals the property of others Arnold

15 Be not ignorant of any thing &c] The meaning seems to be 'I endeavour to get as much knowledge and insight into all matters as you can, whether they be matter of speculation or of practice

stroyed, and perish in the day of vengeance.

Before
CHRIST
about 200

8 Set not thine heart upon goods unjustly gotten; for they shall not profit thee in the day of calamity.

* Prov 10
2 11 4
12 7

9 Winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue

10 Be steadfast in thy understanding, and let thy word be the same.

11 Be swift to hear, and let thy life be sincere, and with patience give answer.

* Jam 1
19

12 If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth.

13 Honour and shame is in talk and the tongue of man is his fall

14 Be not called a whisperer, and be not in wait with thy tongue for a foul shame is upon the thief, and an evil condemnation upon the double tongue.

15 Be not ignorant of any thing in a great matter or a small

CHAP VI.

2 Do not extol thine own conceit, 7 but make choice of a friend 10 Seek wisdom betimes 20 It is grievous to some, 23 yet the fruits thereof are pleasant 35 Be ready to hear wise men

INSTEAD of a friend become not an enemy, for [thereby] thou shalt inherit an ill name, shame, and reproach even so shall a sinner that hath a double tongue

2 Extol not thyself in the counsel of thine own heart, that thy soul be not torn in pieces as a bull [straying alone.]

3 Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree.

The learned Hooker's remark on this passage is, "that we should be diligent observers of circumstances, the little regard which of the nurse of vulgar folly and Solomon's great attention thereto was what made him so eminent above others, for he gave good heed, and pierced every thing to the very bottom, and by this means gained more knowledge, and became the author of many parables. Arnold

Chap VI ver 1 Instead of a friend become not &c] "After having been a friend, become not, &c" He forbids inconstancy and lightness in friendships Calmet

2 — as a bull [straying alone] The words "straying alone" are not in the original, but are added by our translators, or may have crept accidentally into the text from the margin The meaning of the sentence has been variously conjectured Lest thy soul be distracted, pulled different ways, like a bull in this Arnold Lest thy mind be hurried away by its passions and desires like a wild and lustful bull Badnell

3 Thou shalt eat up thy leaves, &c] A proper description of man who is carried away and ruled by his lusts The metaphor is taken from a tree, the loss of whose leaves either kills or starves the fruit By "losing thy fruit" is meant, Thou shalt defeat thy ends, blast thy hopes, and fail of the success at which thou aimest To become "a dry tree," is the natural consequence of the loss of fruit and leaves Arnold

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et him in
he time of
trouble

Chap. 97

4 A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies

5 Sweet language will multiply friends; and a far speaking tongue will increase kind greetings.

6 Be in peace with many; nevertheless have but one counsellor of a thousand.

7 If thou wouldest get a friend, prove him first, and be not hasty to credit him.

8 For some man is a friend for his own occasion, and will not abide in the day of thy trouble.

9 And there is a friend, who being turned to enmity and strife will discover thy reproach.

10 Again, some friend is a companion at the table, and will not continue in the day of thy affliction

11 But in thy prosperity he will be as thyself, and will be bold over thy servants.

12 If thou be brought low, he will be against thee, and will hide himself from thy face.

13 Separate thyself from thine enemies, and take heed of thy friends.

14 A faithful friend is a strong defence; and he that hath found such an one hath found a treasure

15 Nothing doth countervail a faithful friend, and his excellency is invaluable

16 A faithful friend is the medicine of life, and they that fear the Lord shall find him

17 Whoso feareth the Lord shall direct his friendship aright for as he is, so shall his neighbour be also

18 My son, gather instruction from thy youth up so shalt thou find wisdom till thine old age.

19 Come unto her as one that ploweth and soweth, and wait for her good fruits for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon.

13 — take heed of thy friends] Place not more confidence in him than they deserve

19 Come unto her as one that ploweth &c] That is, Study the persons of wisdom with diligence and patience, like that of the husbandman, and thou shalt reap the fruits of thy care in an abundant harvest of good. (almel)

21 She will lie upon him as a mighty stone of trial,] This expression as St. Jerome observes, is taken from an exercise kept up in Palestine in his time, when young men used to make trial of their strength by lifting up great stones as high as they could as Zechariah, chap. xii 3, in allusion to this custom, speaks of "a burdensome stone" In this exercise, if men attempted to lift up a stone too ponderous for their strength, they were in danger of its falling upon them and crushing them to death Thus wisdom

20 She is very unpleasant to the unlearned: he that is without understanding will not remain with her.

21 She will lie upon him as a mighty stone of trial, and he will cast her from him ere it be long

22 For wisdom is according to her name, and she is not manifest unto many

23 Give ear, my son, receive my advice, and refuse not my counsel,

24 And put thy feet into her fetters, and thy neck into her chain

25 Bow down thy shoulder, and bear her, and be not grieved with her bonds

26 Come unto her with thy whole heart, and keep her ways with all thy power.

27 Search, and seek, and she shall be made known unto thee and when thou hast got hold of her, let her not go

28 For at the last thou shalt find her rest, and that shall be turned to thy joy

29 Then shall her fetters be a strong defence for thee, and her chains a robe of glory.

30 For there is a golden ornament upon her, and her hands are purple lace

31 Thou shalt put her on as a robe of honour, and shalt put her about thee as a crown of joy

32 My son, if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent,

33 If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise

34 Stand in the multitude of the elders, and cleave unto him that is wise

35 Be willing to hear every godly discourse, and let not the parables of understanding escape thee

36 And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door

37 Let thy mind be upon the ordinances of the Lord, and meditate continually in

Before
CHRIST
about 400

Or
hast
Zechar 1

Or
colle
Mat 11
29

Or
a ribband of
blue silk
Numb 16
38

Chap 8

P. 12

is here said to resemble one of these stones of trial Many try to wield it but few have strength sufficient, they fail after slender efforts, and sometimes retire from the pursuit without making any trial (almel)

22 — wisdom is according to her name,] Here seems to be an allusion to the original meaning of the word, by which wisdom is expressed in the language, whether Hebrew or Syriac, in which this book was written, but, as the book does not now exist in that original language, we are at a loss to discover what the particular allusion is (almel) Or perhaps the meaning may be Wisdom belongs only to the wise, who are few in number (almel)

34 Stand in the multitude of the elders,] Intimating that, in order to attain wisdom, men should seek the company of the wise and experienced, and attend upon their counsels (almel)

Before
CHRIST
about 900

his commandments: he shall establish thine heart, and give thee wisdom at thine own desire

CHAP. VII.

1 He are exhorted from the Lord from another's advantage, 10 and fasting in prayer 11 from being and backbiting, 12 and how to esteem a friend: 13 a good wife, 20 a servant 22 our cattle 23 our children and parents 31 the Lord and his priests 32 the poor, and those that mourn

DO no evil, so shall no harm come unto thee

2 Depart from the unjust, and iniquity shall turn away from thee

3 My son, sow not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold

4 Seek not of the Lord preeminence, neither of the king the seat of honour.

5 Justify not thyself before the Lord, and boast not of thy wisdom before the king.

6 Seek not to be judge, being not able to take away iniquity, lest at any time thou fear the person of the mighty, and lay a stumblingblock in the way of thy uprightness

7 Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people.

8 Bind not one sin upon another; for in one thou shalt not be unpunished.

9 Say not, God will look upon the multitude of my oblations, and when I offer to the most high God, he will accept it.

10 Be not fainthearted when thou makest thy prayer, and neglect not to give alms.

11 Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exalteth.

12 Devise not a lie against thy brother, neither do the like to thy friend

13 Use not to make any manner of lie for the custom thereof is not good

* Ps. 41:2
Eccles. 7
16
Job 9:20
Luke 16.
21

† Or
Flow not

Chap. VII ver. 4. *Seek not of the Lord preeminence.* The design of the author, in this and the two following verses, seems to be to check the ambitious spirit of those who are forward to thrust themselves into places of power and authority, and perhaps are not able to fill them with sufficiency. *Arnald*

5. *Justify not thyself before the Lord.* Because, however plausible and holy a man may appear before others, he cannot think to impose upon God, who knows the imperfection of our best services. *Arnald*

6. *being not able to take away iniquity* In the Latin copies, "If thou hast not strength of virtue sufficient to withstand iniquity" *Calme*

10. *Be not fainthearted* Be not distrustful, be not easily discouraged, or inclined to despair. *Calme*

14 Use not many words in a multitude of elders, and make not much babbling when thou prayest. *Before CHRIST about 900 Matt. 6*

15 Make not laborious work, neither husbandry, which the most High hath ordained. *Or with repetition Or created*

16 Number not thyself among the multitude of sinners, but remember that wrath will not tarry long.

17 Humble thy soul greatly for the vengeance of the singular is fire and worms.

18 Change not a friend for any good by no means; neither a faithful brother for the gold of Opus.

19 Forego not a wise and good woman for her grace as thou goest.

20 Whom thy servant worketh truly, entreat him not evil, nor the blessing that bestoweth himself wholly for thee.

21 Let thy soul love a good servant, and defraud him not of liberty.

22 Hast thou cattle? have an eye to them, and if they be for thy profit, keep them with thee.

23 Hast thou children? instruct them, and bow down their neck from their youth.

24 Hast thou daughters? have a care of their body, and shew not thyself cheerful toward them.

25 Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding.

26 Hast thou a wife after thy mind? forsake her not: but give not thyself over to a light woman. *Or, hateful*

27 Honour thy father with thy whole heart, and forget not the sorrows of thy mother

28 Remember that thou wast begotten of them, and how canst thou recompense them the things that they have done for thee?

29 Fear the Lord with all thy soul, and reverence his priests.

14 *Use not many words, &c.* Speak little and with gravity before "elders, senators, dignified persons." *Calme*
— *make not much babbling* See Matt. in 7, and the note there

17 — *fire and worms* Expressing the torments of the wicked in the future world. See notes at Judith c. 17

21 — *and defraud him not of liberty* Refuse him not his liberty at the stated and appointed time. The author is speaking of a native Jew serving a Jewish master, to whom, according to the law, (Exod. xxi. 2, Deut. xv. 12,) liberty was to be granted in the sabbatical year. *Arnald*

24 — *shew not thyself cheerful toward them* That is, Be not too indulgent to them, nor too ready to grant them every liberty which they may wish to have. *Arnald*

Before
[N.B.]
about 200.
80 Love him that made thee with all thy strength, and forsake not his ministers.

81 Fear the Lord, and honour the priest, and give him his portion, as it is commanded thee; the firstfruits, and the trespass offering, and the gift of the shoulders, and the offering of purification, and the firstfruits of these holy things.

Deut. 15
Or
by liberal
82 Stretch thine hand unto the poor, that thy brother may be perfected.

83 A grain of grace is the sight of every man living; and for the dead detain it not.

84 Will not to be comforted them that weep, and mourn with them that mourn.

85 Be not slow to visit the sick: for that shall make thee to be beloved.

86 Whatever thou takest in hand, remember the end, and thou shalt never do amiss.

CHAP. VIII.

When we may not strive with, 8 nor despise, 10 nor provoke, 12 nor have to do with

87 STRIVE not with a mighty man, lest thou fall into his hands.

88 Be not at variance with a rich man, lest he overthrow thee: for gold hath destroyed many, and perverted the hearts of kings.

89 Strive not with a man that is full of tongue, and heap not wood upon his fire.

90 Jest not with a rude man, lest thy ancestors be disgraced.

91 Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.

92 Dishonour not a man in his old age, for even some of us wax old.

93 Rejoice not over thy greatest enemy being dead, but remember that we die all.

94 Despise not the discourse of the wise, but acquaint thyself with their proverbs, for of them thou shalt learn instruction, and how to serve great men with ease.

95 — and for the dead detain it not.] The sense is, Be liberal and charitable to all, and let even the dead have a share of thy goodness, pay the last duties to them, and bring to the tomb the meat for the poor and stranger. Calmet. Respecting the custom of offerings at sepulchres, see note at Jeram. xvi. 7.

96. — remember the end.] "Remember thy latter end," as it is expressed in the Latin copies. Calmet.

Chap. VIII. ver. 8 — and heap not wood upon his fire.] The meaning is, Quarrel not with an abusive person, lest thou irritate him the more.

9. Jest not with a rude man.] With a person who wants good reeding, for he will make the failings or misfortunes of thy family the subject of his coarse raillery. Arnold. The Latin copies give the sense, Keep not company with an ignorant unlearned person. Calmet.

6 — for even some of us wax old.] Coverdale's translation seems preferable, "for we wax old also." Arnold.

9 Miss not the discourse of the elders, for they also learned of their fathers, and of them thou shalt learn understanding, and to give answer as need requreth.

10 Kindle not the coals of a siner, lest thou be burnt with the flame of his fire.

11 Rise not up [in anger] at the presence of an injurious person, lest he lie in wait to entrap thee in thy words.

12 Lend not unto him that is mightier than thyself; for if thou lendest him, count it but lost.

13 Be not surety above thy power, for if thou be surety, take care to pay it.

14 Go not to law with a judge, for they will judge for him according to his honour.

15 Travel not by the way with a bold fellow, lest he become grievous unto thee, for he will do according to his own will, and thou shalt perish with him through his folly.

16 Strive not with an angry man, and go not with him into a solitary place, for blood is as nothing in his sight; and where there is no help, he will overthrow thee.

17 Consult not with a fool; for he cannot keep counsel.

18 Do no secret thing before a stranger, for thou knowest not what he will bring forth.

19 Open not thine heart to every man, lest he requite thee with a shrewd turn.

CHAP. IX.

1 We are advised how to use our wives, 3 What names to avoid, 10 And not to change an old friend, 13 Not to be familiar with men in authority, 14 but to know our neighbours, 15 and to converse with wise men.

BE not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself.

10 Kindle not the coals of a sinner.] That is, Do not irritate and provoke a wicked man. Junius.

11 Rise not up [in anger] at the presence &c.] The words "in anger," are not in the original, but are added by our translators. The sense seems to be, Withstand not to his face a violent quarrelsome person, lest he endeavour to ensnare thee by thy words. Arnold; Calmet.

12 — count it but lost.] Thou wilt be in danger not only of losing thy debt, but of drawing on thyself a new and powerful enemy, for great men are sometimes offended when they are asked for what they owe. This and some following maxims are maxims of mere prudence. Calmet.

14. — for they will judge for him according to his honour.] The other judges will support and countenance their colleague and give the cause for him, or confirm his decree. Calmet.

19. — requite thee with a shrewd turn.] Betray the confidence thou deposist in him. Arnold.

Before CHRIST about 200

Or playe h upon the instruments

Gen 24
Isa 11
Eccl 10
14

2 Give not thy soul unto a woman to set her foot upon thy substance.
3 Meet not with an harlot, lest thou fall into her snares
4 Use not much the company of a woman that is a singer, lest thou be taken with her attempts
5 Gaze not on a maid, that thou fall not by those things that are precious in her.
6 Give not thy soul unto harlots, that thou lose not thine inheritance.
7 Look not round about thee in the streets of the city, neither wander thou in the solitary places thereof
8 Turn away thine eye from a beautiful woman, and look not upon another's beauty, for many have been deceived by the beauty of a woman, for herewith love is kindled as a fire
9 Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine; lest thine heart incline unto her, and so through thy desire thou fall into destruction
10 Forsake not an old friend; for the new is not comparable to him a new friend is as new wine, when it is old, thou shalt drink it with pleasure.
11 Envy not the glory of a sinner, for thou knowest not what shall be his end
12 Delight not in the thing that the ungodly have pleasure in, but remember they shall not go unpunished unto their grave.
13 Keep thee far from the man that hath power to kill, so shalt thou not doubt the fear of death and if thou come unto him, make no fault, lest he take away thy life presently remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the city
14 As near as thou canst, guess at thy neighbour, and consult with the wise
15 Let thy talk be with the wise, and all thy communication in the law of the most High

Chap IX ver 2 — to set her foot upon thy substance] That so that she may gain the ascendant over thee Arnold
1 — a woman that is a singer] The Latin copy gives it, "a woman that is a dancer" Those, who have seen the modern dances of the Eastern people, assure us, that their method of dancing is often very licentious and unmodest Calmet The general advice is, to avoid all temptations to sin, and not to indulge a wanton eye Arnold
13, so shalt thou not doubt the fear of death] Coverdale's version is, "a clearer sense" So needest thou not be afraid of death Arnold
[Chap. X ver 1 — and upon the person of the scribe shall he lay his honour] The title of scribe belonged literally to a copier of the law, but it extended also to those who were learned in explaining

Before CHRIST about 200

16 Let just men eat and drink with thee; and let thy glorying be in the fear of the Lord
17 For the hand of the artificer the work shall be commended; and the wise ruler of the people for his speech.
18 A man of an ill tongue is dangerous in his city; and he that is rash in his talk shall be hated.

CHAP. X.

1 The commendation of a wise ruler. 2 God punish him up The consequences of pride, injustice, and covetousness 14 What God hath done in the past 19 Who shall be honoured, 20 and who not

A WISE judge will instruct his people; and the government of a prudent man is well ordered.
2 As the judge of the people is himself, so are his officers; and when many of man the ruler of the city is, which are all they that dwell therein
3 An unwise king destroyeth his people; but through the prudence of them which are in authority the city shall be inhabited.
4 The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable.
5 In the hand of God is the prosperity of man and upon the person of the scribe shall he lay his honour
6 Bear not hatred to thy neighbour for every wrong, and do nothing at all by injurious practices
7 Pride is hateful before God and man and by both doth one commit iniquity
8 Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.
9 Why is earth and ashes proud? There is not a more wicked thing than a covetous man for such in one setteth his own soul to sale, because while he liveth he casteth away his bowels
10 The physician cutteth off a long dis-

it, and answering difficulties respecting it The meaning seems to be, that God grants to the wise, and to all whose office it is to instruct others, all the light, for which they have occasion to fulfil their duties Arnold, Calmet
7 — by both doth one commit iniquity] By both, that is by pride and injustice, which are the two vices just mentioned, "doth one commit iniquity" Druhus
9 — while he liveth he casteth away his bowels] The sense seems to be, For the sake of wealth, he, as it were, tears out his own bowels by the cruelty which he exercises towards himself, & refusing himself even the common necessities of life Calmet Or, "he casteth away his bowels" of compassion hardens himself against all feelings of natural affection towards others Arnold
10. The physician cutteth off &c] The meaning appears to be,

Before
CHRIST
about 300

Before
CHRIST
about 300

ease; and he that is to day a king to morrow shall die.

11 For when a man is dead, he shall inherit creeping things, beasts, and worms.

12 The beginning of pride is when one departeth from God, and his heart is turned away from his Maker.

13 For pride is the beginning of sin, and he that hath it shall pour out abomination; and therefore the Lord brought upon them strange calamities, and overthrew them utterly.

14 The Lord hath cast down the thrones of proud princes, and set up the meek in their stead.

15 The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place.

16 The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth.

17 He took some of them away, and destroyed them, and hath made their memorial to cease from the earth.

18 Pride was not made for men, nor furious anger for them that are born of a woman.

19 They that fear the Lord are a sure seed, and they that love him an honourable plant: they that regard not the law are a dishonourable seed, they that transgress the commandments are a deceivable seed.

20 Among brethren he that is chief is honourable, so are they that fear the Lord in his eyes.

21 The fear of the Lord goeth before the obtaining of authority: but roughness and pride is the losing thereof.

22 Whether he be rich, noble, or poor, then glory is the fear of the Lord.

23 It is not meet to despise the poor man that hath understanding, neither is it convenient to magnify a sinful man.

24 Great men, and judges, and poten-

tates, shall be honoured, yet is there none of them greater than he that feareth the Lord.

25 Unto the servant that is wise shall they that are free do service: and he that hath knowledge will not grudge when he is reformed.

26 Be not overwise in doing thy business; and boast not thyself in the time of thy distress.

27 Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread.

28 My son, glorify thy soul in meekness, and give it honour according to the dignity thereof.

29 Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life?

30 The poor man is honoured for his skill, and the rich man is honoured for his riches.

31 He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

CHAP. XI

4 We may not vaunt or set forth ourselves: 8 nor answer rashly, 10 nor meddle with many matters: 14 Wealth and all things else are from God: 24 Brag not of thy wealth, 24 nor bring every man into thy house.

WISDOM lifteth up the head of him that is of low degree, and maketh him to sit among great men.

2 Commend not a man for his beauty, neither abhor a man for his outward appearance.

3 The bee is little among such as fly; but her fruit is the chief of sweet things.

4 Boast not of thy clothing and ornament, and exalt not thyself in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden.

26 Be not overwise &c.] Be not conceited of thy work, nor boast of thy superior skill in thy trade or profession: neither be slothful in the time of poverty, or ashamed to earn thy livelihood by labour. *Arnald*

28 — glorify thy soul in meekness,] We should connect this with what precedes. If thou art in poverty, be not overwhelmed by it, preserve thy patience and equableness, and give to thy soul honour according to the dignity thereof, that is, preserve its firmness and dignity, and suffer it not to sink into abasement, which is unworthy of it. *Calmet*

29 — him that sinneth against his own soul? It seems to refer to the covetous man, him that is so niggardly and covetous as to deny himself even common necessities. *Arnald*

Chap. XI. ver. 4 — boast not thyself in the day of honour.] That is, As it is unworthy of a wise man to boast himself of his vaunt, so is it also to exalt himself on account of worldly ho-

hat as a physician cures a long and inveterate disease by the application of suitable remedies, so God often takes away suddenly, by the stroke of death, a tyrant who has long been a plague and an evil to the state. *Arnald*

13 — brought upon them.] That is, upon the proud. In this and the following verses the proper force of the Hebrew tense expressed in "brought upon them, &c." is, "usually brings upon him," i.e. wont to bring upon them.

19 — a deceivable seed.] In the margin "an unstable generation." In the Greek it is literally "a seed of deceit."

23 — that hath understanding,] Meaning, a man that is just and good, according to the usual sense of the terms, "wisdom" and "understanding" in this book.

neither is it convenient to magnify.] Neither is it proper that a sinful man should be treated with honour. *Iustus* Many versions have "a sinful rich man," as opposed to the poor man in the former part of the verse. *Arnald*

Before
CHRIST
about 200
A.D.

1 Sam 1
10
10

Deut 1
10
10

1 Prov 1

Or
in the judg-
ment of an
man

Or
escape 1
Prov 10

Mat 19

1 Tim 6

Job 4
10

Job 1 21
10
10

1 Luke 1
10

notes since such unexpected issues of fortune are brought about by the hand of Providence *Junus*

9 *Strive not* [Inter not into litigation] and sit not in judgment with sinners. The same may be, Sit not on the bench with corrupt judge. Or, applied to private life, Associate not, consult not, with sinners. The expression is similar at Ps 1 1, 4, and

10 *Evil and darkness &c* [Evil and darkness are the natural attendants on sin. God blinds the understanding of sinners]

11 *Be steadfast in thy covenant* [Is the covenant which thou hast made with God and remain firm in thy reliance on His promises] *Junus*

12 *Marvel not at the sight of sinners* [That is, if thou shouldst see a sinner prosperous in his for ones, be not surprised. Envy him not, do not let his happiness, for it will be of

and now will eat continually of my goods; and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die.

20 *Be steadfast in thy covenant*, and be conversant therein, and wax old in thy work.

21 *Marvel not at the works of sinners*, but trust in the Lord, and abide in thy labour: for it is an easy thing in the sight of the Lord on the sudden to make a poor man rich.

22 The blessing of the Lord is in the reward of the godly, and suddenly he maketh his blessing to flourish.

23 *Say not*, What profit is there of my service? and what good things shall I have hereafter?

24 Again, say not, I have enough, and possess many things, and what evil can come to me hereafter?

25 In the day of prosperity there is a forgetfulness of affliction, and in the day of affliction there is no more remembrance of prosperity.

26 For it is an easy thing unto the Lord in the day of death to reward a man according to his ways.

27 The affliction of an hour maketh a man forget pleasure: and in his end his deeds shall be discovered.

28 Judge none blessed before his death: for a man shall be known in his children.

29 Bring not every man into thine house: for the deceitful man hath many trains.

30 Like as a partridge taken [and kept] in a cage, so is the heart of the proud, and like as a spy, watcheth he for thy fall:

31 For he lieth in wait, and turneth good into evil, and in things worthy praise will lay blame upon thee.

32 Of a spark of fire a heap of coals is kindled: and a sinful man layeth wait for blood.

33 Take heed of a mischievous man,

short duration, and God will interfere in His good time (at net)

28 — *of my service* [Of my service to God, and faithful obedience to His laws?] *Calmet*

29 — *hath many trains* [In the Latin "many snares," "many devices for ensnaring"] *Gratus*

30 *Like as a partridge taken &c* [As a tame partridge kept in a cage by its wits decoys others of the like kind into the net spread for them, so the proud man watches for another's fall, and endeavours to ensnare him. By the proud man is here meant the deceitful man mentioned in the former verse, the false friend who intrudes upon private families with the mischievous design of injuring and exposing them. Pliny and Aristotle both take notice of the tame partridge, and of its cunning in ensnaring others.]

for he worketh wickedness; lest he bring upon thee a perpetual blot.

34 Receive a stranger into thine house, and he will disturb thee, and thrust thee out of thine own.

CHAP. XII.

WHEN thou wilt do good, know to whom thou dost it; so shalt thou be thanked for thy benefits.

1 Do good to the godly man, and thou shalt find recompence; and if not from him, yet from the most High.

2 There can no good come to him that is always beheld in evil; nor to him that giveth to sinners.

3 Give to the godly man, and help not a sinner.

4 Do well unto him that is lowly, but give not to the ungodly; hold back thy bread, and give it not unto him, lest he overmaster thee thereby; for [else] thou shalt receive twice as much evil for all the good thou shalt have done unto him.

5 For the most High hateth sinners, and will repay vengeance unto the ungodly, and keepeth them against the mighty day of their punishment.

6 Give unto the good, and help not the sinner.

7 A friend cannot be known in prosperity; and an enemy cannot be hidden in adversity.

8 In the prosperity of a man enemies will be grieved; but in his adversity even a friend will depart.

9 Never trust thine enemy for like as iron rusteth, so is his wickedness.

10 Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst wiped a lookingglass, and thou

shalt know that his rust hath not been altogether wiped away.

12 Set him not by thee, lest, when he hath overthrown thee, he stand up in thy place; neither let him sit at thy right hand, lest he seek to take thy seat, and thou at the last remember my words, and be pricked therewith.

13 Who will pity a charmer that is bitten with a serpent, or any such as come nigh wild beasts?

14 So one that goeth to a sinner, and is defiled with him in his sins, who will pity?

15 For a while he will abide with thee, but if thou begin to fall, he will not tarry.

16 An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will not be satisfied with blood.

17 If adversity come upon thee, thou shalt find him there first, and though he pretend to help thee, yet shall he undermine thee.

18 He will shake his head, and clap his hands, and whisper much, and change his countenance.

CHAP. XIII.

1 Keep not company with the proud, in a mightier than thyself. 15 Like mill to like. 21 The difference between the rich and the poor. 25 A man's heart will change his countenance.

HE that toucheth pitch shall be defiled therewith, and he that hath fellowship with a proud man shall be like unto him.

2 Burden not thyself above thy power while thou livest, and have no fellowship with one that is mightier and richer than thyself: for how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

Chap XII ver. 4 — and help not a sinner.] It seems included here to inculcate, that in the distribution of our charity we could make a distinction of the persons on whom we bestow it, and give to the most deserving. *Arnald*

5 — lest he overmaster thee thereby.] Lest he strengthen himself in wickedness and abuse thy kindness, and apply the means bidden him to thy prejudice and disadvantage. *Arnald*

10. — like as iron rusteth, so is his wickedness.] As iron or brass, however it be rubbed and cleansed, still contracts rust, so does the illwill of his enemy always return: however he may appear lay aside his malice, still it will not fail to shew itself again.

11 — as if thou hadst wiped a lookingglass.] Or rather, a mirror made of polished metal, such as was anciently used. See a note on Job xixviii 6. When rust has once gotten into mirrors of this constitution, however carefully they may be wiped and polished, still it will be perpetually returning, so as at last to

spoil the polish of the mirror, and render it useless. Such is the concealed hatred of a false friend, reconciled only in appearance, his resentment, which is firmly excited, will soon break out again, and all his former intimacy will be again experienced. *Arnald*

13 Who will pity a charmer &c.] The sense is, As no one pities those who pretend to charm serpents and are bitten by them, so no one pities the man who associates with sinners, when he is involved in the consequences of their sins. See the note on Jer viii 17.

— wild beasts?] The word so translated includes serpents, vipers, and other such venomous creatures. *Arnald*

18 — and clap his hands.] In token of his rejoicing at thy misfortunes, "and whisper much" or spread many false reports about thee secretly. "and change his countenance," by quitting another person from what he appeared to be. *Arnald* See Job xxvii 23, and the note there.

H fore
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3 The rich man hath done wrong, and yet he threateneth withal the poor is wronged, and he must intreat also

4 If thou be for his profit, he will use thee but if thou have nothing, he will forsake thee.

5 If thou have any thing, he will live with thee, yea, he will make thee bare, and will not be sorry for it

6 If he have need of thee, he will deceive thee, and smile upon thee, and put thee in hope, he will speak thee fair, and say, What wantest thou?

7 And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn afterward, when he seeth thee, he will forsake thee, and shake his head at thee

8 Beware that thou be not deceived, and brought down || in thy jollity

1 Or
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9 If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee

10 Press thou not upon him, lest thou be put back, stand not far off, lest thou be forgotten

11 Or,
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not
1 Or, but

11 || Affect not to be made equal unto him in talk, || and believe not his many words for with much communication will he tempt thee, and smiling upon thee will get out thy secrets

12 But cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison

13 Observe, and take good heed, for thou walkest in peril of thy overthrowing when thou hearest these things, awake in thy sleep.

14 Love the Lord all thy life, and call upon him for thy salvation

15 Every beast loveth his like, and every man loveth his neighbour

16 All flesh consocieth according to kind, and a man will cleave to his like

17 What fellowship hath the wolf with the lamb? so the sinner with the godly

Chap XIII ver 7 And he will shame thee by his meats,] That is, he will entertain you with a degree of magnificence which will overwhelm you and to return his civilities you will exhaust yourself of all that you possess Calmet

3 — and brought down in thy jollity] That is, suffer in thy fortune by feasting and expensive entertainments Arnald

13 — when thou hearest these things, awake in thy sleep] Thou who hast intercourse with the great and powerful, have this advice of mine before thee, even when thou sleepest Junius

15 — his neighbour] Rather "his like," one that is similar to him in character and disposition Junius

18 — between the hyena and a dog?] Several authors of antiquity have mentioned the peculiar antipathy which subsists be-

18 What agreement is there between the hyena and a dog? and what peace between the rich and the poor? Before CHRIST about 200

19 As the wild ass is the lion's prey in the wilderness, so the rich eat up the poor.

20 As the proud hate humility, so doth the rich abhor the poor.

21 A rich man beginning to fall is held up of his friends, but a poor man being down is thrust also away by his friends.

22 When a rich man is fallen, he hath many helpers, he speaketh things not to be spoken, and yet men justify him the poor man slipped, and yet they rebuked him too; he spake wisely, and could have no place.

23 When a rich man speaketh, every man holdeth his tongue, and, looke what he saith, they extol it to the clouds but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him

24 Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.

25 The heart of a man changeth his countenance, whether it be for good or evil and a merry heart maketh a cheerful countenance

26 A cheerful countenance is a token of a heart that is in prosperity, and the finding out of parables is a wearisome labour of the mind

CHAP. XIV

1 A good conscience maketh men happy 5 The niggard doeth good to none 13 But do thou good 20 Men are happy that draw near to wisdom.

BLESSED is the man that hath not slipped with his mouth, and is not pricked with the multitude of sins. Chap 14

2 Blessed is he whose conscience hath not condemned him, and who is not fallen from his hope in the Lord

3 Riches are not comely for a niggard and what should an envious man do with money?

tween these two species of animals. Calmet

24 — unto him that hath no sin,] The words may be rendered, "in which there is no sin," as to the means of acquiring them, which seems a preferable sense Arnald

— poverty is evil in the mouth of the ungodly] Poverty is evil to the ungodly, who has continually in his mouth murmurings against Providence Calmet

6 — and the finding out of parables &c] That is, Study and intense application are apt to abate the vivacity of the spirit, and give a serious and grave character to the countenance. Calmet

Chap. XIV ver, 3 — are not comely] Do not become, are not good for, are of little service to Arnald

Before
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4 He that gathereth by defrauding his own soul gathereth for others, that shall spend his goods notoriously.

5 He that is evil to himself, to whom will he be good? he shall not take pleasure in his goods.

6 There is none worse than he that envieth himself, and this is a recompence of his wickedness.

7 And if he doeth good, he doeth it unwillingly, and at the last he will declare his wickedness.

8 The envious man hath a wicked eye, he turneth away his face, and despiseth men.

Prov 27
40

9 A covetous man's eye is not satisfied with his portion, and the iniquity of the wicked drench up his soul.

10 A wicked eye envieth [his] bread, and he is a niggard at his table.

11 My son, according to thy ability do good to thyself, and give the Lord his due offering.

12 Remember that death will not be long in coming, and that the covenant of the grave is not shewed unto thee.

Job 4 7
Luk 11
11

13 Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him.

Or
he fast
lay

14 Defraud not thyself of the good day, and let not the part of a good desire overpass thee.

15 Shalt thou not leave thy travels unto another? and thy labours to be divided by lot?

16 Give, and take, and sanctify thy soul,

7 — and at the last he will declare his wickedness.] The sense seems to be, that if such a person ever stumbles on a good action, some tincture of sordidness will discover itself, and spoil the grace of it. *Arnald*

8 — hath a wicked eye.] See note at Prov xii 9

— and despiseth men.] That is, he overlooks the wants and miseries of other men. *Arnald*

9 — is not satisfied with his portion.] Is like a dissatisfied guest at the table of another. Allusion seems to be made to the recent custom of dividing out equal portions to the several guests on festival occasions. *Calmet* See Gen xliii 34, and the notes here.

10 A wicked eye envieth [his] bread.] Grudges to himself and others the very bread at his table. *Arnald*

11 — do good to thyself, and give &c.] Do not deny to thyself necessities and conveniences by forbearing to use the good things which God hath given thee to enjoy, nor abstain from offering to God that portion of thy substance which is due. *Arnald*

12 — that the covenant of the grave is not shewed unto thee.] That the appointed time of thy death is not shewed to thee. *Calmet* Thou knowest not when thou shalt die.

13 — Defraud not thyself.] In the Latin copies, Deprive not thyself of the blessings of a good day, and let not a portion of the good things which God bestows pass away from thee. By the expression good day the Hebrews mean a festival day. *Calmet*

16 — and sanctify thy soul.] There is considerable difference

for there is no seeking of dainties in the grave.

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CHRIST
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17 * His flesh waxeth old as a garment for the covenant from the beginning, Thou shalt die the death.

Isai 40
Jam 1 10
1 Pet 1 24

18 As of the green leaves on a thick tree, some fall, and some grow, so is the generation of flesh and blood, one cometh to an end, and another is born.

19 Every work rotteth and consumeth away, and the worker thereof shall go withal.

20 * Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding.

21 He that considereth her ways in his heart shall also have understanding in her secrets.

22 Go after her as one that traceth, and lie in wait in her ways.

23 He that prieth in at her window, shall also hearken at her door.

24 He that doth lodge near her house shall also fasten a pin in her walls.

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25 He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are.

26 He shall set his children under her shelter, and shall lodge under her branches.

27 By her he shall be covered from heat, and in her glory shall he dwell.

CHAP. XV

2 Wisdom instructeth those that fear God. 7 The naked shall not get her. 11 We may not charge God with our faults. 14 for he made, and left us to ourselves.

as to this expression in the various copies. The meaning here seems to be, Use the good things of life in such a manner as God approves. *Arnald*

18 As of the green leaves &c.] Homer has made a beautiful comparison of the race of men to the leaves of a tree, remarkably similar to this of the Son of Sirach. *Calmet*

22 — as one that traceth.] As a hunter that tracketh the footsteps of his game. Implying, that wisdom should be pursued with all the eagerness and vigilance of a hunter. *Calmet* In this verse and those which follow, is an elegant personification of wisdom, as at Prov ix. *Junius*

23 He that prieth in at her windows.] Allusion seems here to be made to the manner, in which it was the practice of assiduous lovers in ancient times to pay court to their mistresses. The sense of these verses is better given in the Latin version than in our translation. "He that prieth in at her windows and hearkens at her doors, he that lodgeth near her house, — he shall set his children in her shelter, &c. ver 26. *Calmet*

24 — fasten a pin in her walls.] An expression which implies the having a sure and constant abode with her. See notes at Ezra ix 8, 14 xxii 24. It is a metaphor taken from the fastening of tents with pins. *Calmet*

26 — shall lodge under her branches.] Here wisdom is represented under the image of a spreading tree, under whose shade he who courts her shall enjoy a sweet and grateful repose. *Calmet*

Before
CHRIST
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HE that feareth the Lord will do good; and he that hath the knowledge of the law shall obtain her.

2 And as a mother shall she meet him, and receive him as a wife married of a virgin.

3 With the bread of understanding shall she feed him, and give him the water of wisdom to drink.

4 He shall be stayed upon her, and shall not be moved; and shall rely upon her, and shall not be confounded.

5 She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth.

6 He shall find joy and a crown of gladness, and she shall cause him to inherit an everlasting name.

7 But foolish men shall not attain unto her, and sinners shall not see her.

8 For she is far from pride, and men that are thus cannot remember her.

9 || Praise is not seemly in the mouth of a sinner, for || it was not sent him of the Lord.

10 For || praise shall be uttered in wisdom, and the Lord will prosper it.

11 Say not thou, It is through the Lord that I fell away: for thou oughtest not to do the things that he hateth.

12 Say not thou, He hath caused me to err: for he hath no need of the sinful man.

13 The Lord hateth all abomination, and they that the Lord love it not.

14 He himself made man from the beginning, and left him in the hand of his counsel.

15 If thou wilt, to keep the commandments, and to perform acceptable faithfulness.

16 He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt.

Chap. XV ver. 1 — *shall obtain her*] Shall obtain wisdom. The sense is continued from the end of the last chapter. Calmet.

4 *He shall be stayed upon her*] He shall rest upon her as a support.

9 *Praise is not &c*] Rather as in the margin. A parable is not &c.

10 *Say not thou He hath caused me to err*] Say not The Lord hath made me to wander from the right path. The author here confutes some objectors who ascribed the vices of men to the overruling hand of God as in the following chapter, ver. 17. Arnold.

— *for he hath no need of the sinful man*] That is, He can have no motive to deceive any of His creatures, or to lead them on to the commission of evil. Arnold.

Before
CHRIST
about 200
Act 21. 8

17 Before man is life and death; and whether him liketh shall be given him.

18 For the wisdom of the Lord is great, and he is mighty in power, and beareth all things.

19 And his eyes are upon them that fear him, and he knoweth every work of man.

20 He hath commanded no man to do wickedly, neither hath he given any man licence to sin.

CHAP. XVI.

1 *It is better to have none than many bad children* 6 *The wicked are not spared for their numbers* 12 *Both the weak and the mighty the Lord are great* 17 *The wicked cannot be hid* 20 *God's works are unsearchable*

DESIRE not a multitude of unprofitable children, neither delight in ungodly sons.

2 Though they multiply, rejoice not in them, except the fear of the Lord be with them.

3 Trust not thou in their life, neither respect their multitude: for one that is just is better than a thousand, and better it is to die without children, than to have them that are ungodly.

4 For by one that hath understanding shall the city be replenished: but the multitude of the wicked shall speedily become desolate.

5 Many such things have I seen with mine eyes, and mine ear hath heard greater things than these.

6 In the congregation of the ungodly shall a fire be kindled, and in a rebellious nation wrath is set on fire.

7 He was not pacified toward the old giants, who fell away in the strength of their foolishness.

8 Neither spared he the place where Lot sojourned, but abhorred them for their pride.

14 — *and left him in the hand of his counsel*] That is, he left him in full liberty freely to choose good or evil. Calmet.

17 — *whether him liketh*] An old manner of expression, which of the two he liketh.

20 *He hath commanded no man &c*] He hath neither commanded nor permitted any man to sin.

Chap. XVI ver. 6. — *shall a fire be kindled*] By the meant war, sedition, dissension. Calmet.

7 — *who fell away in the strength of their foolishness*] Who fell away, or rebelled, through a foolish conceit of their own strength, and a vain dependence upon it. These mighty giants of the old world, trusting in their great numbers and strength, were exterminated by God for their insolence, and drowned in the waters of the deluge, Gen. vi. 4, Wisd. xiv. 6. Arnold.

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9 He pitied not the people of perdition,
who were taken away in their sins.

10 Nor the six hundred thousand foot-
men, who were gathered together in the
hardness of their hearts.

11 And if there be one stiffnecked among
the people, it is marvel if he escape un-
punished: for mercy and wrath are with
him; he is mighty to forgive, and to pour
out displeasure.

12 As his mercy is great, so is his cor-
rection also: he judgeth a man according
to his works.

13 The sinner shall not escape with his
spoils: and the patience of the godly shall
not be frustrate.

14 Make way for every work of mercy:
for every man shall find according to his
works.

15 The Lord hardened Pharaoh, that he
should not know him, that his powerful
works might be known to the world.

16 His mercy is manifest to every crea-
ture, and he hath separated his light from
the darkness with an adamant.

17 Say not thou, I will hide myself from
the Lord: shall any remember me from
above? I shall not be remembered among
so many people: for what is my soul among
such an infinite number of creatures?

18 Behold, the heaven, and the heaven
of heavens, the deep, and the earth, and all
that therein is, shall be moved when he
shall visit.

19 The mountains also and foundations
of the earth shall be shaken with trembling,
when the Lord looketh upon them.

20 No heart can think upon these things
worthily: and who is able to conceive his
ways?

21 It is a tempest which no man can see
for the most part of his works are hid.

22 Who can declare the works of his

justice? or who can endure them? for his
covenant is afar off, and the trial of all
things is in the end.

23 He that wanteth understanding will
think upon vain things: and a foolish man
bringeth himself into foolishness.

24 My sons, hearken unto me, and learn
knowledge, and mark my words with the
heart.

25 I will shew forth doctrine in weight,
and declare his knowledge exactly.

26 The works of the Lord are done in
judgment from the beginning: and from
the time he made them he disposed the
parts thereof.

27 He garnished his works for ever, and
in his hand are the chief of them unto all
generations: they neither labour, nor are
weary, nor cease from their works.

28 None of them hindereth another, and
they shall never disobey his word.

29 After this the Lord looked upon the
earth, and filled it with his blessings.

30 With all manner of living things hath
he covered the face thereof, and they shall
return into it again.

CHAP. XVII

1 How God created and furnished man: 2 How all
things were created: 3 How God created the world:
4 How God created the world:

THE Lord created man of the earth,
and turned him into it again.

2 He gave them few days, and a short
time, and power also over the things there-
in.

3 He endued them with strength by
themselves, and made them according to
his image.

4 And put the fear of him upon all
flesh, and gave him dominion over beasts
and fowls.

5 They received the use of the five
operations of the Lord, and in the sixth

9 — the people of perdition,] The people devoted to destruc-
tion, or fit to be destroyed. The Canaanites seem to be meant
here.

10 — the six hundred thousand footmen.] He speaks of the
multitudes who came out from Egypt, who afterwards by their
obedient conduct in the wilderness, provoked the Lord to de-
stroy them during their wanderings for forty years. Moses tells
us, that those who bore arms were 600,000, besides women, old
men &c. Exod. xii. 37. Calmet.

11 Make way for every work of mercy.] The different copies
and versions are here much at variance. Some copies give, "The
Lord will assign a place (of respect and dignity) to every act of
mercy: every one shall find according to his work." The general
meaning seems to be, that God will take account of every good
deed: and that nothing shall remain without its due recompense.

15 The Lord hardened Pharaoh.] See notes at Exod. ix. 21.
Num. xii. 12.

Vol. II

16 — with an adamant.] That is, most firmly and powerfully.
The adamant being the hardest of stones, it is used to express that
which is most strong and not to be overcome. *Justin*. The
meaning seems to be that the ways the deities, the councils, of
God are placed far above our comprehension so that it is impos-
sible to penetrate into His secrets: or that God dwells in a light
to which no mortal can approach. 1 Tim. vi. 16. Calmet.

22 — his covenant is afar off.] Rather His judgment is afar
off. *Calmet*.

27 He garnished his work &c.] He garnished or beautifully
prepared His works: for ever, or to last for ages.

— the chief of them unto all generations.] The words may
rather be rendered, their principles in their generations, mean-
ing the established and unalterable principles by which natural
bodies are continued. *Calmet*.

Chap. XVII ver. 1. They received the use of the five
operations.] Some editions have not this verse at all, and omit few

10 N

^{Be f 11}
^{HUTS 1}
^{about 200} 32 He vieweth the power of the height of heaven, and all men are but earth and ashes.

CHAP XVIII.

¹ Gods works are to be wondered at. ⁹ Mans life is short. ¹¹ God is merciful. ¹⁵ Do not blemish thy good deeds with ill words. ²² Desist not to be justified. ³⁰ Follow not thy lusts.

^{Con 1 1} **I** that liveth for ever created all things in general.

² The Lord only is righteous, and there is none other but he,

⁵ Who governeth the world with the palm of his hand, and all things obey his will for he is the King of all, by his power dividing holy things among them from profane.

¹ ¹⁰ To whom hath he given power to declare his works? and who shall find out his noble acts?

⁵ Who shall number the strength of his majesty? and who shall also tell out his mercies?

⁶ As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out.

⁷ When a man hath done, then he beginneth, and when he leaveth off, then he shall be doubtful.

⁸ What is man, and whereto serveth he? what is his good, and what is his evil?

¹ ^{0 1} ⁹ The number of a man's days at the most are an hundred years.

¹⁰ As a drop of water unto the sea, and a gravestone in comparison of the sand, so are a thousand years to the days of eternity.

¹¹ Therefore is God patient with them, and poureth forth his mercy upon them.

¹² He saw and perceived their end to be evil, therefore he multiplied his compassion.

³² *He vieweth the power &c*] The meaning is. The sun is exalted in the heavens man is upon earth. If he then suffers eclipse what wonder is it that man should partake of imperfections? *Arnald*

Chap XVIII ver 8 — dividing holy things — from profane] Having separated the people of Israel, as a holy people to Himself, from other nations and among them appointed some persons and things to be holy. *Arnald*

⁷ — then he shall be doubtful] Shall he lost in doubt and astonishment. The sentence refers to the contemplation of the divine perfections in which he who advances is far as his abilities can carry him, then only beginneth. *Calmet*

¹¹ *Therefore is God patient with them*] As God knows the weakness of man, the shortness of his life, and the many evils which encompass him therefore He does not proceed against him on every offence, but bears with him for a time, waits for his

¹³ The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh he reproveth, and nurtureth, and teacheth, and bringeth again as a shepherd, his flock.

¹⁴ He hath mercy on them that receive discipline, and that diligently seek after his judgments.

¹⁵ My son blemish not thy good deeds, neither use uncomfortable words when thou givest any thing.

¹⁶ Shall not the dew assuage the heat? so is a word better than a gift.

¹⁷ Lo, is not a word better than a gift? but both are with a gracious man.

¹⁸ A fool will upbraid charitably, and a gift of the envious consumeth the eyes.

¹⁹ Learn before thou speak, and use physick or ever thou be sick.

²⁰ Before judgment examine thyself, and in the day of visitation thou shalt find mercy.

²¹ Humble thyself before thou be sick, and in the time of sins shew repentance.

²² Let nothing hinder thee to pay thy vow in due time, and defer not until death to be justified.

²³ Before thou prayest, prepare thyself, and be not as one that tempteth the Lord.

²⁴ Think upon the wrath that shall be at the end, and the time of vengeance, when he shall turn away his face. ^{Chap 17 36}

²⁵ When thou hast enough, remember the time of hunger; and when thou art rich, think upon poverty and need.

²⁶ From the morning until the evening the time is changed, and all things are soon done before the Lord.

²⁷ A wise man will fear in every thing, and in the day of sinning he will beware of offence. ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

²⁸ Every man of understanding knoweth wisdom, and will give praise unto him that found her.

amendment and shew His great tenderness towards him by giving him many gracious calls and reasonable warnings. *Arnald*

¹⁶ *Shall not the dew &c*] The dew seems to be As the gentle dew which is apparently of small efficacy assuages the heat and allays the scorching wind so a mild word (compared to the dew of Deut xxxii 2) produces a more powerful effect than a gift. *Arnald*

²⁰ *Before judgment examine thyself*] Examine seriously the state of thy soul before the season of death and judgment. *Calmet*
²² *to be justified*] To acquit thyself of thy vow. He alludes to Deut xxiii 21. *Calmet*

²³ *he not as one that tempteth the Lord*] By approaching Him with dissipated thoughts, and in a disrespectful manner. *Calmet*

²⁴ *Think upon the wrath that shall be*] That is if thou inconsiderately temptest the Lord. *Junius*

^{Before} 29 They that were of understanding in sayings became also wise themselves; and pointed forth exquisite parables

30 * Go not after thy lusts, but restrain thyself from thine appetites

31 If thou givest thy soul the desires that please her, she will make thee a laughingstock to thine enemies that malign thee

32 Take not pleasure in much good here; neither be tied to the expence thereof

33 Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse: for thou shalt lie in wait for thine own life, and be talked on

CHAP. XIX

Wine and women seduce wise men. 7 Say not all thou knowest. 11 Reprove thy friend without anger. 22 There is no wisdom in wickedness

LABOURING man that is given to drunkenness shall not be rich: and he that contemneth small things shall fall by little and little

2 Wine and women will make men of understanding to fall away: and he that cleaveth to harlots will become impudent

3 Moths and worms shall have him to heritage, and a bold man shall be taken away

4 * He that is hasty to give credit is lightminded; and he that sinneth shall offend against his own soul

5 Whoso taketh pleasure in wickedness shall be condemned: but he that resisteth pleasures crowneth his life

6 He that can rule his tongue shall live without strife, and he that hateth babbling shall have less evil

7 Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse

8 Whether it be to friend or foe, talk not of other men's lives: and if thou canst without offence, reveal them not

They that are of understanding &c.] They that are conversant in the saying of the wise become wise themselves: and they point out the instruction of others

Chap. XIX. ver. 1. — he that cleaveth with harlots &c.] This is a man when he is impudent in economy and politick: and he is a man who should never be caught in any part of conduct, but he is caught even the least fault from the beginning

— Tell me.] A man that is seduced by wine and women shall not be rich: the author seems to speak of a person who is himself up to debauched pleasure. He is a man who is a victim to the pleasures of the flesh. He is a man who is a victim to the pleasures of the flesh. He is a man who is a victim to the pleasures of the flesh.

9 For he heard and observed thee, and when time cometh he will hate thee

10 If thou hast heard a word, let it die with thee, and be bold, it will not burst thee

11 A fool travaileth with a word, as a woman in labour of a child

12 As an arrow that sticketh in a man's thigh, so is a word within a fool's belly

13 * Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more

14 * Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again

15 Admonish a friend for many times: it is a slander, and believe not every tale

16 There is one that slippeth in his speech, but not from his heart, and who is he that hath not offended with his tongue

17 * Admonish thy neighbour before thou threaten him, and not being angry, give place to the law of the most High

18 The fear of the Lord is the first step to be accepted [of him,] and wisdom obtaineth his love

19 The knowledge of the commandments of the Lord is the doctrine of life: and they that do things that please him shall receive the fruit of the tree of immortality

20 The fear of the Lord is all wisdom, and in all wisdom is the performance of the law, and the knowledge of his omnipotency

21 If a servant say to his master, I will not do as it pleaseth thee, though afterward he do it, he angereth him that nourisheth him

22 The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners' prudence

23 There is a wickedness, and the same an abomination, and there is a fool wanting in wisdom

24 He that hath small understanding,

9 For he heard — thee.] That is, the person of whom thou speakest, often hears, or may hear thee

10 — be bold.] Be bold in suppressing it. *— An arrow.]* As an arrow sticking in a man's flesh frets and galls him till it is drawn forth: so a fool has no ease or quiet till he publishes what he has heard, and discharges his arrow at his neighbour

13 Admonish a friend.] Give an explanation with a friend: use him a friendly admonition

17 — and not being angry — give place &c.] Abstaining from wrath and anger: after due admonition, proceed with mildness: say again to him, the law of God direct: and make him sensible of his misconduct in a more publick manner. *— An arrow.]*

^{Before} ^{HIST} ¹⁰⁰ and feareth God, is better than one that hath much wisdom, and transgresseth the law of the most High

^{Or} ²⁵ There is an exquisite subtilty, and the same is unjust, and there is one that turneth aside to make judgment appear, and there is a wise man that || justifieth in judgment

^{Or} ²⁶ There is a wicked man that hapneth down his head || sadly, but inwardly he is full of deceit,

²⁷ Casting down his countenance, and making as if he heard not where he is not known, he will do thee a mischief before thou be aware

²⁸ And if for want of power he be hindered from sinning, yet when he findeth opportunity he will do evil

²⁹ A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him

³⁰ A man's attire, and excessive laughter, and gut shew what he is

CHAP XX

¹ Of silence and speaking ¹⁰ Of gifts and gain ¹⁸ Of slipping by the tongue ²⁵ Of lying ²⁷ Of divers advertisements

^{Or} ¹ **T**HERE is a reproof that is not || comely again, some man holdeth his tongue, and he is wise

² It is much better to reprove, than to be angry secretly and he that confesseth his fault shall be preserved from hurt.

³ How good is it, when thou art reprov'd, to shew repentance for so shalt thou escape wilful sin.

^{Chap 30} ⁴ As is the lust of an eunuch to de-flower a virgin, so is he that executeth judgment with violence

⁵ There is one that keepeth silence, and is found wise and another by much babbling becometh hateful

⁶ Some man holdeth his tongue, because

he hath not to answer and some keepeth silence knowing his time

⁷ A wise man will hold his tongue till he see opportunity but a babbler and a fool will regard no time

⁸ He that useth many words shall be dishonoured, and he that taketh to himself authority therein shall be hated

⁹ There is a sinner that hath good success in evil things, and there is a gain that turneth to loss

¹⁰ There is a gift that shall not profit thee, and there is a gift whose recompence is double

¹¹ There is an abasement because of glory, and there is that lifteth up his head from a low estate

¹² There is that buyeth much for a little, and repayeth it sevenfold

¹³ A wise man by his words maketh himself beloved but the || graces of fools shall be || poured out

¹⁴ The gift of a fool shall do thee no good when thou hast it, neither yet of the envious for his necessity for he looketh to receive many things for one

¹⁵ He giveth little, and upbraideth much, he openeth his mouth like a crier, to day he lendeth, and to morrow will he ask it again. such an one is to be hated of God and man.

¹⁶ The fool saith, I have no friends, I have no thank for all my good deeds, and they that eat my bread speak evil of me

¹⁷ How oft, and of how many shall he be laughed to scorn for he knoweth not aught what it is to have, and it is all one unto him as if he had it not

¹⁸ To slip upon a pavement is better than to slip with the tongue so the full of the wicked shall come speedily

¹⁹ || An unreasonable tale will always be in the mouth of the unwise

²⁰ A wise sentence shall be rejected

— and there is one that turneth aside] There is a great variety here among the different version and interpreter have been much at a loss respecting the sense Drusius and Junius render these words thus There is one that turneth aside or disregardeth favour and private friendship to shew forth judgment

— that justifieth in judgment] That acteth righteously in judgment

Chap XX ver 1 — that is not comely] That is not commendable See the margin

He that useth many words] He that assumes a sway in conversation with an overbearing contempt of others

10 There is a gift that shall not &c] Implying that gift may be attended with good or bad effects, according to the manner and

time of bestowing them and the different circumstances connected with them

11 There is an abasement because of glory] Thus frequently the advancement of a person to an elevated station turns out to his disgrace and makes his faults and bad qualities more discernible

12 There is that buyeth &c] Alluding to the covetous man who always purchasing what is cheapest seldom a winner in the end by the bargains which he makes

13 — the graces of fools shall be poured out] Meaning that the wit and understanding of fools are thrown away and lost all together by the ungovernable manner in which they are conferred

15 — a tale spread with the tongue] So great and extensive is the mischief arising from an unguarded tongue that an unguarded word may prove a ruin

1 stone
CHRIST
at out 200

when it cometh out of a fool's mouth, for he will not speak it in due season

† Cr

21 There is that is hindered from sinning through want and when he taketh rest, he shall not be troubled

22 There is that destroyeth his own soul through bashfulness, and by accepting of persons overthroweth himself

23 There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing

† Cr

24 A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

25 A thief is better than a man that is accustomed to lie but they both shall have destruction to heritage

† Cr

26 The disposition of a liar is dishonourable, and his shame is ever with him

27 A wise man shall promote himself to honour with his words and he that hath understanding will please great men

† Cr

28 He that telleth his lord shall increase his heap and he that pleaseth great men shall get pardon for iniquity

† Cr

29 Presents and gifts blind the eyes of the wise, and stop up his mouth that he cannot reprove

† Cr

30 Wisdom that is hid, and treasure that is hoarded up, what profit is in them both?

† Cr

31 Better is he that hideth his folly than a man that hideth his wisdom

32 Necessary patience in seeking the Lord is better than he that leadeth his life without a guide

CHAP XXI

1 The from sin as from a serpent 4 His oppression will undo the rich 9 The end of the unjust shall be sought 12 The difference between the fool and the wise

Ps 41 4
Luke 15
1

MY son, hast thou sinned? do so no more, but ask pardon for thy former sins

2 Flee from sin as from the face of a serpent for if thou comest too near it, it

21 — through want] Through want of means opportunity and power and thus he escape all remorse of conscience which might trouble his rest Arnold

22 There is that destroyeth &c] There is that destroyeth his soul being led into sin by false shame

24 The thief is better &c] For the thief only takes away the property of another but the liar or calumniator steals his reputation and character which is more valuable than riches &c

25 Necessary patience in seeking &c] The son seems to be that it is better for a man to live in a humble dependence upon God and patient to seek to know His will than to be guided by himself only without any further help than the feeble light of his own reason The Greek word translated that leadeth his life without a guide script properly to mean an uncontrolled director

will bite thee the teeth thereof are as the teeth of a lion, slaying the souls of men ^{Before CHRIST about 200}

3 All iniquity is as a two edged sword, the wounds whereof cannot be healed

4 To terrify and do wrong will waste riches thus the house of proud men shall be made desolate

5 A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh speedily ^{1 and 9 & 2}

6 He that hateth to be reprov'd is in the way of sinners but he that feareth the Lord will repent from his heart ^{† Cr}

7 An eloquent man is known far and near, but a man of understanding knoweth when he slippeth ^{† Cr}

8 He that buildeth his house with other men's money is like one that gathereth himself stones for the tomb of his burial

9 The congregation of the wicked is like tow wrapp'd together and the end of them is a flame of fire to destroy them ^{Chap 10}

10 The way of sinners is made plain with stones, but at the end thereof is the pit of hell

11 He that keepeth the law of the Lord getteth the understanding thereof and the perfection of the fear of the Lord is wisdom

12 He that is not wise will not be taught but there is a wisdom which multiplieth bitterness ^{† Cr}

13 The knowledge of a wise man shall abound like a flood, and his counsel is like a pure fountain of life ^{† Cr}

14 The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth ^{Chap}

15 If a skilful man hear a wise word, he will commend it, and add unto it but as a sobn is one of no understanding heareth it, it displeaseth him, and he casteth it behind his back ^{† Cr}

of his own life and actions driving furiously and madly, without any check or restraint Arnold

Chap XXI ver 7 — but a man of understanding knoweth when he slippeth] A man of understanding who coolly weighs the arguments of the eloquent man is not to be imposed upon by artifice but soon detects his misrepresentation, and the inconclusiveness of his reasoning Arnold

8 — is like one that gathereth himself stones &c] That is, is heaping up ruin to himself Arnold

10 — is made plain with stones] Is a broad and plain way as if paved with stones

12 — there is a wisdom which multiplieth bitterness] That sort of wisdom which displays itself in schemes of mis life, multiplieth bitterness and increases misery and sorrow Arnold

14 The inner parts] The heart Calmet

^{Before} ^{CHRIST} 16 The talking of a fool is like a burden ^{about} in the way, but grace shall be found in the lips of the wise.

17 They enquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart.

18 As is a house that is destroyed, so is wisdom to a fool, and the knowledge of the unwise is as talk without sense.

19 Doctrine unto fools is as fetters on the feet, and like manacles on the right hand.

20 A fool lifteth up his voice with laughter, but a wise man doth scarce smile a little.

21 Learning is unto a wise man as an ornament of gold, and like a bracelet upon his right arm.

22 A foolish man's foot is soon in his [neighbour's] house, but a man of experience is ashamed of him.

23 A fool will peep in at the door into the house, but he that is well nurtured will stand without.

24 It is the rudeness of a man to hearken at the door, but a wise man will be grieved with the disgrace.

25 The lips of talkers will be telling such things as pertain not unto them, but the words of such as have understanding are weighed in the balance.

26 The heart of fools is in their mouth; but the mouth of the wise is in their heart.

27 When the ungodly curseth Satan, he curseth his own soul.

28 A whisperer defileth his own soul, and is hated wheresoever he dwelleth.

CHAP. XXII

1 Of the slothful man, and a foolish daughter. 11 Weep rather for fools, than for the dead. 13 Meddle not with them. 16 The wise man's heart will not shrink. 20 What will lose a friend.

A SLOTHFUL man is compared to a filthy stone, and every one will hiss him out to his disgrace.

2 A slothful man is compared to the filth of a dunghill, every man that takes it up will shake his hand.

3 An evilnurtured son is the dishonour of his father that begat him, and a [foolish] daughter is born to his loss.

4 A wise daughter shall bring an inheritance to her husband, but she that liveth dishonestly is her father's heaviness.

5 She that is bold dishonoureth both her father and her husband, but they both shall despise her.

6 A tale out of season [is as] muck in mourning, but stripes and correction of wisdom are never out of time.

7 Whoso teacheth a fool is as one that gluelth a potsheild together, and is he that waketh one from a sound sleep.

8 He that telleth a tale to a fool speaketh to one in a slumber, when he hath told his tale, he will say, What is the matter?

9 If children live honestly, and have wherewithal, they shall cover the business of their parents.

10 But children, being haughty, through disdain and want of nurture do stain the nobility of their kindred.

11 Weep for the dead, for he hath lost the light: and weep for the fool, for he wanteth understanding, make little weeping for the dead, for he is at rest, but the life of the fool is worse than death.

12 Seven days do men mourn for him that is dead, but for a fool and an ungodly man all the days of his life.

13 Talk not much with a fool, and go not to him that hath no understanding, beware of him, lest thou have trouble, and thou shalt never be defiled with his fooleries, depart from him, and thou shalt find rest, and never be disquieted with madness.

14 What is heavier than lead, and what is the name thereof, but a fool?

16 — is like a burden in the way] Grieved and heavy to be gone.

18 As is a house that is destroyed, &c] The wisdom of a fool like a house in ruins, all is confusion in his mind, without order or regularity. Calmet.

19 Doctrine unto fools &c] Implying, that the fool hates discipline and instruction, he considers them a hindrance to the issue of his inclinations, and an obstacle to his pleasures. Arndt.

27 When the ungodly curseth Satan &c] That is, Whenever ungodly man condemneth ungodliness, he condemneth himself.

Whenever the wicked blame Satan as the author of their failings, and accuse him as their tempter and betrayer, they ought not to blame themselves. Arndt.

Chap XXII ver 1 — is compared to a filthy stone] Is despised and neglected. In the Latin version the sense is, A slothful person is so despicable that men put him with stones and dirt, or with reproachful language. Arndt.

6 A tale out of season] A story meant to amuse, but told at an unreasonable time.

7 — is as one that gluelth &c] Meaning, that he altogether throws away his time and trouble. Py, a fool in these sentences, he means one who together with a want of understanding, has a corrupt heart. Calmet.

11 — make little weeping &c] That is, The fool is in a more lamentable condition than the dead.

12 Seven days] The customary time of mourning among the Jews. See the note at Gen 1:10.

^{Before} CH LXXI 15 ^{is} Sand, and salt, and a mass of iron, ^{is} easier to be ^{under-} standing

16 As timber girt and bound together in a building cannot be loosed with shaking so the heart that is stablished by advised counsel shall fear at no time

^{on} 17 A heart settled upon a thought of understanding is as a fair plastering ^{on} the wall of a gallery

18 Piles set on in high place will never stand against the wind so a fearful heart in the imagination of a fool cannot stand against any fear

19 He that pricketh the eye will make tears to fall and he that pricketh the heart maketh it to shew her knowledge

20 Whoso casteth a stone at the birds frayeth them away and he that upbraideth his friend breaketh friendship

21 Though thou drewest a sword at thy friend, yet despair not for there may be a returning [to favour]

22 If thou hast opened thy mouth against thy friend, fear not, for there may be a reconciliation except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound for for these things every friend will depart

23 Be faithful to thy neighbour in his poverty, that thou mayest rejoice in his prosperity abide steadfast unto him in the time of his trouble, that thou mayest be seen with him in his heritage for a mean estate is not always to be contemned nor the rich that is foolish to be had in admiration

24 As the vapour and smoke of a furnace goeth before the fire, so reviling be fore blood

25 I will not be ashamed to defend a friend, neither will I hide myself from him

26 And if my evil happen unto me by him, every one that heareth it will bewail of him

^{P III} 27 Who shall set a watch before my mouth, and a seal of wisdom upon my lips

that I fall not suddenly by them, and that my tongue destroy me not ^{Before} CHRIST ^{hou} 20

CHAP XXIII

1 A prayer for grace to flee sin 9 He may not be swearing 14 but remember our parents 16 Of the sorts of sin 23 The adulterous wife sinneth many ways

O LORD, Father and Governor of my whole life, leave me not to their counsels, and let me not fall by them

2 Who will set scourges over my thoughts and the discipline of wisdom over mine heart that they spare me not for mine ignorances, and it pass not by my sins

3 Lest mine ignorances increase, and my sins abound to my destruction, and I fall before mine adversaries, and mine enemy rejoice over me, whose hope is in thy mercy

4 O Lord, Father and God of my life, give me not a proud look, but turn away from thy servants always ^h a mighty mind ^h a

5 Turn away from me vain hopes and concupiscence, and thou shalt hold him up that is desirous always to serve thee

6 Let not the greediness of the belly nor lust of the flesh take hold of me, and give not over me thy servant into an impudent mind

7 Hear, O ye children, the discipline of the mouth he that keepeth it shall never be taken in his lips

8 The sinner shall be left in his foolishness both the evil speaker and the proud shall fall thereby

9 Accustom not thy mouth to swearing, neither use thyself to the naming of the Holy One ^{ch q} ¹⁴ ^{Matt} ¹¹

10 For as a servant that is continually beaten shall not be without a blue mark so he that sweareth and nameth God continually shall not be faultless

11 A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house if he shall offend, his sin shall be upon him and if he acknowledge not his sin, he maketh a

15 Sand and salt &c.] This seem to be an imitation of Pro xxvi

19 — he that pricketh the heart &c.] The case seem to be When a person reproves another in a home manner and touche him to the quick he conveys to him a lively sense of his fault and by his affectionate admonition touche him wisdom, or a better conduct for the future ^{for id}

24 — as smoke &c.] Reviling, and quarrels go before the budding of blood

27 Who shall set &c.] That one or would set &c. A form of wishing, in the Hebrew manner ^{I n}

Chap XXIII ver 1 — to their counsels.] That is, “to the counsels of sinners ^{Junius} Otherwise ‘to the counsels of my lips’ referring to the last verse of the preceding chapter ^{Calmet}

7 — shall never be taken in his lips.] Shall not be betrayed into mischief by what he utters

8 — shall be left.] Rather, shall be taken, caught ^{Junius}, ^{Calmet}

11 — if he shall offend — if he acknowledge not his sin.] The word rendered offend seems to mean If he swear any rash oath and in inadvertently not rightly understanding or con-

double offence: and if he swear in vain, he shall not be innocent, but his house shall be full of calamities.

12 There is a word that is clothed about with death; God grant that it be not found in the heritage of Jacob; for all such things shall be far from the godly, and they shall not wallow in their sins.

13 Use not thy mouth to intemperate
sneering, for therein is the word of sin.

14 Remember thy father and thy mother, when thou sittest among great men. Be not forgetful before them, and so thou by thy custom become a fool, and wish that thou hadst not been born, and curse the day of thy nativity

15 The man that is accustomed to opprobrious words will never be reformed all the days of his life

16 Two sorts of men multiply sin, and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched till it be consumed: a fornicator in the body of his flesh will never cease till he hath kindled a fire.

17 "All bread is sweet to a whoremonger, he will not leave off till he die."

18 A man that breaketh wedlock, saying thus in his heart, "Who seeth me? I am compassed about with darkness, the walls cover me, and no body seeth me; what need I to fear? the most High will not remember my sins

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts

20 He knew all things ere ever they were created, so also after they were perfected he looked upon them all

21 "This man shall be punished in the streets of the city, and where he suspecteth not he shall be taken

Considering the thing about which he swears. The clause "if he acknowledge not &c." would be better rendered, If through forgetfulness he omit to do what he ought have done, and would he actually would do, he is guilty of a double fault. Arnold. The three descriptions of oaths mentioned in this verse seem to be, 1, Swearing and not remembering the oath 2, Remembering the oath, and yet being careless and unconcerned about fulfilling it 3, Swearing lightly and in jest, without any serious intention of making the oath good. *Corinus*

12 → a word that is clothed about with death] It seems to allude to the heinous crime of blasphemy. By the law of Moses the blasphemer was to be stoned by those who heard him, by a summary process of the law, Lev. xxiv 14, John x 31. (about

14 — *when thou sittest among great men*] Though thou be admitted amongst great persons, and placed in an elevated station

16 Two sorts of it — and the third] A form of speaking not
Vol. II

22 Thus shall it go also with the wife that leaveth her husband, and bringeth in an heir by another

23 For first, she hath disobey'd the law
of the most High; and secondly, she hath
trespassed against her own husband, and
thirdly, she hath play'd the whore in adul-
tery, and brought children by another
man

24 She shall be brought out into the congregation, and inquiry shall be made of her children.

25 Her children shall not take root, ^{and} her branches shall bring forth no fruit

26 She shall leave her memory to be
cursed, and her reproach shall not be blot-
ted out.

27 And they that remain shall know that there is nothing better than the fear of the Lord, and that there is nothing sweeter than to take heed unto the commandments of the Lord.

28 It is great glory to follow the Lord,
and to be received of him is long life

CHAP XXIV

1. *Woman* doth praise herself, when her beginning 4
her dwelling, 14 her glory, 17 her fruit, 20 her in-
crease and perfection

WISDOM shall praise herself, and shall glory in the midst of her people.

2 In the congregation of the most High
shall she open her mouth, and triumph be-
fore his power.

8 I came out of the mouth of the most
High, and covered the earth as a || cloud || Or, a mist

4th I dwelt in high places, and my throne is in a cloudy pillar

5 I alone compassed the circuit of heaven, and walked in the bottom of the deep.

6 In the waves of the sea, and in all the

uncommon in Scripture. See Prov xxx 15, 16, &c, Is viii 6. *Arnul'd* the three persons are a hot mind (or a passionate man,) a fornicator, and an adulter. (*arnul'*)

[Chap XXIV ver 1 *Wisdom shall praise herself, &c.*] The author of this book here gives the praise of wisdom, in imitation of Solomon in his Proverbs chap viii and of the author of the book of Wisdom chap viii. He describes to us her origin and the magnificence of her works. He paints her as a queen of beauty and excellence who invites all men, and especially the Israelites, to come to her and enjoy her riches and rewards. The Pagan philosophers had extolled to the greatest height their wisdom, science, and eloquence. The author of this book here opposes to them the heavenly wisdom of the Hebrews, as infinitely more ancient, more exalted and illustrious. *Calmet* Wisdom is here described as an essential attribute of God, and derived in a peculiar manner by the law of Moses to the Israelites as their proper inheritance and possession. *unmild*

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earth, and in every people and nation, I got
a possession

7 With all these I sought rest And in
whose inheritance shall I abide?

8 So the Creator of all things gave me a
commandment, and he that made me caus-
ed my tabernacle to rest, and said, Let thy
dwelling be in Jacob, and thine inheritance
in Israel.

Prov 8 9 He created me from the beginning
before the world; and I shall never fail.

10 In the holy tabernacle I served be-
fore him, and so was I established in Zion.

11 Likewise in the beloved city he
gave me rest, and in Jerusalem was my
power.

12 And I took root in an honourable
people, even in the portion of the Lord's
inheritance.

13 I was exalted like a cedar in Libanus,
and as a cypress tree upon the mountains
of Hermon.

14 I was exalted like a palm tree in
|| In gaddi, and as a rose plant in Jericho,
as a fan olive tree in a pleasant field, and
grew up as a plane tree || by the water.

15 I gave a sweet smell like cinnamon
and aspalathus, and I yielded a pleasant
odour like the best myrrh, as galbanum,
and onyx, and sweet storax, and as the
fume of frankincense in the tabernacle.

16 As the turpentine tree I stretched
out my branches, and my branches are the
branches of honour and grace.

17 As the vine brought I forth pleasant
savour, and my flowers are the fruit of ho-
nour and riches.

18 I am the mother of fair love, and fear,
and knowledge, and holy hope I there-
fore, being eternal, am given to all my
children which are named of him.

19 Come unto me, all ye that be desirous
of me, and fill yourselves with my fruits.

20 For my memorial is sweeter than
honey, and mine inheritance than the ho-
neycomb.

21 They that eat me shall yet be hun-

15 — and aspalathus] It is not possible to determine what
precious shrub is here meant. In the Latin, it is rendered 'aroma-
tick balsam.' Arnold

25 — as Phison] On Phison. See note at Gen ii 11. The
sense seems to be. He filleth all things with His wisdom, or
spreads His wisdom on every side, as Phison and Tigris spread
their water in the time of the new fruits: that is, when they
are swelled by the melting of the winter snow. Calvert

26 — Jordan in the time of the harvest] Or bulky harvest
see note at Josh ii 15.

27 — as Geon in the time of vintage] Geon, or Chon. See
note at Gen ii 15. Probably the streams, or the stream in the
winter season is the point of comparison.

gry, and they that drink me shall yet be
thirsty.

22 He that obeyeth me shall never be
confounded, and they that work by me
shall not do amiss.

23 All these things are the book of the
covenant of the most high God, even the
law which Moses commanded for an he-
ritage unto the congregations of Jacob.

24 Faint not to be strong in the Lord,
that he may confirm you, cleave unto him
for the Lord Almighty is God alone, and
beside him there is no other Saviour.

25 He filleth all things with his wisdom,
as Phison and as Tigris in the time of the
new fruits.

26 He maketh the understanding to
abound like Euphrates, and as Jordan in
the time of the harvest.

27 He maketh the doctrine of know-
ledge appear as the light, and as Geon in
the time of vintage.

28 The first man knew her not perfectly
no more shall the last find her out.

29 For her thoughts are more than the
sea, and her counsels profounder than the
great deep.

30 I also came out as a brook from a
river, and as a conduit into a garden.

31 I said, I will water my best garden,
and will water abundantly my garden bed
and, lo, my brook became a river, and my
river became a sea.

32 I will yet make doctrine to shine as
the morning, and will send forth her light
afar off.

33 I will yet pour out doctrine as pro-
phesy, and leave it to all ages for ever.

34 Behold that I have not laboured for
myself only, but for all them that seek wis-
dom.

CHAP XXV.

1 What things are beautiful, and what hateful 6 What
is the crown of age 7 What things make men happy
13 Nothing worse than a wicked woman

I N three things I was beautified, and
stood up beautiful both before God and

50, 31 I also came out as a brook &c.] The general sense is,
that wisdom is a never failing source of living waters, and that,
as streams enrich and make fruitful the ground, so does she make
fruitful the hearts of men, distributing universally her influence,
and assisting all by her light. Arnold

33 — but for all them that seek wisdom.] Thus wisdom con-
cludes her address by asserting, that she is anxious to communi-
cate her blessings to all that are willing to accept her invitation,
and to partake of her bounty. Calvert

Chap XXV ver 1. In three things I was beautified.] Rather,
with three things I was pleased and delighted. The Latin
version renders the passage. Three things I delighted in or found
worthy of my esteem, and they are approved of both by God and

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Exod 27
1 & 2
Deut 1
24 1

Gen 2 11

Josh 9
15

Or,
drum, or,
drum

Chap 25
17

Or,
gloried

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Gen. 13 8
Rom. 12
10.

men. the envy of brethren, the love of
neighbour, a man and a wife that agree
together.

2 Three sorts of men my soul hateth; and
I am greatly offended at their life: a poor
man that is proud, a rich man that is a liar,
and an old adulterer that doateth.

3 If thou hast gathered nothing in thy
youth, how canst thou find any thing in
thine age?

4 O how comely a thing is judgment for
gray hairs, and for ancient men to know
counsel!

5 O how comely is the wisdom of old
men, and understanding and counsel to
men of honour!

6 Much experience is the crown of old
men, and the fear of God is their glory.

7 There be nine things which I have
judged in mine heart to be happy, and the
tenth I will utter with my tongue. A man
that hath joy of his children, and he that
liveth to see the fall of his enemy.

8 Well is him that dwelleth with a wife
of understanding, and that hath not slip-
ped with his tongue, and that hath not
served a man more unworthy than himself:

9 Well is him that hath found pru-
dence, and he that speaketh in the ears of
them that will hear.

10 O how great is he that findeth wis-
dom! yet is there none above him that
feareth the Lord.

11 But the love of the Lord passeth all
things for illumination: he that holdeth it,
|| whereto shall he be likened?

12 The fear of the Lord is the beginning
of his love: and faith is the beginning of
cleaving unto him.

13 [Give me] any plague, but the plague
of the heart: and any wickedness, but the
wickedness of a woman.

14 And any affliction, but the affliction

man? *Arnald* It is wisdom that continues here to speak
Calmet

7 *There be nine things — and the tenth*. Respecting this mode
of expression, see note at Prov xxx 15. The "nine things" are
mentioned in ver 7, 8, 9, 10 and the tenth, "the love of the
Lord," at ver 11. In our translation there are only eight things
enumerated, but in the Latin translation there is added, after the
eighth verse, "Blessed is he who findeth a true friend, the ad-
dition of which completes the number." *Arnald*

— *he that liveth to see the fall of his enemy*. The author
here speaks according to the ideas of the Jews on this subject,
who, by a corrupt understanding of their law, conceived hatred
and revenge to be permitted, as sufficiently appears from our
Saviour's words at Matt v 43. *Calmet*

11. — *passeth all things for illumination*. The sense seems to
be, that the love of the Lord exceeds all the former instances of
happiness that have been mentioned, and is more glorious than
any of them. *Arnald*

from them that hate me: and any revenge,
but the revenge of enemies.

15 There is no head above the head of a
serpent; and there is no wrath above the
wrath of an enemy.

16 I had rather dwell with a lion and a
dragon, than to keep house with a wicked
woman.

17 The wickedness of a woman changeth
her face, and darkeneth her countenance
|| like sackcloth.

18 Her husband shall sit among his
neighbours, and when he heareth it shall
sigh bitterly.

19 All wickedness is but little to the
wickedness of a woman: let the portion of
a sinner fall upon her.

20 As the climbing up a sandy way is to
the feet of the aged, so is a wife || full of
words to a quiet man.

21 Stumble not at the beauty of a wo-
man, and desire her not for pleasure.

22 A woman, if she maintain her hus-
band, is full of anger, impudence, and
much reproach.

23 A wicked woman abateth the cou-
rage, maketh an heavy countenance and a
wounded heart. a woman that will not
comfort her husband in distress maketh
weak hands and feeble knees.

24 Of the woman came the beginning
of sin, and through her we all die.

25 Gave the water no passage, neither
a wicked woman liberty to gad abroad.

26 If she go not as thou wouldest have
her, cut her off from thy flesh, and give
her a bill of divorce, and let her go.

CHAP XXVI

1 A good wife, 4 and a good conscience, do glad men
6 A wicked wife is a fearful thing 13 Of good and
bad wives 28 Of three things that are glorious 29
Merchants and hucksters are not without sin

14 — *but the affliction from them that hate me*.] He means,
that he would rather endure any affliction or misfortune than that
which his enemy wishes him, or in which his enemy would take an
ill-natured pleasure in triumphing over him. *Arnald*

15 *There is no head above the head of a serpent*.] There
is no head more deadly more terrible, than that of a serpent.
Drusus

19 — *let the portion of a sinner fall upon her*.] Or as some
render the sense, "Let her fall to the portion of a sinner."
Calmet

21 *Stumble not at the beauty &c*.] Prostrate not thyself, throw
not thyself away before a beautiful woman, captivated with her
charm. *Junius*

22 — *if she maintain her husband*.] If she bring a livelihood
to a man, so that he is dependant upon her. *Junius*

26. — *cut her off from thy flesh*.] That is, from thy body.
For by matrimony a man and his wife become one flesh, Gen
ii 24. *Drusus*

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BLESSED is the man that hath a virtuous wife, for the number of his days shall be double

2 A virtuous woman rejoiceth her husband, and he shall fulfil the years of his life in peace

3 A good wife is a good portion, which shall be given in the portion of them that fear the Lord

4 Whether a man be rich or poor, if he have a good heart toward the Lord, he shall at all times rejoice with a cheerful countenance.

5 There be three things that mine heart feareth, and for the fourth I was sore afraid: the slander of a city, the gathering together of an unruly multitude, and a false accusation: all these are worse than death

6 But a grief of heart and sorrow is a woman that is jealous over another woman, and a scourge of the tongue which communicateth with all

7 An evil wife is as a yoke shaken to and fro: he that hath hold of her is as though he held a scorpion

8 A drunken woman and a gadder abroad causeth great anger, and she will not cover her own shame

9 The whoredom of a woman may be known in her haughty looks and eyelids

10 If thy daughter be shameless, keep her in straitly, lest she abuse herself through overmuch liberty

11 Watch over an impudent eye and marvel not if she trespass against thee.

12 She will open her mouth, as a thirsty traveller when he hath found a fountain, and drink of every water near her: by every hedge will she sit down, and open her quiver against every arrow

13 The grace of a wife delighteth her husband, and her discretion will fatten his bones

14 A silent and loving woman is a gift of the Lord: and there is nothing so much worth as a maid well instructed

15 A shamefaced and faithful woman is a double grace, and her content mind cannot be valued

16 As the sun when it appeareth in the high heaven, so is the beauty of a good wife in the ordering of her house.

17 As the clear light is upon the holy candlestick, so is the beauty of the face in ripe age.

18 As the golden pillars are upon the sockets of silver, so are the ten feet with a constant heart

19 My son, keep the flower of thine age sound; and give not thy strength to strangers.

20 When thou hast gotten a fruitful possession through all the field, sow it with thine own seed, trusting in the goodness of thy stock

21 So thy race which thou leavest shall be magnified, having the confidence of their good descent.

22 An harlot shall be accounted as a spittle; but a married woman is a tower against death to her husband

23 A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord.

24 A dishonest woman contemneth shame: but an honest woman will reverence her husband

25 A shameless woman shall be counted as a dog, but she that is shamed will fear the Lord

26 A woman that honoureth her husband shall be judged wise of all, but she that dishonoureth him in her pride shall be counted ungodly of all

27 A loud crying woman and a scold shall be sought out to drive away the enemies

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[Chap XXVI ver 5 — the slander of a city] Rather the unjust hatred of a city Calmet The ill will of one's own city Arnald

6 — a woman that is jealous over another] In the families of the Hebrew, where polygamy was tolerated domestic peace was very frequently disturbed by the jealousies and quarrels of the different women among each other Calmet See the note on Chap XVI 4

— which communicateth with all] Which makes itself known to all persons Calmet Or else the sense is, Which is common to, and generally goes along with, the four evils before mentioned Arnald

7 — as a yoke shaken to and fro] Is as troublesome and vexatious to a man as a yoke is to an ox when it does not fit them Arnald

10 — in her haughty looks] In her bold and impudent looks Arnald

17 — upon the holy candlestick.] The candlestick with seven branches which burnt every night before the door of the sanctuary Calmet The author here describes the good and accomplished woman in terms of the greatest magnificence and beauty. She is as great an ornament to her family, as the sun is to the universe; her beauty in her middle age has as chaste and comely an appearance, as the lamps in the sanctuary, and her feet, as well as her heart, go not astray, but are both fixed upon a sure and solid basis Arnald

19 — to strangers.] To strange women Calmet

20 — When thou hast gotten &c.] A virtuous wife is here represented under the similitude of a fruitful field Junius

22 — as a spittle.] The meaning is uncertain the margin renders it "as swine" According to either, it is an expression of worthlessness

27 — shall be sought out &c.] Is fit to drive away an enemy: By the noise which she makes Junius

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28. There be two things that grieve my heart; and the third maketh me angry: a man of war that suffereth poverty, and men of understanding that are not set by, and one that returneth from righteousness to sin, the Lord prepareth such an one for the sword.

29 A merchant shall hardly keep himself from doing wrong, and an huckster shall not be freed from sin.

CHAP. XXVII.

Of sins in selling and buying. 7 Our speech will tell what is in us. 16 A friend is lost by discovering his secrets. 25 He that diggeth a pit shall fall into it.

Prov 25
On
all things
undifferent
Prov 29
Tim 6 9

MANY have sinned for a small matter, and he that seeketh for abundance will turn his eyes away.

2 As a nail sticketh fast between the joinings of the stones, so doth sin stick close between buying and selling.

3 Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrowen.

4 As when one sifteth with a sieve, the refuse remaineth, so the filth of man in his talk.

On
thought
Prov 27
21

5 The furnace proveth the potter's vessels, so the trial of man is in his reasoning.

Mat 7

6 The fruit declareth if the tree have been dressed, so is the utterance of a content in the heart of man.

7 Use no man before thou hearest him speak; for this is the trial of men.

8 If thou followest righteousness, thou shalt obtain her, and put her on, as a glorious long robe.

9 The birds will resort unto their like, so will truth return unto them that practise in her.

10 As the lion lieth in wait for the prey, so sin for them that work iniquity.

11 The discourse of a godly man is al-

ways with wisdom; but a fool changeth as the month.

Before
CHRIST
about 200

12 If thou be among the indiscreet, observe the time; but be continually among men of understanding.

13 The discourse of fools is unskome, and their sport is the wantonness of sin.

14 The talk of him that sweareth much maketh the hart stand upright, and their brawls make one stop his ears.

15 The strife of the proud is bloodshedding, and their revilings are grievous to the ear.

16 Whoso discovereth secrets loseth his credit, and shall never find friend to his mind.

17 Love thy friend, and be faithful unto him; but if thou bewrayest his secret, follow no more after him.

18 For as a man hath destroyed his enemy, so hast thou lost the love of thy neighbour.

19 As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again.

20 Follow after him no more, for he is too far off, he is as a roe escaped out of the snare.

21 As for a wound, it may be bound up, and after reviling there may be reconciliation; but he that bewrayeth secrets is without hope.

22 He that winketh with the eyes worketh evil; and he that knoweth him will depart from him.

Prov 10

23 When thou art present, he will speak sweetly, and will admire thy words; but at the last he will with his mouth, and slander thy sayings.

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24 I have hated many things, but nothing like him, for the Lord will hate him.

25 Whoso casteth a stone on high casteth it on his own head, and a deceitful stroke shall make wounds.

28 — a man of war] A man of courage, who has spent his life and strength in the service of his country. *Calmet*

29 — and an huckster &c.] A 'huckster' means a retailer. The author speaks of merchants, &c., as being always under temptations to commit frauds, and to engross undue profits. *Arnald*

Chap XXVII. ver 1 — for a small matter,] For a thing indifferent in the margin, for worthless gain.

will turn his eyes away] Will turn his eyes away from that which is right and just. *Junius*

2 As a nail sticketh &c.] As a nail or wooden pin, when firmly wedged in a wall, cannot easily be taken out or separated, so is it equally difficult to prevent fraud and iniquity between buyer and seller, while each tries to overreach and impose upon the other. *Arnald*

12. If thou be among the indiscreet, observe the time,] That is, If thou talkest into the company of idle and loose persons, enter not into conversation with them, as one of their associates, but defer speaking till some better opportunity. *Arnald*

13 — is bloodshedding,] Cause bloodshedding. *Junius*

20 Follow after him no more,] For it is in vain for you to try to regain his confidence. *Calmet*

22 He that winketh with the eyes] The double, deeling and dissembling person. See Prov x 10 "Worketh evil, implies the meditating and contriving some evil, while he appears to show good will and approbation." *Arnald*

25 Whoso casteth a stone &c.] Implying that the mischief which a false friend is meditating and designing against others, shall often fall upon himself. *Arnald*

shall make wounds] Shall wound him who aims the stroke at another. *Calmet*

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26 Whoso diggeth a pit shall fall there-
in and he that setteth a trap shall be taken
therein

27 He that worketh mischief, it shall fall
upon him, and he shall not know whence it
cometh.

28 Mockery and reproach are from the
proud; but vengeance, as a lion, shall lie
in wait for them.

29 They that rejoice at the fall of the
righteous shall be taken in the snare, and
anguish shall consume them before they
die

30 Malice and wrath, even these are
abominations, and the sinful man shall
have them both

CHAP XXVIII

1 Against revenge, 8 quarrelling, 10 anger, 15 and
backbiting.

HE that revengeth shall find vengeance
from the Lord, and he will surely
keep his sins [in remembrance.]

2 Forgive thy neighbour the hurt that he
hath done unto thee, so shall thy sins also
be forgiven when thou prayest.

3 One man beareth hatred against an-
other, and doth he seek pardon from the
Lord?

4 He sheweth no mercy to a man, which
is like himself; and doth he ask forgiveness
of his own sins?

5 If he that is but flesh nourish hatred,
who will intreat for pardon of his sins?

6 Remember thy end, and let enmity
cease, [remember] corruption and death,
and abide in the commandments.

7 Remember the commandments, and
bear no malice to thy neighbour [remem-
ber] the covenant of the Highest, and wink
at ignorance.

8 Abstain from strife, and thou shalt
diminish thy sins for a furious man will
kindle strife

9 A sinful man disquieteth friends, and

maketh debate among them that be at
peace.

10 As the matter of the life is, so it
burneth: and as a man's strength is, so is
his wrath; and according to his riches his
anger riseth, and the stronger they are
which contend, the more they will be in-
flamed.

11 An hasty contention kindleth a fire
and an hasty fighting sheddeth blood

12 If thou blow the spark, it shall burn
if thou spit upon it, it shall be quenched;
and both these come out of thy mouth.

13 Curse the whisperer and double
tongued: for such have destroyed many
that were at peace

14 A backbiting tongue hath disquieted
many, and driven them from nation to na-
tion. strong cities hath it pulled down,
and overthrown the houses of great men.

15 A backbiting tongue hath cast out
virtuous women, and deprived them of
their labours.

16 Whoso hearkeneth unto it shall never
find rest, and never dwell quietly

17 The stroke of the whip maketh mark
in the flesh: but the stroke of the tongue
breaketh the bone.

18 Many have fallen by the edge of the
sword: but not so many as have fallen by
the tongue.

19 Well is he that is defended from it,
and hath not passed through the venom
thereof; who hath not drawn the yoke
thereof, nor hath been bound in her bands.

20 For the yoke thereof is a yoke of
iron, and the bands thereof are bands of
brass.

21 The death thereof is an evil death,
the grave were better than it.

22 It shall not have rule over them that
fear God, neither shall they be burned with
the flame thereof.

23 Such as forsake the Lord shall fall
into it, and it shall burn in them, and not

[Chap XXVIII ver 1 — and he will surely keep] The Lord
will surely keep Calmet

2 Forgive thy neighbour &c.] It should be observed in what
strong terms the doctrine of forgiveness is here pressed even un-
der the times of the Old Testament It is from passages such as
these that a true judgment of the spirit of the law of Moses is to
be formed for in this law, it was the clear intention of God to
encourage mutual love, kindness, and forgiveness. Calmet, Ar-
nold

7 — wink at ignorance] Wink at, pass over forgive, the of-
fences of thy neighbour against thee committed through igno-
rance Calmet

10 As the matter of the fire] As the fuel of fire is, so, &c
— as a man's strength is so is his wrath] Meaning that

the violence of passion rages in proportion to the rank, power &c
of those concerned

1 — and both these come out of thy mouth] Implying that
the words of the mouth may either effectually allay a dissension, or
inflame it to a greater height

15 — deprived them of their labours] Caused them to be cast
out by a divorce from their husband's house, and thus to lose the ad-
vantages which their industry and economy had procured. Calmet

19 — hath not drawn the yoke thereof] Hath not worn its
yoke, hath not drawn it on his neck Calmet

21 — The death thereof] The destruction of reputation which
it occasions, is worse than death

23 — shall fall into it,] Shall be exposed to a backbiting
tongue Calmet

Before Christ about 200. be quenched; it shall be sent upon them as a lion, and devour them as a leopard.

24 Look that thou hedge thy possession about with thorns, and bind up thy silver and gold.

25 And weigh thy words in a balance, and make a door and bar for thy mouth.

26 Beware thou slide not by it, lest thou fall before him that lieth in wait.

CHAP. XXIX.

1 He must shew mercy and lend, but the borrower must not defraud the lender. 9 Give alms. 14 A good man will not undo his surety. 16 To be surety and undertake for others is dangerous. 22 It is better to be at home than to sojourn.

1 He that is merciful will lend unto his neighbour, and he that strengtheneth his hand keepeth the commandments.

2 Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season.

3 Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee.

4 Many, when a thing was lent them, reckon it to be found, and put them to trouble that helped them.

5 Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissively, but when he should repay, he will prolong the time, and return words of grief, and complain of the time.

6 If he prevail, he shall hardly receive the half, and he will count as if he had found it; if not, he hath deprived him of his money, and he hath gotten him an enemy without cause. He payeth him with cursings and railings, and for honour he will pay him disgrace.

7 Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded.

— as a leopard] As a female "leopard, which authors describe as far more furious than the male. *Jansen*

24. Look that thou hedge &c] Meaning that, as it is commendable and need to fence a field "with thorns, and to bind up silver and gold" in a purse, so no less care should be employed in guarding thy mouth and keeping the door of thy lips, that no word may sue thence without being weighed and considered. *Arnald* See the note on Mic vi 4.

Chap. XXIX ver 1 — he that strengtheneth his hand] To strengthen the poor man's hand, means to relieve or succour him. *Arnald*

5 — he will kiss a man's hand,] To kiss the hand of another is anciently practised only by slaves. It here denotes that civility and baseness which a person who wants to borrow money will use to ingratiate himself with another, for the purpose of using his ends. *Arnald*

8 Yet have thou patience with a man in poor estate, and delay not to shew him mercy.

9 Help the poor for the commandment's sake, and turn him not away because of his poverty.

10 Love thy money for thy brother and thy friend, and let it not rust under a stone to be lost.

11 Lay up thy treasure according to the commandments of the most High, and it shall bring thee more profit than gold.

12 Shut up alms in thy storehouses, and it shall deliver thee from all affliction.

13 It shall fight for thee against thine enemies better than a mighty shield and strong spear.

14 An honest man is surety for his neighbour, but he that is impudent will forsake him.

15 Forget not the friendship of thy surety, for he hath given his life for thee.

16 A sinner will overthrow the good estate of his surety.

17 And he that is of an unthankful mind will leave him [in danger] that delivered him.

18 Suretyship hath undone many of good estate, and shaken them as a wave of the sea: mighty men hath it driven from their houses; so that they wandered among strange nations.

19 A wicked man transgressing the commandments of the Lord shall fall into suretyship; and he that undertaketh and followeth other men's business for gain shall fall into suits.

20 Help thy neighbour according to thy power, and beware that thou thyself fall not into the same.

21 The chief thing for life is water, and bread, and clothing, and an house to cover shame.

22 Better is the life of a poor man in a

6 If he prevail,] The sense seems to be, If the lender prevail so as to recover his debt. *Jansen*

12 Shut up alms in thy storehouses] That is, Let thy storehouses be not for thyself alone, but let the poor and needy have a share in them. *Calmet*

14 — he that is impudent] He that has lost all sense of shame. *Jansen*

15 — he hath given his life for the] He has exposed his life to risk for the purpose of assisting thee. *Calmet* Or, by "life" may be meant, fortune, substance; the means of life. *Arnald*

19 A wicked man — shall fall into suretyship] The author implies, that it is so great a misfortune to become surety for a careless or fraudulent debtor, that God can send no greater evil for the chastisement of the great sinners. *Calmet*

21 — and an house to cover shame] A house to protect our feeble nature from the inclemencies of the weather. *Jansen*

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mean cottage, than delicate fare in another
man's house

23 Be it little or much, hold thee contented, that thou hear not the reproach of thy house

24 For it is a miserable life to go from house to house, for where thou art a stranger, thou dar'st not open thy mouth.

25 Thou shalt entertain, and feast, and have no thanks, moreover, thou shalt hear bitter words

26 Come, thou stranger, and furnish a table, and feed me of that thou hast ready.

27 Give place, thou stranger, to an honourable man, my brother cometh to be lodged, and I have need of mine house

28 These things are grievous to a man of understanding, the upbraiding of household, and reproaching of the lender

CHAP. XXX

1 It is good to correct our children, 7 and not to coker them 14 Health is better than wealth 22 Health and life are shortened by grief

HL that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end

2 He that chastiseth his son shall have joy in him, and shall rejoice of him among his acquaintance

3 He that teacheth his son grieveth the enemy and before his friends he shall rejoice of him

4 Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himself.

5 While he lived, he saw and rejoiced in him and when he died, he was not sorrowful

6 He left behind him an avenger against his enemies, and one that shall requite kindness to his friends

7 He that maketh too much of his son shall bind up his wounds, and his bowels will be troubled at every cry

23 — that thou hear not the reproach of thy house] The meaning seems to be, that thou expose not thyself to the reproach and insult of the rich and powerful by thrusting thyself amongst them when thou canst live in peace and comfort at home Arnold

1 — to go from house to house] The observation seems to refer to persons who intrude themselves on the families of the great and prefer a splendid livery, in the houses of others, to content and freedom within their own walls

20 Come thou stranger, &c] These seem to be the words of the host calling, upon him imperiously to entertain and feast, (ver 25) but instead of receiving any thanks when he has exhausted his little substance in this manner he is turned out of doors to make room for a more honourable visitor

Chap XXX ver 3 — smite the enemy] Maketh his enemy envious of his happiness Callet

8 An horse not broken becometh headstrong and a child left to himself will be wilful.

9 Cocker thy child, and he shall make thee afraid play with him, and he will bring thee to heaviness

10 Laugh not with him, lest thou have sorrow with him, and lest thou gnash thy teeth in the end

11 Give him no liberty in his youth, and wink not at his follies

12 Bow down his neck while he is young, and beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee, and so bring sorrow to thine heart

13 Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence unto thee.

14 Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body

15 Health and good state of body are above all gold, and a strong body above infinite wealth

16 There is no riches above a sound body, and no joy above the joy of the heart.

17 Death is better than a bitter life or continual sickness.

18 Delicates poured upon a mouth shut up are as messes of meat set upon a grave

19 What good doeth the offering unto an idol? for neither can it eat nor smell so is he that is persecuted of the Lord.

20 He seeth with his eyes and groaneth, as an eunuch that embraceth a virgin and sigheth

21 Give not over thy mind to heaviness, and afflict not thyself in thine own counsel.

22 The gladness of the heart is the life of man, and the joyfulness of a man prolongeth his days

7 — shall bind up his wounds,] Shall have occasion to bind up many wounds occasioned by his son's misconduct Arnold
— his bowels will be troubled at every cry] When he hear any noise or disturbance, he will be in pain for his son if some evil may have befallen him. Arnold.

9 Cocker thy child,] To cocker signifies to fondle, to indulge Dr Johnson

18. Delicates poured upon a mouth &c.] Delicates offered to a mouth shut up by sickness; which has lost all relish for the choicest rarities of wine and food Arnold.

— as messes — set &c] See note at Jer xvi 7.

19 What good doeth the offering &c] As an idol is unable to partake of the offerings set before it, so those who are persecuted of the Lord, that is, who are visited by God with misery and sickness, can derive no pleasure from the good things of life Calmet

^{Before CHRIST about 300} 23 Love thine own soul, and comfort thy heart, remove sorrow far from thee. For sorrow hath killed many, and there is no profit therein.

24 Envy and wrath shorten the life, and carefulness bringeth age before the time.

25 A cheerful and good heart will have a care of his meat and diet.

CHAP. XXXI.

1 ^{Of the danger of riches} 12 ^{Of moderation and excess in eating, or drinking wine}

^{* 1 Tim 6, 10} **W**ATCHING for riches consumeth the flesh, and the care thereof driveth away sleep

2 Watching care will not let a man slumber, as a sore disease breaketh sleep

3 The rich hath great labour in gathering riches together, and when he resteth, he is filled with his delicacies.

4 The poor laboureth in his poor estate; and when he leaveth off, he is still needy.

5 He that loveth gold shall not be justified, and he that followeth corruption shall have enough thereof

^{* Chap. 22} 6 Gold hath been the ruin of many, and their destruction was present.

7 It is a stumblingblock unto them that sacrifice unto it, and every fool shall be taken therewith

^{* Luke 6, 24} 8 Blessed is the rich that is found without blemish, and hath not gone after gold.

9 Who is he? and we will call him blessed for wonderful things hath he done among his people.

10 Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it?

11 His goods shall be established, and the congregation shall declare his alms

^{* Ps 141, 4} 12 If thou sit at a bountiful table, ^{* Prov 23, 1} be not greedy upon it, and say not, There is much meat on it

^{* Gr appt not thy throat upon} 13 Remember that a wicked eye is an evil thing, and what is created more wicked

than an eye? therefore it weepeth upon every occasion

14 Stretch not thine hand whithersoever it looketh, and thrust it not with him into the dish.

15 Judge of thy neighbour by thyself, and be discreet in every point

16 Eat, as it becometh a man, those things which are set before thee, and devour not, lest thou be hated

17 Leave off first for minners' sake, and be not unsatiable, lest thou offend.

18 When thou sittest among many, reach not thine hand out first of all

19 A very little is sufficient for a man well nurtured, and he fetcheth not his wind short upon his bed

20 Sound sleep cometh of moderate eating. he riseth early, and his wits are with him. but the pain of watching, and choler, and pangs of the belly, are with an unsatiable man

21 And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.

22 My son, hear me, and despise me not, and at the last thou shalt find as I told thee. in all thy works be quick, so shall there no sickness come unto thee

23 Whoso is liberal of his meat, men shall speak well of him, and the report of his good housekeeping will be believed.

24 But against him that is a niggard of his meat the whole city shall murmur, and the testimonies of his niggardness shall not be doubted of

25 Shew not thy valiantness in wine, for wine hath destroyed many

26 The furnace proveth the edge by dipping, so doth wine the hearts of the proud by drunkenness

27 Wine is as good as life to a man, if it be drunk moderately. what life is then to a man that is without wine? for it was made to make men glad.

28 Wine measurably drunk and in sea-

^{Before CHRIST about 200}
Or
if thou
thou, that is
presented,

^{* Chap 29}

^{Or and then puffu and blowing}

^{* Prov 22}

^{* Is 4, 27}
^{* Judith 1}

29 Love thine own soul, &c.] Enjoy with moderation the pleasures of this life, since excessive austerity and abstinence are prejudicial to health. *Calmet.*

Chap XXXI ver 5 — shall not be justified.] Meaning, that his eagerness to accumulate wealth shall urge him to many acts of fraud, violence, and injustice. *Arnald*

6 — their destruction was present.] Literally in the Greek, "was before their sight." *Jacques*

12 — hath not gone after gold.] Hath not set his heart upon it, and placed his trust in it. The expression is used to denote the following of idols, and the practice of idolatry. *Arnald*

13 — more wicked than an eye.] Than such an eye, mentioned in the former part of the verse, namely an evil or niggardly eye. The sense of the latter part of the verse, according to the marginal reading, may be, What is more wicked than an eye, which lusteth so to gratify a gluttonous appetite in eating of every dainty set before it, that it will even weep if it imagines it shall not be satisfied. *Arnald*

22 — in all thy works be quick &c.] Be quick, active, vigilant and thus thou wilt escape all manner of sickness. *Calmet*

25 Shew not thy valiantness in wine.] Pride not thyself on being able to bear much strong liquor without being disordered or disguised. *Arnald*

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son bringeth gladness of the heart, and cheerfulness of the mind.

29 But wine drunken with excess maketh bitterness of the mind, with brawling and quarrelling.

30 Drunkenness increaseth the rage of a fool till he offend: it diminisheth strength, and maketh wounds.

31 Rebuke not thy neighbour at the wine, and despise him not in his mirth: give him no despiteful words, and press not upon him with urging him [to drink]

CHAP XXXII.

1 Of his duty that is chief or master in a feast. 14 Of the fear of God. 15 Of counsel. 20 Of a ragged and a smooth way. 23 I trust not to any but to myself, and to God.

IF thou be made the master [of a feast,] sit not thyself up, but be among them as one of the rest, take diligent care for them, and so sit down.

2 And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well ordering of the feast.

3 Speak, thou that art the elder, for it becometh thee, but with sound judgment; and hinder not musick.

* Let's on

chap. 30

4 Put not out words where there is a musician, and shew not forth wisdom out of time.

5 A concert of musick in a banquet of wine is as a signet of carbuncle set in gold.

6 As a signet of an emerald set in a work of gold, so is the melody of musick with pleasant wine.

7 Speak, young man, if there be need of thee: and yet scarcely when thou art twice asked.

8 Let thy speech be short, comprehending much in few words, be as one that knoweth and yet holdeth his tongue.

[Chap XXXII ver 1 *If thou be made the master &c*] He alludes to a custom frequent among the ancients, of appointing a master of a feast, who was to undertake the regulation of the whole, and to prescribe to each of the guests how much he was to drink. He here gives advice to persons not to be too much elevated by being placed in such a situation: not to behave with insolence in it. *Calmet*

1 *Put not out words &c*] He gives the general advice, Do not lavish thy discourse before persons indisposed to attend to it, know first the taste of the company, and adapt thy subject accordingly. *Arnold*

1 *Concert of musick in a banquet &c*] The ancients in general were particularly fond of musick at their feasts. *Calmet*

10 *Before the thunder &c*] The sense is. As lightning is seen some time before the thunder is heard, so modesty in a person betokens to speak recommends him the more to the fa-

9 *If thou be among great men, make not thyself equal with them; and when ancient men are in place, use not many words.* *Before CHRIST about 200*

10 Before the thunder goeth lightning, and before a shamefaced man shall go favour.

11 Rise up belimes, and be not the last; but get thee home without delay.

12 There take thy pastime, and do what thou wilt; but sin not by proud speech.

13 And for these things bless him that made thee, and hath replenished thee with his good things.

14 Whoso feareth the Lord will receive his discipline; and they that seek him early shall find favour.

15 He that seeketh the law shall be filled therewith: but the hypocrite will be offended thereat.

16 They that fear the Lord shall find judgment, and shall kindle justice as a light.

17 A sinful man will not be reprov'd, but findeth an excuse according to his will.

18 A man of counsel will be moderate, but a strange and proud man is not daunted with fear, even when of himself he hath done without counsel.

19 Do nothing without advice, and when thou hast once done, repent not.

20 Go not in a way wherein thou mayest fall, and stumble not among the stones.

21 Be not confident in a plain way.

22 And beware of thine own children.

23 In every good work trust thy own soul, for this is the keeping of the commandments. *Rom. 13*

24 He that believeth in the Lord taketh heed to the commandments, and he that trusteth in him shall fare never the worse. *10 Or shall not be hurt.*

vour and good opinion of others. *Arnold*

12 *There take thy pastime, &c*] Use some diversion and moderate exercise at home for health's sake, "but sin not by proud speech, be not contumacious, quarrelsome or angry with thy family, or with any about thee." *Arnold*

15 *the hypocrite will be offended thereat*] He who seeks the law of God with hypocrisy, without sincerity, shall find in it a cause of downfall. *Calmet*

17 *but findeth an excuse according to his will*] Findeth some pretext, excuse, or example to rationalize and justify what he has done, or some explanation, softening, or evasion of the law, according to his mind. *Arnold*

21, 22 *Be not confident in a plain way. And beware &c*] Be not over confident in things or persons which seem to promise most security, as it is possible, even in the smoothest way to meet with a ship or hurt, and to sustain some unforeseen mischief from those whom one least suspects. *Arnold*

Before
CHRIST
about 200

CHAP. XXXIII.

1 The way of wisdom sheweth the Lord. 2 The way of the just is the way of life. 3 Times and seasons are of God. 4 All are in his hands as clay in the hands of the potter. 5 Chiefly regard thyself. 6 Of servants.

1 HERE shall no evil happen unto him that feareth the Lord; but in temptation even again he will deliver him.

2 A wise man hateth not the law; but he that is an hypocrite therein is as a ship in a storm.

3 A man of understanding trusteth in the law; and the law is faithful unto him, as an axle.

4 Prepare what to say, and so thou shalt be heard, and bind up instruction, and then make answer.

5 The heart of the foolish is like a cartwheel; and his thoughts are like a rolling axletree.

6 A stallion horse is as a mocking friend, he neigheth under every one that sitteth upon him.

7 Why doth one day excel another, when at all the light of every day in the year is of the sun?

8 By the knowledge of the Lord they were distinguished, and he altered seasons and feasts.

9 Some of them hath he made high days, and hallowed them, and some of them hath he made ordinary days.

10 And all men are from the ground, and Adam was created of earth.

11 In much knowledge the Lord hath divided them, and made their ways diverse.

12 Some of them hath he blessed and exalted, and some of them hath he sanctified, and set near himself; but some of them hath he cursed and brought low, and turned out of their places.

13 As the clay is in the potter's hand, to fashion it at his pleasure: so man is in the hand of him that made him, to render to them as liketh him best.

14 Good is set against evil, and life against death: so is the godly against the sinner, and the sinner against the godly.

15 So look upon all the works of the most High, and there are two and two, one against another.

16 I awaked up last of all, as one that gathereth after the grapegatherers, by the blessing of the Lord I plighted, and filled my winepress like a gatherer of grapes.

17 Consider that I laboured not for myself only, but for all them that seek learning.

18 Hear me, O ye great men of the people, and hearken with your ears, ye rulers of the congregation.

19 Give not thy son and wife, thy brother and friend, power over thee while thou livest, and give not thy goods to another: lest it repent thee, and thou intreat for the same again.

20 As long as thou livest and hast breath in thee, give not thyself over to any.

21 For better it is that thy children should seek to thee, than that thou shouldst stand to their courtesy.

22 In all thy works keep to thyself the preeminence; leave not a stain in thine honour.

23 At the time when thou shalt end thy days, and finish thy life, distribute thine inheritance.

24 Fodder, a wand, and burdens, are for the ass, and bread, correction, and work, for a servant.

25 If thou set thy servant to labour,

In later
CHRIST
about 200
Rom 9 19
21

Or,
gleaned

Chap 21
24

Or,
sell not

Or,
look to their
hands

Of servants.

Chap XXXIII ver 2 — is as a ship in a storm.] Has no fixed hope or comfort, and is in continual danger of being wrecked. Arnald

5. The heart of the foolish is like a cartwheel.] The thoughts of the foolish are wavering and unsettled, continually turning round. Tipton

6. — he neigheth under every one that sitteth upon him.] Thus a false friend imposes on all those who place any confidence in him, exhibiting outward complaisance and satisfaction, not however out of respect to them, or for the purpose of doing them real service, but of the better serving himself, and carrying on his own selfish views. Arnald

8. By the knowledge of the Lord.] That is, by the will, the counsel, the wisdom of God, they are distinguished. Grotius

13. — so man is in the hand &c.] The author here speaks in general of God's universal providence over all beings, and especially over mankind, of the absolute control which He exercises over all His creatures, compared at the same time with infinite justice and wisdom. See notes at Jer xviii, 6; Rom ix 20.

14. Good is set against evil, &c.] A general observation respecting the opposition which subsists between things both in the natural and moral world.

16. I awaked up last of all.] The author represents himself as the last of those of his nation who had made collections of moral sentences or proverbs, as having only gleaned after others, who had preceded him, his design being not to produce a wholly original work, but rather a collection of scattered pieces which were liable to be lost. Arnald

24. — for a servant.] For a slave. In the remaining part of this chapter the wise man gives directions respecting the management of slaves. He speaks first of slaves in general, and of those who were ill-disposed and idle, afterwards (vers 30, 31) of good slaves. The condition of slaves in those ancient times was very widely different from that of servants in modern times, as slaves were the entire property of their masters, to whom their persons, possessions, and liberty were entirely subject. We ought to bear these circumstances in mind when we read the precepts respecting slaves here given. Arnald

Before
CHAP. 34
about 300.

thou shalt find rest, but if thou let him go idle, he shall seek liberty.

26 A yoke and a collar do buy the neck, so are tortures and torments for an evil servant.

27 Send him to labour, that he be not idle, for idleness teacheth much evil.

28 Set him to work, as is fit for him, if he be not obedient, put on more heavy fetters.

29 But be not excessive toward any, and without discretion do nothing.

(chap 7
21)

30 If thou have a servant, let him be unto thee as thyself, because thou hast bought him with a price.

† Cr
in blood.

31 If thou have a servant, entreat him as a brother for thou hast need of him, as of thine own soul if thou entreat him evil, and he run from thee, which way wilt thou go to seek him?

CHAP. XXXIV.

2 Of dreams 13 The praise and blessing of them that fear the Lord 18 The offering of the innocent, and prayer of the poor innocent.

(Of dreams)

THE hopes of a man void of understanding are vain and false, and dreams lift up fools.

Or
hath his
mind upon

2 Whoso regardeth dreams is like them that catcheth at a shadow, and followeth after the wind.

3 The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face.

* Prov 27
19
Job 14. 4

4 Of an unclean thing what can be cleansed? and from that thing which is false what truth can come?

5 Divinations, and soothsayings, and dreams, are vain and the heart fancieth, as a woman's heart in travail.

Or
regard them
not

6 If they be not sent from the most High in thy visitation, set not thy heart upon them.

7 For dreams have deceived many, and they have failed that put their trust in them.

8 The law shall be found perfect without lie, and wisdom is perfection to a faithful mouth.

Chap XXXIV ver 1 — dreams lift up fools] They elevate, or buoy up with hopes silly credulous people Arnald

The vision of dreams is &c] Meaning, that dreams are only an ideal representation of things real, as the likeness of a natural face in a mirror Arnald

8 The law shall be found perfect &c] The law of God will be fulfilled in all its predictions and denunciations, without any equivocation or deceit, with which the heathen oracles abounded. Arnald

9 A man that hath travelled in many things, and he that hath much experience will declare wisdom.

10 He that hath no experience knoweth little; but he that hath travelled is full of prudence.

11 When I travelled, I saw many things, and I understand more than I can express.

12 I was oftentimes in danger of death, yet I was delivered because of these things.

13 The spirit of those that fear the Lord shall live; for their hope is in him that saveth them.

14 Whoso feareth the Lord shall not fear, for he is his hope.

15 Blessed is the soul of him that feareth the Lord, to whom doth he look? who is his strength?

16 For the eyes of the Lord are upon them that love him, he is their mighty protection and strong stay, a defence from heat, and a cover from the sun at noon, a preservation from stumbling, and from falling.

17 He raiseth up the soul, and lighteneth the eyes, he giveth health, life, and blessing.

18 He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous, and the gifts of unjust men are not accepted.

19 The most High is not pleased with the offerings of the wicked, neither is he pacified for sin by the multitude of sacrifices.

20 Whoso bringeth an offering of the goods of the poor doeth as one that killeth the son before his father's eyes.

21 The bread of the needy is their life; he that defraudeth him thereof is a man of blood.

22 He that taketh away his neighbour's living slayeth him; and he that defraudeth the labourer of his hire is a bloodshedder.

23 When one buildeth, and another pulleth down, what profit have they then but labour?

24 When one prayeth, and another curseth, whose voice will the Lord hear?

— to a faithful mouth.] Rather, "in a faithful mouth" in the mouth of a faithful person. Arnald

12 — because of these things.] By means of the knowledge and experiences which I had acquired. Arnald

20 — doth as one that killeth the son &c.] God is the Father, and Protector of the poor; to take away their property is in a manner to take away their life, and to offer to God that which has been forcibly taken from the poor, is to shed the blood of the son before the eyes of the father. Arnald

12. He that washeth himself after the
touching of a dead body, if he touch it
again, what availeth his washing?

13. He that is with a man that fasteth for
his sins, and goeth again, and doeth the
same, who will hear his prayer? or what
doth his fasting profit him?

CHAP. XXXV.

1. *Intercessor praying God.* 14. *The prayer of the fatherless, of the widow, and of the humble is speed.* 20. *Intercessor's mercy.*

15. He that keepeth the law bringeth of-
ferings enough: he that taketh heed
to the commandment offereth a peace

offering. He that requiteth a good turn offereth
a sacrifice: and he that giveth alms sacri-
fices praise.

16. To depart from wickedness is a thing
pleasing to the Lord: and to forsake un-
righteousness is a propitiation.

17. Thou shalt not appear empty before
the Lord.

18. For all these things [are to be done]
because of the commandment.

19. The offering of the righteous maketh
the altar fat, and the sweet savour thereof
is before the most High.

20. The sacrifice of a just man is accept-
able, and the memorial thereof shall never
be forgotten.

21. Give the Lord his honour with a good
eye, and diminish not the firstfruits of
thine hands.

22. In all thy gifts shew a cheerful coun-
tenance, and dedicate thy tithes with
gladness.

23. Give unto the most High accord-
ing as he hath enriched thee, and as thou
hast gotten, give with a cheerful eye.

24. For the Lord recompenseth, and will
give thee seven times as much.

12. Do not think to corrupt with gifts,
for such he will not receive: and trust
not to unrighteous sacrifices; for the Lord
is judge, and with him is no respect of
persons.

13. He will not accept any person against
a poor man, but will hear the prayer of the
oppressed.

14. He will not despise the supplication
of the fatherless, nor the widow, when she
poureth out her complaint.

15. Do not the tears run down the wi-
dow's cheeks? and is not her cry against
him that causeth them to fall?

16. He that serveth the Lord shall be ac-
cepted with favour, and his prayer shall
reach unto the clouds.

17. The prayer of the humble pierceth
the clouds, and till it come nigh, he will
not be comforted; and will not depart, till
the most High shall behold to judge right-
eously, and execute judgment.

18. For the Lord will not be slack, nei-
ther will the Mighty be patient toward
them, till he have smitten in sunder the
loins of the unmerciful, and repayed ven-
geance to the heathen, till he have taken
away the multitude of the proud, and
broken the sceptre of the unrighteous,

19. Till he have rendered to every man
according to his deeds, and to the works
of men according to their devices, till he
have judged the cause of his people, and
made them to rejoice in his mercy.

20. Mercy is seasonable in the time of
affliction, as clouds of rain in the time of
drought.

CHAP. XXXVI.

1. *A prayer for the church against the enemies thereof.* 18. *A good heart and a forward.* 21. *Of a good will.*

HAVE mercy upon us, O Lord God of
all, and behold us

Chap. XXXV. ver. 1. *He that keepeth the law &c.* The au-
thor having shewn in the preceding chapter the vanity and in-
utility of offering unto God the sacrifices of iniquity and oblations
unjustly acquired, now points out what are the true offerings
which God requires; namely, justice, innocence, and obedience
to His law. He who is a faithful observer of God's command-
ments, honours Him in a more perfect manner than he who of-
fers to Him multitudes of victims. *Calm.*

8. *With a good eye.* That is, generously and freely, without
grudging or covetousness. *Arnold.*
17. *and till it come nigh, he will not be comforted.* Meaning,
that his prayer is so importunate and fervent, as not to return
back till it has succeeded in its object. *Arnold.*

Chap. XXXVI. ver. 1. *Have mercy upon us, &c.* The author,
having in the last chapter spoken of offerings to God, and of the
disposition that should accompany them, here utters a prayer to
God, beseeching Him to look with favour on His people afflicted,

and dispersed. At the time when this was written, the Jews
were dispersed through Egypt, Syria, and distant provinces of
the East. Those who were in Judea and Jerusalem, being sub-
ject sometimes to the kings of Syria and sometimes to those of
Egypt were alternately the victims of the ambition of one and
the other. The pious Israelites, afflicted by these humiliating cir-
cumstances, earnestly prayed to God that He would restore tran-
quillity to His people, and turn the hearts of their enemies.
Calm. The first part of this prayer is cited by St. Austin, as a
kind of prophetic prayer for the coming of the Messiah. Pious
supplications, such as this, for some future blessings indistinctly
described, proceeded from a confidence in the promises of the
Prophets, and the Jews, who in the expectation of their Messiah,
had, at first, regard only to one advent, looked to the full accom-
plishment of the prophecies in His arrival, and therefore allude
in their prayers to the expected conversion of the Gentiles, and
other matters connected with that event. *D. Gray.*

Before
CHRIST
about 200
1 Jn 19
24
|| Or, unum

2 And send thy fear upon all the nations that seek not after thee

3 Lift up thy hand against the strange nations, and let them see thy power.

4 As thou wast sanctified in us before them: so be thou magnified among them before us.

5 And let them know thee, as we have known thee, that there is no God but only thou, O God.

6 Shew new signs, and make other strange wonders glorify thy hand and thy right arm, that they may set forth thy wondrous works.

7 Rouse up indignation, and pour out wrath: take away the adversary, and destroy the enemy.

8 Make the time short, remember the covenant, and let them declare thy wonderful works.

9 Let him that escapeth be consumed by the rage of the fire, and let them perish that oppress the people.

10 Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we.

11 Gather all the tribes of Jacob together, and inherit thou them; as from the beginning.

12 O Lord, have mercy upon the people that is called by thy name, and upon Israel, whom thou hast named thy first-born.

13 O be merciful unto Jerusalem, thy holy city, the place of thy rest.

|| Or, that I may magnify thee
or, as

14 Fill Zion with thine unspeakable oracles, and thy people with thy glory.

|| Or, pro
phets

15 Give testimony unto those that thou hast possessed from the beginning, and raise up prophets that have been in thy name.

|| Or, sup
plicants

16 Reward them that wait for thee, and let thy prophets be found faithful.

17 O Lord, hear the prayer of thy servants.

8 — and let them declare.] And let men declare. See Calmet.
10 — that say, There is none other but we.] The author seems to mean here the King of Syria and Egypt especially perhaps of the former, he alludes to Antiochus Epiphanes whose history as recorded in the book of Maccabees, how that he was an enemy to all religion and even to God at defiance. Arnold.

18 — Lift up thy hand &c.] This which follows is improperly connected with the foregoing prayer and here ought to have been a division of the chapters.

19 — As the palate distinguishes venison from ordinary meat, so does an understanding heart separate between the impression of flattery and real friendship between truth and falsehood. Arnold.

20 — Will recompense him.] Will requite him as he deserves.

25 — Where no hedge is &c.] As by the breaking down of the

walls, according to the blessing of Aaron over thy people, that all they which dwell upon the earth may know that thou art the Lord, the eternal God.

18 The belly devoureth all meats, yet is one meat better than another.

19 As the palate tasteth divers kinds of venison, so doth an heart of understanding false speeches.

20 A forward heart causeth heaviness: but a man of experience will recompense him.

21 A woman will receive every man, yet is one daughter better than another.

22 The beauty of a woman cheereth the countenance, and a man loveth nothing better.

23 If there be kindness, meekness, and comfort, in her tongue, then is not her husband like other men.

24 He that getteth a wife beginneth a possession, a help like unto himself, and a pillar of rest.

25 Where no hedge is, there the possession is spoiled: and he that hath no wife will wander up and down mourning.

26 Who will trust a thief well appointed, that skippeth from city to city? so [who will believe] a man that hath no house, and lodgeth wheresoever the night taketh him?

CHAP XXXVII

1 How to know friends and counsellors. 12 The discretion and wisdom of a godly man blest him. 27 Learn to refrain these appetites.

EVERY friend saith, I am his friend also: but there is a friend, which is only a friend in name.

2 Is it not a grief unto death, when a companion and friend is turned to an enemy?

3 O wicked imagination, whence comest thou in to cover the earth with deceit?

I see the vineyard or garden is spoiled and plundered, so far it with the house of that person who is without a proper helpmate to direct his domestic concerns, all things are in confusion: and his substance is in danger of being devoured by stranger hands.

26 — well appointed,] Active, prepared to escape suddenly — a man that hath no house.] It was usual for all Jews marry at a proper age, and it was deemed creditable that they should be settled in that state. On this account, persons who had no family or fixed dwelling were particularly looked upon as loose and disorderly, and the above spoken of in terms of reproach. Arnold.

Chap XXXVII. ver 3 O wicked imagination, &c.] This declaration seems either forced from the writer, by what he personally suffered from some false friend, or it arises from the general prevalence of the vice of hypocrisy in his time. Arnold.

Before
CHRIST
about 300
Numb
28

Job 31

|| Or, out
|| Or, to
thine

Before
H. R. 18
about 200

4 There is a companion, which rejoiceth in the prosperity of a friend, but in the time of trouble will be against him.

5 There is a companion, which helpeth his friend for the belly, and taketh up the buckler against the enemy.

Or, in
revenge of
the enemy

6 Forget not thy friend in thy mind, and be not unkindful of him in thy riches.

7 Every counsellor extollet himself, but there is some that counselleth for himself.

Or, what
there is
of him

8 Beware of a counsellor, and know before what need he hath, for he will counsel for himself, lest he cast the lot upon thee.

9 And say unto thee, Thy way is good, and afterward he stand on the other side, to see what shall befall thee.

10 Consult not with one that suspecteth thee, and luda thy counsel from such as envy thee.

11 Neither consult with a woman touching her of whom she is jealous; neither with a coward in matters of war, nor with a merchant concerning exchange, nor with a buyer of selling, nor with an envious man of thankfulness, nor with an unmerciful man touching kindness, nor with the slothful for any work; nor with an hireling for a year of finishing work, nor with an idle servant of much business. hearken not unto these in any matter of counsel.

12 But be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose mind is according to thy mind, and will sorrow with thee, if thou shalt miscarry.

13 And let the counsel of thine own heart stand, for there is no man more faithful unto thee than it.

14 For a man's mind is sometime wont to tell him more than seven watchmen, that sit above in an high tower.

15 And above all this pray to the most High, that he will direct thy way in truth.

16 Let reason go before every enterprise, and counsel before every action.

17 The countenance is a sign of changing of the heart.

5 — *which helpeth his friend for the belly.*] Which helpeth his friend not from any regard to him, but for the table which he keeps, and the subsistence he derives from him. *Arnald*

8 — *lest he cast the lot upon thee.*] The Latin version gives a preferable sense. "I lest he throw some impediment or stumbling-block in thy way." *Calmet, Arnald*

14 — *thou seven watchmen, that sit above &c.*] See note at 2 Kings ix 17

17 *The countenance is a sign &c.*] That is, The countenance shews whether the heart be gay or sorrowful, content or afflicted. *Arnald*

18. — *but the tongue ruleth over them*] Implying, that the tongue

Before
H. R. 18
about 200

18 Four manner of things appear: good and evil, life and death, but the tongue ruleth over them continually.

19 There is one that is wise and teacheth many, and yet is unprofitable to himself.

20 There is one that sheweth wisdom in words, and is hated: he shall be destitute of all food.

Or,
without

21 For grace is not given him from the Lord, because he is deprived of all wisdom.

22 Another is wise to himself, and the fruits of understanding are commendable in his mouth.

23 A wise man instructeth his people, and the fruits of his understanding fall not.

24 A wise man shall be filled with blessing, and all they that see him shall count him happy.

25 The days of the life of man may be numbered, but the days of Israel are innumerable.

26 A wise man shall inherit glory among his people, and his name shall be perpetual.

27 My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it.

28 For all things are not profitable for all men, neither hath every soul pleasure in every thing.

29 Be not unsatiable in any dainty thing, nor too greedy upon meats.

30 For excess of meats bringeth sickness, and surfeiting will turn into cholera.

Or,
excess of
meats

31 By surfeiting have many perished, but he that taketh heed prolongeth his life.

CHAP. XXXVIII.

1 Honour due to the physician, and why. 20 How to weep and mourn for the dead. 21 The wisdom of the learned man, and of the labourer and artificer, and the use of them both.

HONOUR a physician with the honour due unto him for the uses which we may have of him: for the Lord hath created him.

which confer a good or bad reputation command, the greatest good of life. *Calmet*

25 — *the days of Israel are innumerable.*] The true Israelite liveth for evermore, and his name shall not be blotted out. *Arnald*

27 — *prove thy soul in thy life.*] Study and know thy own powers, and undertake nothing before thou hast ascertained thy ability for it. *Calmet*

30 — *will turn into cholera.*] Will cause bilious disorders. Chap XXXVIII ver 1 — *the Lord hath created him.*] He hath blest him with the power of attaining the knowledge which he possesses.

Before
CHRIST
about 300
Or a c. 1

2 For of the most High cometh healing,
and he shall receive || honour of the king.

3 The skill of the physician shall lift up
his head, and in the sight of great men he
shall be in admiration.

4 The Lord hath created medicines out
of the earth, and he that is wise will not
abhor them.

5 Was not the water made sweet with
wood, that the virtue thereof might be
known?

6 And he hath given men skill, that he
might be honoured in his marvellous
works.

7 With such doth he heal [men,] and
taketh away their pains.

8 Of such doth the apothecary make a
confection, and of his works there is no
end, and from him is peace over all the
earth.

9 My son, in thy sickness be not negli-
gent, but pray unto the Lord, and he
will make thee whole.

10 Leave off from sin, and order thine
hands aright, and cleanse thy heart from
all wickedness.

11 Give a sweet savour, and a memorial
of fine flour, and make a fat offering, || as
not being.

12 Then give place to the physician, for
the Lord hath created him: let him not go
from thee, for thou hast need of him.

13 There is a time when in their hands
there is good success.

14 For they shall also pray unto the
Lord, that he would prosper that, which
they give for ease and || remedy to prolong
life.

15 He that sinneth before his Maker,
let him fall into the hand of the phy-
sician.

16 My son, let tears fall down over the
dead, and begin to lament, as if thou hadst
suffered great hurt thyself, and then co-
ver his body according to the custom, and
neglect not his burial.

5 Was not the water made sweet &c.] It is thought by many
that the author here makes allusion to the sweetening of the
waters at Marah Exod. xv. 25. Calmet

8 — from him is peace.] That is health and comfort. Arnald
11 Give a sweet savour, &c. — as not being.] That is In thy
sickness offer freely unto God, as one that is leaving the world, and
hath but little hope of life: but think not thyself (ver. 12) in so
desperate a condition as to hinder thee from making use of proper
medicines for thy recovery. Calmet

15 — let him fall into the hand.] He will fall into the hand &c.
Calmet The sense is that God will bring upon him "that sin-
neth before his Maker" sickness and disease so as to make ne-
cessary the help of a physician. Arnald

17 — and that a day or two &c.] Respecting the custom of

Before
CHRIST
about 300

17 Weep bitterly, and make great mourning,
and use lamentation, as he is worthy, and
that a day or two, lest thou be evil spoken
of: and then comfort thyself for thy hea-
viness.

18 For of heaviness cometh death, and
the heaviness of the heart breaketh
strength.

19 In affliction also sorrow remaineth,
and the life of the poor is the curse of the
heart.

20 Take no heaviness to heart: drive it
away, and remember the last end.

21 Forget it not, for there is no turning
again: thou shalt not do him good, but
hurt thyself.

22 Remember || my judgment for thine
also shall be so; yesterday for me, and to-
day for thee.

23 When the dead is at rest, let his
remembrance rest, and be comforted for
him, when his spirit is departed from him.

24 The wisdom of a learned man cometh
by opportunity of leisure: and he that hath
little business shall become wise.

25 How can he get wisdom that holdeth
the plough, and that glorieth in the goad,
that driveth oxen, and is occupied in their
labours, and whose talk is of bullocks?

26 He giveth his mind to make furrows,
and is diligent to give the kine fodder.

27 So every carpenter and workmaster,
that laboureth night and day, and they
that cut and grave seals, and are diligent
to make great variety, and give themselves
to counterfeit imagery, and watch to finish
a work.

28 The smith also sitting by the anvil,
and considering the iron work, the vapour
of the fire wasteth his flesh, and he fighteth
with the heat of the furnace: the noise of
the hammer and the anvil is ever in his
ears, and his eyes look still upon the pat-
tern of the thing that he maketh, he set-
teth his mind to finish his work, and watch-
eth to polish it perfectly.

mourning over the dead in the East, see notes at Gen. i. 10.
2 Sam. vi. 20. Jer. ix. 17.

19 — the life of the poor is the curse of the heart.] The sense,
seems to be, The poor, living in continual abasement and af-
fliction, is ever ready to burst out into impatience and to curse
his hard lot. Calmet

21 — thou shalt not do him good.] Thou shalt not do good to
one that is dead. Calmet

22 Remember my judgment &c.] Thus, as some interpret,
the dead addresses the living, Remember the sentence of aspi-
rancy passed upon me, as my present state is, so will thy condi-
tion be soon, to-day was my turn, to-morrow will be thy viti-
tation: what has happened to me is thine and every man's lot.
Arnald

Before
CHRIST
about 200.

29 So doth the potter sitting at his work, and turning the wheel about with his feet, who is always carefully set at his work, and maketh all his work by number.

Or,
tempereth it
with his feet

30 He fashioneth the clay with his arm, and boweth down his strength before his feet, he applyeth himself to lead it over, and he is diligent to make clean the furnace.

31 All these trust to their hands, and every one is wise in his work.

32 Without these cannot a city be inhabited, and they shall not dwell where they will, nor go up and down.

33 They shall not be sought for in public counsel, nor sit high in the congregation: they shall not sit on the judges' seat, nor understand the sentence of judgment: they cannot declare justice and judgment, and they shall not be found where parables are spoken.

34 But they will maintain the state of the world, and [all] their desire is in the work of their craft.

CHAP. XXXIX.

1 I description of him that is truly wise. 12 An exhortation to praise God for his works, which are good to the good, and evil to them that are evil.

BUT he that giveth his mind to the law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies.

2 He will keep the sayings of the renowned men, and where subtil parables are, he will be there also.

3 He will seek out the secrets of grave sentences, and be conversant in dark parables.

4 He shall serve among great men, and appear before princes: he will travel through strange countries, for he hath tried the good and the evil among men.

5 He will give his heart to resort only to the Lord that made him, and will pray before the most High, and will open his mouth in prayer, and make supplication for his sins.

29 — turning the wheel about with his feet.] The manner in which potters worked in different countries is described as different. See for xviii. Homer describes the potter as turning the wheel with his hands. Calmet.

30 — to lead it over.] Or to glaze it: melted lead used in potteries for the purpose of glazing earthen ware.

34 But they will maintain &c.] Meaning, that the conveniences of life, and very much that contributes to the welfare and comforts of society, depend on the assiduous exertions of the labouring

Before
CHRIST
about 200.

6 When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto the Lord in his prayer.

7 He shall direct his counsel and knowledge, and in his secrets shall he meditate.

8 He shall shew forth that which he hath learned, and shall glory in the law of the covenant of the Lord.

9 Many shall commend his understanding, and so long as the world endureth, it shall not be blotted out, his memorial shall not depart away, and his name shall live from generation to generation.

10 Nations shall shew forth his wisdom, and the congregation shall declare his praise.

11 If he die, he shall leave a greater name than a thousand: and if he live, he shall increase it.

12 Yet have I more to say, which I have thought upon, for I am filled as the moon at the full.

13 Hearken unto me, ye holy children, and bud forth as a rose growing by the brook of the field.

14 And give ye a sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works.

15 Magnify his name, and shew forth his praise with the songs of your lips, and with harps, and in praising him ye shall say after this manner.

16 All the works of the Lord are exceeding good, and whatsoever he commandeth shall be accomplished in due season.

17 And none may say, What is this? wherefore is that? for at time convenient they shall all be sought out: at his commandment the waters stood as an heap, and at the words of his mouth the receptacles of waters.

18 At his commandment is done whatsoever pleaseth him, and none can hinder, when he will save.

19 The works of all flesh are before him, and nothing can be hid from his eyes.

part of the community, each in his several craft and calling. Arnold.

Chap. XXXIX. ver. 12. — I am filled as the moon at the full.] The translations differ here: according to some the sense may be I make gradual progress in knowledge, as the moon gradually increases, to the full. Calmet.

17 — the waters stood as an heap.] Referring to the miraculous passage of the Red Sea, and the river Jordan.

before
CHRIST
about 700.

20 He seeth from everlasting to everlasting, and there is nothing wonderful before him.

21 A man need not to say, What is this? wherefore is that? for he hath made all things for their uses.

22 His blessing covered the dry land as a river, and watered it as a flood.

23 As he hath turned the waters into saltness so shall the heathen inherit his wrath.

(Heb. 12)

24 As his ways are plain unto the holy, so are they stumblingblocks unto the wicked.

25 For the good are good things created from the beginning so evil things for sinners.

26 The principal things for the whole use of man's life are water, fire, iron, and salt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing.

27 All these things are for good to the godly so to the sinners they are turned into evil.

28 There be spirits that are created for vengeance, which in their fury lay on sore strokes, in the time of destruction they pour out their force, and appease the wrath of him that made them.

29 Fire, and hail, and famine, and death, all these were created for vengeance;

|| On
|| 72

30 Teeth of wild beasts, and scorpions, serpents, and the sword, punishing the wicked to destruction.

31 They shall rejoice in his commandment, and they shall be ready upon earth, when need is, and when their time is come, they shall not transgress his word.

32 Therefore from the beginning I was resolved, and thought upon these things, and have left them in writing.

33 All the works of the Lord are good.

23 As he hath turned the waters into saltness. In the destruction of Sodom and Gomorrah. Calmet.

27 All these things are for good to the godly. To the good, these things necessary to the life of man prove a blessing by the laudable use which they make of them. But to the wicked they prove evil and perdition from the manner in which they abuse them. Calmet.

28 The evil spirits. Evil spirits, who are used in the instruments of Divine vengeance on sinners. Calmet.

— and appease the wrath of him that made them. To appease the Divine wrath by executing His appointed judgments to the full. Calmet.

9 — and cloth. Mourning the penitence of other sinners with a more certain and rapid death. Calmet.

31 They shall rejoice in his commandment. The things in the natural world which are used as the instruments of the Divine judgment are here by a strong figure of speech represented as obeying to the Divine command and rejoicing in their appointed work. Calmet. — and the more there

and he will give every needful thing in due season.

Before
CHRIST
about 700.

34 So that a man cannot say, This is worse than that, for in time they shall all be well approved.

35 And therefore praise ye the Lord with the whole heart and mouth, and bless the name of the Lord.

CHAP. XL.

1 Many miseries in a man's life. 12 The reward of unrighteousness, and the fruit of true doings. 17 An virtuous wife and an honest friend rejoice the heart, but the fear of the Lord is above all. 28 A beggar's life is hateful.

GREAT travail is created for every man, and an heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things.

2 Their imagination of things to come, and the day of death, [trouble], their thoughts, and [cause] fear of heart,

3 From him that sitteth on a throne of glory, unto him that is humbled in earth and ashes,

4 From him that weareth purple and a crown, unto him that is clothed with a linen frock.

|| On, 20
|| 12 page

5 Wrath, and envy, trouble, and unquietness, fear of death, and anger, and strife, and in the time of rest upon his bed his night sleep, do change his knowledge.

6 A little or nothing is his rest, and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battle.

7 When all is safe, he awaketh, and marvelleth that the fear was nothing.

8 [Such things happen] unto all flesh, both man and beast, and that is sevenfold more upon sinners.

— for in time they shall all be well approved. Thus it is only our ignorance, or partial consideration of the work of nature that makes us think we see great faults in them. But if we examine into them more closely, or if we try to mend them it very soon appears that the mistake is in ourselves. Bp. Iren.

Chap. XL ver 2 Their imagination of things &c. This passage is thought to be corrupt. The construction is perplexed and chiefly so for want of a verb to connect the whole and give it a definite sense, which our translators have attempted to supply by inserting the verbs 'trouble' and 'change'. Calmet.

4 — unto him that is clothed with a linen frock. The word properly means, 'with a white linen'. In Egypt where the author of this book is thought to have written the common people usually wear linen frocks dyed with indigo. The expression here may mean, 'only cloth of the crude kind worn by the poor' — do change his knowledge. To trouble his mind, disturb his thoughts. Calmet.

Before
Chap. 59
24, 10

9 Death, and bloodshed, strife, and sword, calamities, famine, tribulation, and the scourge.

Can 7 11

10 These things are created for the wicked, and for their sakes came the flood.

Gen. 1. 1
chap 11 10

11 All things that are of the earth shall turn to the earth again: and that which is of the waters doth return into the sea.

2. 1
Gen 1. 1
chap 11 10

12 All bribery and injustice shall be blotted out: but true dealing shall endure for ever.

13 The goods of the unjust shall be dried up like a river, and shall vanish with noise, like a great thunder in rain.

14 While he openeth his hand he shall rejoice: so shall transgressors come to nought.

15 The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock.

Job 8 11
18 16
Gen 41 8

16 The weed growing upon every water side, and bank of a river shall be pulled up before all grass.

Or a
Jen that
is blessed

17 Bountifulness is as a most fruitful garden, and mercifulness endureth for ever.

Psalm 4
117 6, 7

18 To labour, and to be content with that a man hath, is a sweet life: but he that findeth treasure is above them both.

19 Children and the building of a city continue a man's name: but a blameless wife is counted above them both.

20 Wine and musick rejoice the heart: but the love of wisdom is above them both.

21 The pipe and the psaltery make sweet melody: but a pleasant tongue is above them both.

22 Thine eye desireth favour and beauty: but more than both corn while it is green.

23 A friend and companion never miss: but above both is a wife with her husband.

24 Brethren and help are against time of

13 — like a river,] Like a sudden torrent or land flood, which soon passes by, and is dried up. Calmet. See Job vi 15, and he notes there.

14 While he openeth his hand &c.] While the just and liberal man openeth his hand, he shall rejoice, but transgressors shall come to nought. Junius, Arnold.

16 The weed growing upon every water &c.] The word translated "weed" properly signifies sedges growing in marshes and especially on the borders of the Nile: this is of rapid growth, but is soon plucked up for fuel. So it is intimated, shall be the fate of the wicked. Calmet. Compare Job viii 11, 12, and see he notes there.

18 — he that findeth a treasure.] He that is made rich by the free bounty of Providence.

22 — corn while it is green.] Which combines what is pleasant

trouble, but arms shall deliver more than them both.

25 Gold and silver make the foot stumpled: but counsel is esteemed above them both.

26 Riches and strength lift up the heart: but the fear of the Lord is above them both: there is no want in the law of the Lord, and it heedeth not to seek help.

27 The fear of the Lord is a fruitful garden, and covereth him above all glory.

28 My son, lead not a beggar's life, for better it is to die than to beg.

29 The life of him that dependeth on another man's table is not to be counted for a life, for he polluteth himself with other men's meat: but a wise man well nurtured will beware thereof.

30 Begging is sweet in the mouth of the shameless: but in his belly there shall burn a fire.

CHAP. XLI

1 The remembrance of death. 2 Death is not to be feared. 3 The ungodly shall be accused. 4 Of an evil and a good name. 5 Wisdom is to be uttered. 6 Of what things we should be ashamed.

DEATH, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things: yea, unto him that is yet able to receive more at!

1 O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things, and to him that despaneth, and hath lost patience!

2 Fear not the sentence of death, remember them that have been before thee, and that come after, for thus is the sentence of the Lord over all flesh.

3 And why sit thou against the pleasure of the most High? there is no inquisition in the grave, whether thou have lived, ten, or an hundred, or a thousand years.

ing in outward appearance with what is serviceable to the necessities of life.

28 — lead not a beggar's life.] That is, maintain thyself by thine own industry: regard dependance on others as one of the greatest of worldly evils.

29 — he polluteth himself.] Rendreth himself contemptible.

30 — there shall burn a fire.] By this may here be understood great voraciousness and greediness. Grotius. The extremity of hunger. Bossuet, Calmet.

Chap. XLI ver 4 — there is no inquisition in the grave whether thou have lived ten, &c.] The inquiry in the other world will be not how long or how short a time persons have lived here, but how they conducted themselves in this life, and how their account stood at the period of their death. Arnold.

Before
CHRIST
about 200

The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly

6 The inheritance of sinners' children shall perish, and their posterity shall have a perpetual reproach

7 The children will complain of an ungodly father, because they shall be reproached for his sake

8 Woe be unto you, ungodly men, which have forsaken the law of the most high God for if ye increase, it shall be to your destruction

9 And if ye be born, ye shall be born to a curse and if ye die, a curse shall be your portion

Chap. 20

10 All that are of the earth shall turn to earth again so the ungodly shall go from a curse to destruction

11 The mourning of men is about their bodies but in ill name of sinners shall be blotted out

12 Have regard to thy name, for that shall continue with thee above a thousand great treasures of gold

13 A good life hath but few days but a good name endureth for ever

14 My children, keep discipline in peace for wisdom that is hid, and a treasure that is not seen, what profit is in them both

15 A man that hideth his foolishness is better than a man that hideth his wisdom

16 Therefore be shamed according to my word for it is not good to retain all

shamefacedness, neither is it altogether approved in every thing

Before
CHRIST
about 100

17 Be ashamed of whoredom before father and mother and of a lie before a prince and a mighty man

18 Of an offence before a judge and ruler, of iniquity before a congregation and people, of unjust dealing before thy partner and friend

19 And of theft in regard of the place where thou sojournest, and in regard of the truth of God and his covenant, and to lean with thine elbow upon the meat, and of scorning to give and take

20 And of silence before them that salute thee, and to look upon an harlot

21 And to turn away thy face from thy kinsman, or to take away a portion of a gift, or to gaze upon another man's wife

22 Or to be overbusy with his mud, and come not near her bed, or of upbraiding speeches before friends, and after thou hast given, upbraid not

23 Or of iterating and speaking again that which thou hast heard, and of revealing of secrets

24 So shalt thou be truly shamed, and find favour before all men

CHAP. XII.

1 Whereof we should not be ashamed 9 Be careful of thy daughter 12 Beware of a woman 15 The works and greatness of God

Of these things be not thou ashamed, and accept no person to sin thereby

9 And if ye be born ye shall be born to a curse &c.] The reading here is faulty the correct sense is If you have offspring you shall beget them to their destruction, and when you die you shall be reckoned among the cursed. *Crotius*

13 A good life hath but few days.] A life, however good and virtuous, does not endure long. *Crotius*

14 Keep discipline in peace.] In time of peace, that is in prosperity for then there is most need of prudence. *Crotius*

16 Be shamed according to my word &c.] He means to say, I will punish thee in such a manner as is commendable, and when it is not

17 — of whoredom before father and mother.] Or doing anything indecent in their presence. *Crotius*

18 Of an offence before a judge and ruler.] That is, any open misbehaviour of crime before persons in office, who have authority and demand respectful obedience and who will make an unexampled example of such a person to direct or light in. *Arnold*

— iniquity.] Meaning a public injury against the state as unjust dealing means a private one. *Badnell*

19 And of theft in regard of the place where thou sojournest.] The notion seems here particularly to caution against theft in a place of common resort that is in a place where travellers sojourn. In the customs of the East for the accommodation of travellers there is no distinction between the apartment where different persons lodge under the same circumstance the commission of theft is particularly easy but it is deemed peculiarly base to take advantage of such an unguarded situation. *Harmer*

— and to lean with thine elbow upon the meat.] Indicating a want of decorum and of gratitude towards your entertainer. *Badnell* Perhaps something more than want of decorum may be intended there may be an allusion to the selfish greediness of a person who while he is eating one thing, covers another with his arm, in order to secure it to himself

— and of scorning to give and take.] The word rendered scorning means cheating. The sense is that in matters of commerce we should be ashamed to be dishonest, and should both pay and receive with honour and justice. *Arnold*

20 — silence before them that salute thee.] Meaning a want of courtesy in returning salutations

21 — or to take away a portion of a gift.] That is to deprive any one of what belongs to him, or has been given to him. *Badnell*

There is a shameful meanness still practised in the East by persons of a superior station who frequently seize on the presents made to those that are below them. It may seem from the expression of the text that this species of rapacity is of ancient date. *Harmer*

Chap. XII. ver. 1. Of these things be not thou ashamed.] In the former chapter the author pointed out in what things shame was just and laudable and ought to be entertained. In this he shew in what particulars it is faulty and injurious, and ought to be disused. *Badnell*

— accept no person to sin thereby.] That is, Be not influenced by the authority or by the enticement of any person to the commission of sin. *Junius*

CHRIST Of the law of the most High, and his covenant; and of judgment to justify the ungodly.

3 || Of reckoning with thy partners and
|| travellers, or || of the gift of the heritage
of friends,

Of exactness of balance and weights,
or of getting much or little,

5 And of merchants' || indifferent selling,
of much correction of children, and to
make the side of an evil servant to bleed

to Sure Keeping is good, where an evil
wife is, and shut up, where many hands are

7 Deliver all things in number and weight, and put all in writing that thou givest out, or receivest in.

8 Be not ashamed to || inform the unwise
and foolish, and the extreme aged || that
contendeth with those that are young:
thus shalt thou be truly learned, and ap-
proved of all men living

9 The father waketh for the daughter,
when no man knoweth, and the care for
her taketh away sleep when she is young,
lest she pass away the flower of her age, and
being married, lest she should be hated

10 In her virginity, lest she should be defiled and gotten with child in her father's house, and having an husband, lest she should misbehave herself, and when she is married, lest she should be barren.

11 • Keep a sure watch over a shameless daughter, lest she make thee a laughing-stock to thine enemies, and a byword in the city and a reproach among the people, and make thee ashamed before the multitude.

12 Behold not every body's beauty, and sit not in the midst of women

2 — of judgment to justify the *ungodly*] The godly ac-
 cording to some readings *Badnell* (b) the sense may be Be
 not ashamed to oppose any judgment or sentence in which a wick-
 ed man is intended to be favoured or acquitted *Arnald Colm.*

3 *Of reckoning with thy partners and travellers,]* The best sense appears to be that in a judicial hearing between us and a quaintance and a stranger we should not be influenced by prejudice in favour of the former but should judge equitably and impartially between them *Badwell Arnold*

— or of the gift of the heritage of friends] Inke care not to be partial in dividing an inheritance where your friends are concerned and have an interest. On the advice may be to distribute the inheritance of a deceased friend according to his intention without regarding the solicitations of interested persons.

Cabnet, Arnold

4 — *in getting much or little*] Be not ashamed to be honest and deal fairly in small as well as large gains in little matters as well as greater. *Calm.*

And of merchants indifferent selling] That is of selling at
fixed price, and not varying the rate so as to get sometimes less
and sometimes more. *Badnall*

19 — *from women nakedness*] Not from all but from lewd women from such may be expected to come both "wickedness and misery" *Badwell, 1, and 1*

13) For from garments cometh a moth, ^{Before} and, ^{in this} from women wickedness ^{about}

14 Better is the churlishness of a man ^{2 Cor. 12}
than a courteous woman, a woman, ^{11 Or} *I say*,
which bringeth shame and reproof ^{as before}

15 I will now remember the works of the
"Lord, and, declare the things that I have
seen. In the words of the Lord are his
works.

16 The sun that giveth light looketh
upon all things, and the work thereof is
full of the glory of the Lord

17 The Lord hath not given power to the saints to declare all his marvellous works, which the Almighty Lord fully settled, that whatsoever is might be established for his glory

18 He seeketh out the deep, and the heart, and considereth them crafty devices, for the Lord knoweth all that may be known, and he beholdeth the signs of the world.

19 He declareth the things that are past,
and for to come, and revealeth the steps of
hidden things.

20 * No thought escapeth him, neither
any word is hidden from him.

21 He hath garnished the excellent works of his wisdom, and he is from everlasting to everlasting: unto him may nothing be added, neither can he be diminished, and he hath no need of any counsellor.

22 O how desirable in all his works!
and that a man may see even to a spark

23 All these things live and remain for ever for all uses, and they are all obedient.

21 All things are double one against an

11 — *Thou a courteous woman*] One who ensnares by false
fondness and deceitful arts. *A wild*

1. *I will not remember the works of the Lord* I am thus placed to the end of the book the author is wholly taken up either in praising the Lord and enlarging upon the excellence of His works or in publishing the praises of the Lord with worthless *trials*

— In the words of the Lord are his works. He begins with a fine thought that the word or almighty fut. of the Lord was a perfect work. ¹ Isdr vi vs 38 which again resembles that of Mos. Gen 1 or that comprehend one of the Psalmist, Ps. xxviii 9. There is the like plural expression and upon the same occasion, in the next chapter ver 10 which our translators have there rightly rendered in the singular number. *Arnald*

18 — *he beholds the signs of the world*] The least perceptible point of time is called by the Greek word here rendered signs. The meaning is that God knoweth every portion and instant of time, and what passeth in it. *Grævus* *fratelli*

22 — that a man may see even in a spark } The works of God
are worthy of being beheld and considered even to the least
spark in which the Divine power can be discerned. *Psalms 136*
There is nothing so small and insignificant, not even a spark,
which does not declare the wisdom and the power of God.
Calvary

21 All thngs are double one w^{ch} not another } Each thng ha

other and he hath made nothing imperfect

One thing establisheth the good of another and who shall be filled with beholding his glory?

CHAP. XIII.

The works of God in heaven and in earth, and in the sea, are exceeding glorious and wonderful. For God himself in his power and wisdom is above all.

THE pride of the height, the clear firmament, the beauty of heaven, with his glorious shew.

The sun when it appeareth, declaring at his rising a marvellous instrument, the work of the most High.

At noon it parcheth the country, and who can abide the burning heat thereof?

A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more, breathing out fiery vapours, and sending forth bright beams, it burneth the eyes.

Great it is the Lord that made it, and at his commandment it runneth hastily.

He made the moon also to serve in her season for a declaration of times, and a sign of the world.

From the moon is the sign of seasons, a light that decreaseth in her perfection.

The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven.

The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord.

At the commandment of the Holy One they will stand in their order, and never faint in their watches.

Look upon the rainbow, and praise him that made it, very beautiful it is in the brightness thereof.

It compasseth the heaven about with a glorious curb, and the hands of the most High have banded it.

its contrary in nature, and the one is opposed to the other: night to day, evil to good, death to life, cold to heat, dry to wet &c. Arnold

One thing establisheth the good of another.] For contraries mutually recommend each other by their very vicissitude. Arnold

CHAP. XIII. ver. 1. The pride of the height &c.] Dr. Grabe thinks that this chapter ought to begin with ver. 1. of the last. The subject and commission seem to require it. The sense is Who can be filled with contemplating his glory, namely the immensity of light, the vast expanse of clearness, the general face of the heaven exhibiting to the sight a most glorious view? Arnold

It decreaseth in her perfection.] In her consummation, decreaseth gradually till her final disappearing. Arnold

18 By his commandment he maketh the show to fall upon, and sendeth swiftly the lightnings of his judgment.

14 Through all the treasures are opened: and clouds fly forth as doves.

15 By his great power he maketh the clouds firm, and the hailstones are broken, small.

16 At his sight the mountains are shaken, and at his will the south wind bloweth.

17 The noise of the thunder maketh the earth to tremble: so doth the northern storm and the whirlwind: as birds flying he scattereth the snow, and the falling down thereof is as the lighting of grasshoppers.

18 The eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it.

19 The hoarfrost also as salt he poureth on the earth, and being congealed, it lieth on the top of sharp stakes.

20 When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheh the water as with a breastplate.

21 It devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire.

22 A present remedy of all is a brief coming speedily: a dew coming after he it refresheth.

23 By his counsel he appeaseth the deep, and planteth islands therein.

24 They that sail on the sea tell of the danger thereof, and when we hear it with our ears, we marvel thereat.

25 For therein be strange and wondrous works, variety of all kinds of beasts and whales created.

26 By him the end of them hath prosperous success, and by his word all things consist.

5 — being an instrument of the armies above.] The meaning of these words has been variously conjectured. "An instrument of God in the armies of heaven, alluding to the stars, as the heavenly host." Junius

17 — as the lighting of grasshoppers.] "Rather, of locusts, as the lighting of a flight of locusts."

19 — it lieth on the top of sharp stakes.] The marginal reading is preferable, meaning that it has the form of sharp points. Arnold

21 It devoureth the mountains.] Destroys all the fruits and produce of the mountains. Junius

23 — and planteth.] And hath planted. Calmet

26 By him the end of them hath prosperous success.] That is, God by his wisdom and power direct all things to a good end, or to their proper end. Arnold

¹ *Relate*
¹¹⁸¹⁵¹ *about 900* 27 We may speak much, and yet come short, wherefore in sum, he is all.

28 How shall we be able to magnify him? for he is great above all his works.

29 The Lord is terrible and very great, and marvellous is his power.

30 When ye glorify the Lord, exalt him as much as ye can; for even yet will he far exceed. and when ye exalt him, put forth all your strength, and be not weary, for ye can never go far enough.

31 Who hath seen him, that he might tell us? and who can magnify him as he

32 There are yet hid greater things than these be, for we have seen but a few of his works.

33 For the Lord hath made all things; and to the godly hath he given wisdom.

CHAP. XLIV.

¹ *The praise of certain holy men: 16 of Enoch, 17 Noah, 18 Abraham, 22 Isaac, 23 and Jacob.*

LET us now praise famous men, and our fathers that begat us.

2 The Lord hath wrought great glory by them through his great power from the beginning.

3 Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies.

4 Leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent in their instructions.

5 Such as found out musical tunes, and recited verses in writing.

6 Rich men furnished with ability, living peaceably in their habitations.

7 All these were honoured in their generations, and were the glory of their times.

8 There be of them, that have left a name behind them, that their praises might be reported.

9 And some there be, which have no memorial, who are perished, as though

they had never been; and are become as though they had never been born, and their children after them.

10 But these were merciful men, whose righteousness hath not been forgotten.

11 With their seed shall continually remain a good inheritance, and their children are within the covenant.

12 Their seed standeth fast, and their children for their sakes.

13 Their seed shall remain for ever, and their glory shall not be blotted out.

14 Their bodies are buried in peace, but their name liveth for evermore.

15 The people will tell of their wisdom, and the congregation will show forth their praise.

16 Enoch pleased the Lord, and was translated, being an example of repentance to all generations.

17 Noah was found perfect and righteous, in the time of wrath he was taken in exchange [for the world,] therefore was he left as a remnant unto the earth, when the flood came.

18 An everlasting covenant was made with him, that all flesh should perish no more by the flood.

19 Abraham was a great father of many people, in glory was there none like unto him.

20 Who kept the law of the most High, and was in covenant with him, he established the covenant in his flesh, and when he was proved, he was found faithful.

21 Therefore he assured him by an oath, that he would bless the nations in his seed, and that he would multiply him as the dust of the earth, and exalt his seed as the stars, and cause them to inherit from sea to sea, and from the river unto the utmost part of the land.

22 With Isaac did he establish likewise [for Abraham his father's sake] the blessing of all men, and the covenant.

23 And made it rest upon the head of Jacob. He acknowledged him in his

The praise of the fathers

On

Gen. 7

Chap XLIV. Having completed his precepts, and the exposition of the works of God, the author here enters upon a new subject. It was customary for commemoration of famous men to be made in the temple, and, after the example of the temple in the synagogues of these commemorations we have in this chapter a specimen, abounding in Hebrew eloquence.

* Ver 10 But these were merciful men.] Namely, such as have left a name behind them, ver 8 (Proverbs) "Merciful men," or men compassionate, humane, and disposed to benevolence and beneficence. Budnell

16 Enoch pleased the Lord.] Enoch, hitherto spoken in general concerning the ancestors of the Jew, the author now comes to particular specifying those individuals of whom the Holy Spirit has recorded an honourable testimony in the sacred Scriptures. Budnell

— an example of repentance.] Exemplary in his perfect righteousness, wanted to faith, and the calling of conversion to repentance.

17 — he was taken in exchange.] Meaning that the whole human race had derived to posterity by the deluge. So that the fault of the whole posterity was covered in his family. Budnell

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have the dignity of the priesthood for ever

25 According to the covenant made with David son of Jesse, of the tribe of Judah, that the inheritance of the king should be to his posterity alone, so the inheritance of Aaron should also be unto his seed.

26 God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.

CHAP. XLVI

1 The praise of Joshua, 9 of Caleb, 13 of Samuel

Sam 1
7 18
Deut 34 9
Josh 1 9
X 12 7

JESUS the son of Nave was valiant in the wars, and was the successor of Moses in prophesies, who according to his name was made great for the saving of the elect of God, and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance.

2 How great glory gat he, when he did lift up his hands, and stretched out his sword against the cities!

3 Who before him so stood to it? for the Lord himself brought his enemies unto him.

Josh 10
1, 1 11

4 Did not the sun go back by his means? and was not one day as long as two?

5 He called upon the most high Lord, when the enemies pressed upon him on every side, and the great Lord heard him.

6 And with hailstones of mighty power he made the battle to fall violently upon the nations, and in the descent [of Beth-horon] he destroyed them that resisted, that the nations might know all their strength, because he fought in the sight of the Lord, and he followed the Mighty One.

7 In the time of Moses also he did a work of mercy, he and Caleb the son of Iephunne, in that they withstood the congregation, and withheld the people from sin, and appeased the wicked murmuring.

Numb 1
6 1
Deut 1 1
10

8 And of six hundred thousand people on foot, they two were preserved to bring

them into the heritage, even unto the land that floweth with milk and honey.

9 The Lord gave strength also unto Caleb, which remained with him unto his old age, so that he entered upon the high places of the land, and his seed obtained it for an heritage.

10 That all the children of Israel might see that it is good to follow the Lord.

11 And concerning the judge, every one by name, whose heart went not to whoring, nor departed from the Lord, let their memory be blessed.

12 Let their bones flourish out of their place, and let the name of them that were honoured be continued upon their children.

13 Samuel, the prophet of the Lord, beloved of his Lord, established a kingdom, and anointed princes over his people.

14 By the law of the Lord he judged the congregation, and the Lord had respect unto Jacob.

15 By his faithfulness he was found a true prophet, and by his word he was known to be faithful in vision.

16 He called upon the mighty Lord, when his enemies pressed upon him on every side, when he offered the sucking lamb.

17 And the Lord thundered from heaven, and with a great noise made his voice to be heard.

18 And he destroyed the rulers of the Tyrians, and all the princes of the Philistines.

19 And before his long sleep he made protestations in the sight of the Lord and his anointed, I have not taken any man's goods, so much as a shoe, and no man did accuse him.

20 And after his death he prophesied, and shewed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people.

CHAP. XLVII

1 The praise of Nathan 2 of David, 12 of Solomon his glory, and infirmities 23 Of his end and punishment

their place, in their sepulchre. This is a form of benediction on the bodies of those who had departed in piety. Expressions of this kind shew the hope entertained by the Jews at this time of a resurrection from the grave. *Chalmers*

Let the memory of their name be never extinguished, but let it survive and flourish for ever. *Badrell*. Here is an allusion to the custom of placing sepulchres in gardens and such other verdant places. Kings xxi 18 20 John xix 41 *Cratichus* *Small*

20 And after his death he prophesied. See the notes on 1 Sam xxviii 12, especially Dr Delaney

26 God give you wisdom &c.] The wise man concludes this chapter with a pious wish or prayer that God may give to all who are the seed and successors of Aaron, wisdom to instruct and guide His people in righteousness, and to preserve them in prosperity and peace. *Arnald*

Chap XLVI ver 1 Jesus the son of Nave.] Joshua the son of Nun. The substitution of Nave for Nun seems to be an ancient error of the Greek copyists. *Chalmers*

— according to his name.] See the note on Josh 1 1

12 Let their bones flourish out of their place, &c.] Rather, in Vor II

Before
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AND after him rose up ^a Nathan to prophesy in the time of David

2 As is, the fat taken away from the peace offering, so was David chosen out of the children of Israel

3 He played with lions as with kids, and with bears as with lambs

4 Slew he not a giant, when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliath?

5 For he called upon the most high Lord, and he gave him strength in his right hand to slay that mighty warrior, and set up the horn of his people

6 So the people honoured him with ten thousand, and praised him in the blessings of the Lord, in that he gave him a crown of glory

7 For he destroyed the enemies on every side, and brought to nought the Philistines his adversaries, and brake their horn in sunder unto this day

8 In all his works he praised the Holy One most high with words of glory, with his whole heart he sung songs, and loved him that made him

9 He set singers also before the altar, that by their voices they might make sweet melody, and duly sing praises in their songs

10 He beautified their feasts, and set in order the solemn times until the end, that they might praise his holy name, and that the temple might sound from morning

11 The Lord took away his sins, and exalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Israel

12 After him rose up a wise son, and for his sake he dwelt at Gibeon

13 Solomon reigned in a peaceable time, and was honoured, for God made all quiet round about him, that he might build an house in his name, and prepare his sanctuary for ever

14 How wise wast thou in thy youth, and as a flood, filled with understanding

15 Thy soul covered the whole earth, and thou filledst it with dumb parables

16 Thy name went far unto the islands, and for thy peace thou wast beloved

17 The countries marvelled at thee for thy songs, and proverbs, and parables, and interpretations

18 By the name of the Lord God, which is called the Lord God of Israel, thou didst gather gold as tin, and didst multiply silver as lead

19 Thou didst bow thy knees unto women, and by thy body thou wast brought into subjection

20 Thou didst stain thy honour, and pollute thy seed, so that thou broughtest wrath upon thy children, and wast grieved for thy folly

21 So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom

22 But the Lord will never leave off his mercy, neither shall any of his works perish, neither will he abolish the posterity of his elect, and the seed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David

23 Thus rested Solomon with his fathers, and of his seed he left behind him Roboam, even the foolishness of the people, and one that had no understanding, who turned away the people through his counsel: There was also Jeroboam the son of Nebat, who caused Israel to sin, and shewed Ephraim the way of sin

24 And their sins were multiplied exceedingly, that they were driven out of the land

25 For they sought out all wickedness, till the vengeance came upon them.

CHAP XLVIII

1 Lamentation of Elias 12 of Ithacus 17 and of Ithacas

THEN stood up ^a Elias the prophet as a fire, and his word burned like a lamp

2 He brought a sore famine upon them, and by his zeal he diminished their number

3 By the word of the Lord he shut up the heaven, and also three times brought down fire

4 O Elias, how wast thou honoured in

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1 Kings
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1 Kings
11 1
Or, 11

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1 Kings
1 10 11
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1 Kings
12 8 30

1 Kings
17 1

Or made
Elias to
hold up
1 Kings
18 23
2 Kings
1 10 15

CHAP XLVIII ver 1 To 17 &c] David was rejected before of his brethren, and was exalted to his high throne and dignity, and the fat of the peace offering was set apart for the Lord, and he was elected for this purpose, the he put the fat of the peace offering for this purpose, 12 = 1 Kings 10 15 16] He brought down upon the land of Israel a sore famine, and by his zeal he diminished their number, 17 = 1 Kings 17 1] He brought a sore famine upon them, and by his zeal he diminished their number, 18 = 2 Kings 1 10 15] By the word of the Lord he shut up the heaven, and also three times brought down fire, 19 = 1 Kings 11 1] He brought a sore famine upon them, and by his zeal he diminished their number, 20 = 1 Kings 11 1] He brought a sore famine upon them, and by his zeal he diminished their number, 21 = 1 Kings 11 1] He brought a sore famine upon them, and by his zeal he diminished their number, 22 = 1 Kings 11 1] He brought a sore famine upon them, and by his zeal he diminished their number, 23 = 1 Kings 11 1] He brought a sore famine upon them, and by his zeal he diminished their number, 24 = 1 Kings 11 1] He brought a sore famine upon them, and by his zeal he diminished their number, 25 = 1 Kings 11 1] He brought a sore famine upon them, and by his zeal he diminished their number.

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thy wondrous deeds, and who may glory
like unto thee!

5 Who didst raise up a dead man from
death, and his soul from the place of the
dead, by the word of the most High.

6 Who broughtest kings to destruction,
and honourable men from their bed.

7 Who heardest the rebuke of the Lord
in Sinai, and in Horeb the judgment of
vengeance.

8 Who anointedst kings to take re-
venge, and prophets to succeed after him.

9 Who wast taken up in a whirlwind of
fire, and in a chariot of fiery horses.

10 Who wast ordained for reproofs in
thy times, to pacify the wrath of the
Lord's judgment, before it brake forth
into fury, and to turn the heart of the fa-
ther unto the son, and to restore the
tribes of Jacob.

11 Blessed are they that saw thee, and
deft in love, for we shall surely live.

12 Elias it was, who was covered with
a whirlwind, and Eliseus was filled with
his spirit: whilst he lived, he was not
moved with the presence of any prince, nei-
ther could any bring him into subjection.

13 No word could overcome him; and
after his death his body prophesied.

14 He did wonders in his life, and at his
death were his works marvellous.

15 For all this the people repented not,
neither departed they from their sins, till
they were spoiled and carried out of their
land, and were scattered through all the
earth: yet there remained a small people,
and a ruler in the house of David.

16 Of whom some did that which was
pleasing to God, and some multiplied sins.

17 Ezekias fortified his city, and brought
in water into the midst thereof: he digged
the hard rock with iron, and made wells
for waters.

18 In his time Sennacherib came up,
and sent Rabshaces, and lifted up his hand
against Zion, and boasted proudly.

7 Who heardest the rebuke of the Lord in Sinai, &c.] Elijah
fleeing from the persecution of Jezebel came at length to mount
Sinai, and to Horeb the mount of God: here he learnt God's in-
tended judgments against the house of Ahab and the whole king-
dom of Israel. This appears to be the author meaning. Arnold.

10 Who wast ordained for reproofs &c.] Elijah was ordained
or appointed to appear again, to denounce reproofs: and by thine
of the greatest impending evils to reform the world, reconcile the
Jewrites, prevent God's judgments, and prepare all for the great
and terrible day of the Lord's appearing. It was the opinion of
the Jews, that Elijah should first come himself in person before
the Messiah, and restore all things. Arnold.

Some prefer the rendering of the margin: Who wast written
of, meaning in the prophecy of Malachi as the type of the fore-

19 Then troubled their hearts, and
hands, and they were in pain, as women
in travail.

20 But they called upon the Lord which
is merciful, and stretched out their hands
toward him: and immediately the Holy
One heard them out of heaven, and deli-
vered them by the ministry of Isaac.

21 He smote the host of the Assyrians,
and his angel destroyed them.

22 For Ezekias had done the thing that
pleased the Lord, and was strong in the
ways of David his father: and Isaac the pro-
phet, who was great and faithful in his vi-
sion, had commanded him.

23 In his time the sun went backward,
and he lengthened the king's life.

24 He saw by an excellent spirit what
should come to pass at the last, and he
comforted them that mourned in Sion.

25 He shewed what should come to
pass for ever, and secret things of ever
they came.

CHAP. XLIX.

1 The praise of Josias, 4 of David and of the last 6 of
Jeremiah, 8 of Ezekiel, 11 Zorobabel, 13 Jesus the son
of Josadak, 15 of Nehemiah, 17 of Simeon.

THE remembrance of Josias like the
composition of the perfume that is
made by the art of the apothecary: it is
sweet as honey in all mouths, and is mu-
sick at a banquet of wine.

2 He behaved himself uprightly in the
conversion of the people, and took away
the abominations of iniquity.

3 He directed his heart unto the Lord,
and in the time of the ungodly he esta-
blished the worship of God.

4 All, except David and Ezekias and
Josias, were defective: for they forsook
the law of the most High, even the kings
of Judah.

5 Therefore he gave them power unto
others, and their glory to a strange nation.

6 They burnt the chosen city of the

remnant of the Anath.

11 — for we shall surely live.] According to the common in-
terpretation, this respect the hope of a general resurrection;
otherwise by a mode of expression frequently usual with the
Jews, it may refer to the expected restoration of the Jews from
their long afflicted state. Arnold.

13 — This is.] Or Elijah.

14 — after his death has long prophesied.] That wrought
miracles, which were signs of a Prophet. See the place referred
to in the margin. Grotius.

Chap. XLIX ver. 1. All except David — were defective.] That
fell into idolatry, or suffered idolatrous worship in their king-
doms. Grotius. See the note on 1 Sam. xii. 11.
10 P.

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in cities, and made the streets desolate,
according to the prophecy of Jeremias.

7 For they entreated him evil, who nevertheless was a prophet, sanctified in his mother's womb, that he might root out, and afflict, and destroy, and that he might build up also, and plant.

8 It was Ezekiel who saw the glorious vision, which was showed him upon the chariot of the cherubims.

9 For he made mention of the enemies under the fanning of the sun, and directed them that were right.

10 And of the twelve prophets let the memorial be blessed, and let their bones flourish again out of their place, for they comforted Jacob, and delivered them by a word of hope.

11 How shall we magnify Zorobabel? even he was as a signet on the right hand.

12 So was Jesus the son of Josedece, who in that time builded the house, and set up in holy temple to the Lord, which was prepared for everlasting glory.

13 And among the elect was Neemias, who is known is great, who raised up for us the wall that were fallen, and set up the gates and the bus, and raised up our ruins again.

14 But upon the earth was no man reckoned like Enoch, for he was taken from the earth.

15 Neither was there a man born like unto Joseph, a governor of his brethren, a stay of the people, whose bones were regarded of the Lord.

16 Sam and Seth were in great honour among men, and so was Adam above every living thing in the creation.

CHAP I

1 Of Simon the son of Onias. 2 How the people were taught to pray to God, and pray. 3 The conclusion.

SIMON the high priest, the son of Onias, who in his life repaired the house again, and in his days fortified the temple.

2 And by him was built from the foundation the double height, the high fortress of the wall about the temple.

1. — He had mention of the enemies &c.] Under the image of the cherubim, and out what was to befall the enemies of the Lord.
S. — See also ver. 17. Cabnet.

2. — He is mentioned on the right hand.] See ver. 11. See also ver. 11. Cabnet.

3. — He is mentioned on the right hand.] See ver. 11. See also ver. 11. Cabnet.
1. — He is mentioned on the right hand.] Being translated from Egypt to the promised land, according to the promise made to Abraham. See the margin reference. Cabnet.

3. In his days the eastern to receive water, being in compass as the sea, was covered with plates of brass. Before CHRIST about 300. 1 King.

4 He took care of the temple that it should not fall, and fortified the city against besieging.

5 How was he honoured in the midst of the people in his coming out of the sanctuary. 1 Cor. he is mentioned.

6 He was as the morning star in the midst of a cloud, and as the moon at the full.

7 As the sun shining upon the temple of the most High, and as the rainbow giving light in the bright clouds.

8 And as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer.

9 As fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones.

10 And as a fair olive tree budding forth fruit, and as a cypress tree which groweth up to the clouds.

11 When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable.

12 When he took the portions out of the priests' hands, he himself stood by the hearth of the altar, compassed with his brethren round about, as a young cedar in Libanus, and as palm trees compassed they him round about.

13 So were all the sons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel.

14 And finishing the service at the altar, that he might adorn the offering of the most high Almighty.

15 He stretched out his hand to the cup, and poured of the blood of the grape, he poured out at the foot of the altar a sweet-smelling savour unto the most high King of all.

16 Then shouted the sons of Aaron, and

[Chap I ver 1 Simon the high priest the son of Onias.] We find mentioned in Jewish history two Simons, sons of Onias, both high priests. It is probable that the Simon here intended is he who is by Josephus surnamed the Just on account of his great piety towards God, and of his benevolence to the children of his people. He was probably contemporary with the author of this book, who appears at ver 11, 12 to speak as if he had seen him in his holy office. Drusus, Cabnet, Trinit.

11 When he put on the robe of honour.] Which he wore as high priest. See above chap xlv 11. Cabnet.

Before
CHRIST
about 100.
Or
100 years
before
the
birth
of
Christ

sounded the silver trumpets, and made a great noise to be heard, for a remembrance before the most High.

17 Then all the people together fasted, and fell down to the earth upon their faces to worship their Lord God Almighty, the most High.

18 The singers also sang praises with their voices, with great variety of sounds was there made sweet melody.

19 And the people besought the Lord, the most High, by prayer before him that is merciful, till the solemnity of the Lord was ended, and they had finished his service.

20 Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in his name.

21 And they bowed themselves down to worship the second time, that they might receive a blessing from the most High.

22 Now therefore bless ye the God of all, which only doeth wondrous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy.

23 He grant us joyfulness of heart, and that peace may be in our days in Israel for ever.

24 That he would confirm his mercy with us, and deliver us at his time.

25 There be two manner of nations which my heart abhorreth, and the third is no nation.

26 They that sit upon the mountain of Samaria, and they that dwell among the

Philistines, and that foolish people that dwell in Sichem.

27 Jesus the son of Snach of Jerusalem hath written in this book the instruction of understanding and knowledge, who out of his heart poured forth wisdom.

28 Blessed is he that shall be exercised in these things, and he that loveth them up in his heart shall become wise.

29 For if he do them, he shall be trove to all things for the light of the Lord leadeth him, who giveth wisdom to the godly. Blessed be the Lord for ever. Amen, Amen.

CHAP. II

A Prayer of Jesus the son of Snach.

I WILL thank thee, O Lord and King, and praise thee, O God my Saviour. I do give praise unto thy name.

2 For thou art my defender and helper, and hast preserved my body from destruction, and from the snare of the clunderous tongue, and from the lips that forge lies, and hast been mine helper against mine adversaries.

3 And hast delivered me according to the multitude of thy mercies and goodness of thy name, from the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had,

4 From the choking of fire on every side, and from the midst of the fire which I kindled not,

5 From the depth of the belly of hell, from an unclean tongue, and from lying words.

26 They that sit upon the mountain of Samaria] Rather upon mount Sen that is the Idumeans. Drusus Corneilius.

and that foolish people that dwell in Sichem] Namely, the Samaritans whom he undervalues and cruelly allows to be worthy of the name of a people either because they were a mixed multitude (see King xvii 24), or because they were apostate and held many erroneous tenets, and particularly favoured the doctrines of the Sadducees. *Isaiah*. The Idumeans, the Philistines, and the Samaritans were the three people particularly hostile to the Jew. *Genesis*.

Chap. II. The author finisheth his work with a prayer or hymn from which we learn many particulars relating to his life as the dangers he met with, the favour of God in delivering him, his travels for the acquisition of wisdom, his application to and success in it, and his earnest exhortation to the study of it which we likewise find in the body of the work. It appears from it, that he was brought in danger of his life before the king on an unjust accusation probably a charge of some offence against the state but whether it was before a king of Syria or of Egypt that he was accused is uncertain. *Isaiah*.

21 And they bowed themselves down to worship &c.] We see from this passage, that when the Jews received the blessing from the priest they received it kneeling or bowing down their head. In the primitive times of Christianity it was customary for the deacon in order to prepare the people the better for it to call out immediately before the benediction, Bow down to the blessing. The blessing of the bishop or priest was so highly esteemed in the primitive times, that none durst go out of the church without receiving it. *Isaiah*.

22 Now therefore bless ye the God of all &c.] We may learn from this short prayer of the wise man, how to compose and regulate our own. We should acknowledge God to be omnipresent and almighty that, ever since we were born, we have been preserved by His good providence every day, hour, and moment and that it is an instance of His great mercy thus to be mindful of our preservation and being sinful as we are and justly exposed to punishment. The conclusion of this prayer seems to contain more than a petition for peace and temporal blessings. It manifests the impatience of the writer and his countrymen for the Messiah, and their earnest wish that God would speedily send the blessing of all men, "to perform the mercy promised to their fathers, and to remember His holy covenant, Luke 17. *Arnald*.

Before
CHRIST
at our 2^d

6 By an accusation to the king from an unrighteous tongue my soul drew near even unto death, my life was near to the hell beneath

7 They compassed me on every side, and there was no man to help me I looked for the succour of men, but there was none

8 Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies

9 Then lifted I up my supplication from the earth, and prayed for deliverance from death

10 I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help

11 I will praise thy name continually, and will sing praise with thanksgiving, and so my prayer was heard

12 For thou savedst me from destruction, and deliveredst me from the evil time therefore will I give thanks, and praise thee, and bless thy name, O Lord.

13 When I was yet young, or ever I went abroad I desired wisdom openly in my prayer

14 I prayed for her before the temple, and will seek her out even to the end

15 Even from the flower till the grape was ripe both my heart delighted in her my foot went the right way, from my youth up sought I after her

16 I bowed down mine ear a little, and received her, and gat much learning

17 I profited therein, therefore will I as-

cribe the glory unto him that giveth me ^{Before} ^{CHRIST} ^{about}

18 For I purposed to do after her, and earnestly I followed that which is good, so shall I not be confounded

19 My soul hath wrestled with her, and in my doings I was exact I stretched forth my hands to the heaven above, and bewailed my ignorances of her

20 || I directed my soul unto her, and I ^{Or} ^{I, t. m.} ^{and} found her in pureness I have had my heart joined with her from the beginning, therefore shall I not be forsaken

21 My || heart was troubled in seeking ^{Or} ^{one} her therefore have I gotten a good possession

22 The Lord hath given me a tongue for my reward, and I will praise him therewith

23 Draw near unto me, ye unlearned, and dwell in the house of learning

24 Wherefore are ye slow, and what say ye of these things, seeing your souls are very thirsty?

25 I opened my mouth, and said, "Buy ^{1 & 5} her for yourselves without money

26 Put your neck under the yoke, and let your soul receive instruction she is hard at hand to find

27 " Behold with your eyes, how that I ¹ ^{Chap} ¹⁹ have had but little labour, and have gotten unto me much rest

28 Get learning with a great sum of money, and get much gold by her

29 Let your soul rejoice in his mercy, and be not ashamed of his praise

30 Work your work betimes, and in his time he will give you your reward

Ver 10 I called upon the Lord, the Father of my Lord] Most of the interpreters observe, that the second Person in the Trinity is here plainly distinguished from the Father. A very pious and learned prelate (Ep. Beveridge) says that the author speaks as plainly here of our Lord Christ as David did when he said The Lord said unto my Lord, Ps. cx. 1. to which probably he allude and plainly gives us to understand that not only the Prophets but all God's faithful people in those days believed the Lord the Almighty God to be the Father of One who was Himself also the Lord and in a peculiar manner their Lord and

Saviour and that in their prayers they had a respect unto Him, and prayed in His name calling upon the Lord as the Father of "their Lord Christ Matt. xxvi. 61 John. 1. 49 and so expecting only to be heard upon His account, and for His sake, who was promised by the name of the Lord, Dan. ix. 17, for Daniel prays in His name as plainly as we do now saying, Now therefore O our God hear the prayer of thy servant, and his supplications and cause thy face to shine upon thy sanctuary that is desolate for the Lord's sake that is for the Lord Christ's sake for no other Lord can possibly be meant there Arnold

The following Chapters from the Book of Ecclesiasticus are appointed for Proper Lessons on Holy Days

CHAP. I	Saint Matthew	Evening	CHAP. XV	St Peter,	Morning
II	An accusation of the Virgin Mary	Morning	XIX	Ditto,	Evening
III	Ditto	Evening	XXI	St James,	Morning
IV	Saint Mark	Morning	XXII	Ditto	Evening
V	Ditto	Evening	XXIV	St Bartholomew	Morning
VII	St Philip and St James	Morning	XXIX	Ditto,	Evening
VIII	Ditto	Evening	XXXV	St Matthew,	Morning
X	St Timothy	Morning	XXXVIII	Ditto	Evening
XII	Ditto	Evening	LI	St Luke	Morning

B A R U C H.

INTRODUCTION.

The author of this book professes himself to be Baruch, a person of very illustrious birth and distinguished by his attachment to Jeremiah by whom he was employed, as a scribe or secretary, to write his prophecies, and on some occasions to read them to those again whom they were directed. St Jerome, Grotius and others are however of opinion, that the book was not written by Baruch in the Hebrew language but by some Hellenistical Jew, who assumed the character of Baruch, and that the letter which forms a part of the book, was fabricated by his own invention. But there is perhaps no sufficient reason to dispute the authenticity of the five first chapters, and the sixth chapter, which is probably spurious, did not originally belong to this book. The Greek edition of these five chapters abounds with Hebraisms, and they were probably written in Hebrew though not now extant in that language, and not admitted into the Hebrew canon because Baruch, however he might have assumed the prophetical character and have sought great things for himself, (Jer xlv 5) was not endowed with the gift of inspiration though he was on one occasion made the subject of a Divine revelation, and honoured by a consolatory assurance from God.

The author, in consistency with the character of Baruch, whether rightly or falsely assumed describes himself as the son of a certain great-grandson of Maasias, who were men of eminence in their country. He affirms that he wrote the book at Babylon in the fifth year and in the seventh day of the month after the Chaldeans had taken and burnt Jerusalem by which must be understood the fifth year of the captivity of Jehoiachin called also Jeconiah, and Coniah which corresponds with the fifth year of the reign of Zedekiah, and the year of the world 3400, when Baruch accompanied his brother Sennai to Babylon who was deputed from Zedekiah to solicit the restoration of the sacred vessels of the temple, which had been carried away among the spoil. It has been objected as inconsistent with the account, that Jerusalem is in this book represented as burnt and in circumstances of distress greater than should seem to have occurred at the time that Jehoiachin was taken prisoner and slain. But allowing for the exaggerations which are customary in the description of great afflictions, there is no particular in the detail of circumstances which might not have happened during the siege of Jerusalem in the reign of Jehoiachin, when the Jews might have seen part of their city burnt and have suffered from the most cruel extremities of famine.

It is probable that Baruch was more immediately commissioned by Jeremiah to utter at Babylon those prophecies which were intrusted to Sennai, Jer li 59—64, and that he actually did read to Jehoiachin and others whom they concerned those prophecies contained in the sixteenth and fifty-first chapters of Jeremiah, which promised deliverance to the Jews from their captivity and the future destruction of Babylon, though when Baruch speaks of having read the words of this book to the people by the river Sidon it seems to allude only to the epistle that forms the chief subject of this book, which was sent from Jehoiachin and his associate captives at Babylon, to Jercham the son of Chelcias and the people at Jerusalem for Baruch being probably employed to compose the letter may well be conceived to have read it to the king and the nobles for their approbation.

The captives who appear to have been tutored by affliction to a sense of their own unworthiness and to have felt a pious satisfaction at the success of the deputation of Sennai, sent back with the sacred vessels a collection of money to purchase burnt offerings and incense for the altar of the Lord, and accompanied it with a letter to the countrymen, in which they expressed their sentiments of humility and repentance, and their confident hopes of that restoration which the Prophets had encouraged them to expect and which prefigured the future glories of Jerusalem.

The letter, which after the short historical preface begins at the 10th verse of the first chapter contains a confession which the captives recommended to their brethren to be read upon solemn days. It exhorts them to pray for the life of Nebuchadnezzar who had complied with their request, and had possibly been indulgent to the captives, to acknowledge that God's judgments were righteous, and that by their own disobedience they had provoked the accomplishment of those curses, which God had threatened and which they then experienced and lastly to supplicate His mercies with sorrow and contrition. The prayer was probably used not only by the captives themselves and the sentiment which it contains were similar to those which Daniel and Nehemiah continued to meditate during and after the captivity.

This book was not received as canonical by the Jews or the primitive Church of Christ though it is cited with respect by many of the earlier writers it is not mentioned in the catalogue of St Austin nor in that of the council of Carthage it is expressly excluded with the rest of the Apocryphal books, from the catalogue received from them and later by the Greek church and the members of the Council of Trent were more perplexed and deliberated longer about the admission of Baruch than of any other of the Apocryphal books and they were withheld from rejecting it only by the consideration that part of it were read in the service of the church.

Many ancient writers have cited Baruch under the name of Jeremiah not that they believed that what we now possess under the name of Baruch was actually composed by Jeremiah but that they considered Baruch as a disciple of the Prophet and as having perhaps that the epistle in the last chapter of his book was really written by Jeremiah to the exiles at Babylon it was formerly printed. In the Roman church the book is read at the feast of Pentecost under the name of Jeremiah but many of the Fathers do not scruple to deny its authority.

The letter, which constitutes the sixth chapter of this book, is in some editions of the Greek and in the Arabic which is translated from the Greek, subjoined to the Lamentations. It is omitted by Theodoret in his Commentary and is not to be found in several Greek manuscripts nor in any of the Hebrew copies of Jeremiah's writings. It is probably a spurious work, and is rejected such by St Jerome, though cited by St Cyprian and others, as an epistle of Jeremiah and supposed by some to be alluded to by the author of the second book of the Maccabees chap i 12, who however only speaks of Jeremiah's general exhortation against idolatry. The letter certainly never was in the Jewish canon. It was probably fabricated by some writer who had studied the character and writings of Jeremiah and it contains judicious and spirited strictures against idolatry of which the vanity is touchably exposed.

Baruch after the execution of his commission appears to have returned to Jerusalem where in conjunction with Jeremiah he suffered much persecution Jer xliii 3, and witnessed the total destruction of Jerusalem. After this he was driven by Jehoiach with Jeremiah and the remnant of Judah into Egypt Jer xliiii 5 from which country he probably ever returned from whence he pretended that he went a second time to Babylon and died there about the same time as the world 3480.

CHAP. I.

1 Baruch wrote a book in Babylon. 2 The Jews there wept at the reading of it. 3 They send money and the book to the brethren at Jerusalem.

AND these are the words of the book, which Baruch the son of Nechias, the son of Maaias, the son of Sadechias, the son of Asachias, the son of Chechias, wrote in Babylon,

2 In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire

3 And Baruch did read the words of this book in the hearing of Jeconias the son of Joachim king of Juda, and in the ears of all the people that came to hear the book,

4 And in the hearing of the nobles, and of the king's sons, and in the hearing of the elders, and of all the people, from the lowest unto the highest, even of all them that dwelt at Babylon by the river Sud

5 Whereupon they wept, tasted, and prayed before the Lord

6 They made also a collection of money according to every man's power

7 And they sent it to Jerusalem unto Joachim the high priest, the son of Chelcias, son of Salom, and to the priests, and to all the people which were found with him at Jerusalem,

8 At the same time when he received the vessels of the house of the Lord, that were carried out of the temple, to return them into the land of Juda, the tenth day

[Chap I ver 1 And these are the words of the book &c.] It begins abruptly, as if it were a continuation of some former work, but the connective particle is often to be observed in the beginning of the historical books of the Hebrews. By 'book,' we are to understand the letter, ver 12, which Baruch wrote from the captives at Babylon to the Jews who remained in Juda. *Arnald*

2 In the fifth year, and in the seventh day of the month,] The name of the month is not specified: it probably means the month Cisleu, corresponding partly with November, the same month in which Jerusalem was taken five years before. *Dr Gray*

4 — by the river Sud.] The commentators either take no notice at all, or give no satisfactory account of this river. Some suppose it to be a name for the Euphrates. *Arnald*

8 At the same time when he received the vessels &c.] Seruas brother of Baruch was sent by Zedekiah, in the fourth year of his reign, which was the fifth of the captivity of Jeconiah, to solicit from Nebuchadnezzar the vessels which had been carried away from the temple of the Lord. Baruch accompanied his brother on this mission, and on the tenth day of Sivan, which corresponds in part with our May, they obtained restitution of the vessels. It was then that the captives submitted their collection, and wrote the following letter. *Arnald*

— the vessels which Sadechias — had made,] Instead of the golden ones which Solomon had put in the house of the Lord, and which Nebuchadnezzar had carried away. To supply their place, Zedekiah made the silver vessel, which Seruas appears to

of the month given, namely, silver vessels, which Sadechias the son of Josiah king of Juda had made.

9 After that Nabuchodonosor king of Babylon had carried away Jeconias, and the princes, and the captives, and the mighty men, and the people of the land, from Jerusalem, and brought them unto Babylon

10 And they said, Behold, we have sent you money to buy you burnt offerings, and sin offerings, and incense, and prepare ye manna, and offer upon the altar of the Lord our God,

11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven

12 And the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Balthasar his son, and we shall serve them many days, and find favour in their sight

13 Pray for us also unto the Lord our God, for we have sinned against the Lord our God; and unto this day the fury of the Lord and his wrath is not turned from us.

14 And ye shall read this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days

15 And ye shall say, To the Lord our God belongeth righteousness, but unto us the confusion of faces, as it is come to pass

have now obtained. Jeremiah had declared, that the golden vessels should not be soon brought again, chap xxv 16, and the most valuable were not restored till the expiration of the captivity, Dan v 2, 12 & 17. *Arnald, Dr Gray*

10 — manna,] This is a corrupt reading, as the margin intimates. *Arnald*

— and offer upon the altar of the Lord our God.] See Dr Blaney's note on Jer xli 5

11 Balthasar his son.] Balthazar, here intended, was the grandson of Nebuchadnezzar. See Dan v 2, and the note there

12 — and we shall serve them many days,] The wish and prayer of the Jews is, not that they might serve Nebuchadnezzar and his family many days, but that if, according to their melancholy prospect, they should continue so to serve them, they might find favour in their sight, and then servitude in the land of their captivity might be easy, or at least tolerable. *Arnald*

15 And ye shall say, &c.] This book or letter sent by the captives at Babylon properly begins here. It may be divided into three parts. In the first, which ends at chap iii 8, they acknowledge their unworthiness, and the justice of God's dealings with them; they entreat His forgiveness of their sins past, and repeat the warnings and threats of the Prophets, whose words and proofs they had notwithstanding rejected the second part, which begins at ver 9 of the third chapter, to the beginning of the fourth, recounts the great privileges and advantages which the Jews enjoyed above other nations, in that they had the knowledge

Or,
prince

Gr
corruptly
for manna
that is,
a meal
offering

Chap 2 6

this day, unto them of Juda, and to the inhabitants of Jerusalem,

16 And to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers

17 For we have sinned before the Lord,

18 And disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly

19 Since the day that the Lord brought our forefathers out of the land of Egypt, unto this present day, we have been disobedient unto the Lord our God, and we have been negligent in not hearing his voice.

20 Wherefore the evils cleaved unto us, and the curse, which the Lord appointed by Moses his servant at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as it is to see this day

21 Nevertheless we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he sent unto us

22 But every man followed the imagination of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God

CHAP. II

The prayer and confession which the Jews at Babylon made, and sent in that book unto the brethren in Jerusalem

THEREFORE the Lord hath made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Juda,

2 To bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according

of the law of the Most High, and through the direction of the only true wisdom, were made acquainted with the means of real happiness, life, and peace. From the 10 to the end of the fifth chapter is an exhortation to a sincere repentance, and to leave their evil ways by a speedy conversion, with a promise on that condition, of a deliverance from the captivity under which they groaned that the power of their enemies should be subdued and then haughtiness turned into mourning. This pleasing prospect takes up the remainder of the letter, in which the author has many beautiful turns and lively strokes, and is transported even to a degree of rapture in the thoughts of the agreeable change. In particular, the happy times of the Gospel are spoken of with such assurance and clearness, as have given occasion to some to suspect interpolations in several places, the descriptions being too clear and explicit for the darkness of those times especially chap. in 37. It is easy to observe, with respect to the supplicatory

to the things that were written in the law of Moses;

3 That a man should eat the flesh of his own son, and the flesh of his own daughter

4 Moreover he hath delivered them to be in subjection to all the kingdoms that are round about us, to be as a reproach and desolation among all the people round about, where the Lord hath scattered them

5 Thus we were cast down, and not exalted, because we have sinned against the Lord our God, and have not been obedient unto his voice

6 To the Lord our God *apparent* righteousness but unto us and to our fathers open shame, as *appeareth* this day

7 For all these plagues are come upon us, which the Lord hath pronounced against us

8 Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart

9 Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us for the Lord is righteous in all his works which he hath commanded us

10 Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath set before us

11 And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and high arm, and with signs, and with wonders, and with great power, and hast gotten thyself a name, as *appeareth* this day

12 O Lord our God, we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances

13 Let thy wrath turn from us, for we are but a few left among the heathen, where thou hast scattered us

14 Hear our prayers O Lord, and our petitions, and deliver us for thine own sake,

part of this prayer that much of it is borrowed from Daniel, and that in the description of the glorious state of the Church, there is frequent allusion to many passages in Isaiah. *Arnald*

[Chap. II ver. 3 *That a man should eat the flesh &c*] See Deut. xxviii 56, 57, and the note from bp. Newton

1 — in subjection to all the kingdoms that are round about us,] The Jew had been successively delivered to all their enemies, who had in turn exercised against them all kinds of cruelty. The kings of Egypt and of Syria the Edomites, the Philistines, the Moabites, the Ammonites had declared themselves against them at different times. Afterwards they were subjected to the Chaldeans, and despised by all the surrounding nations, as a people without strength, without authority, the mere remnant and ruins of a commonwealth of old so flourishing and so formidable

and give us favour in the sight of them which have led us away

15 That all the earth may know that thou art the Lord our God, because Israel and his posterity is called by thy name

16 O Lord; look down from thine holy house, and consider us bow down thine ear, O Lord, to hear us

17 Open thine eyes, and behold; for the dead that are in the graves, whose souls are taken from their bodies, will give unto the Lord neither praise nor righteousness

18 But the soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give thee praise and righteousness, O Lord

19 Therefore we do not make our humble supplication before thee, O Lord our God, for the righteousness of our fathers, and of our kings

20 For thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets, saying,

21 Thus saith the Lord, Bow down your shoulders to serve the king of Babylon so shall ye remain in the land that I gave unto your fathers

22 But if ye will not hear the voice of the Lord, to serve the king of Babylon,

23 I will cause to cease out of the cities of Juda, and from without Jerusalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride and the whole land shall be desolate of inhabitants

24 But we would not hearken unto thy voice, to serve the king of Babylon therefore hast thou made good the words that thou spakest by thy servants the prophets, namely, that the bones of our kings, and the bones of our fathers, should be taken out of their places

25 And, lo, they are cast out to the heat of the day, and to the frost of the night, and they died in great miseries by famine, by sword, and by pestilence

26 And the house which is called by thy name hast thou laid waste, as it is to be seen this day, for the wickedness of the house of Israel and the house of Juda

27 O Lord our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine,

28 As thou spakest by thy servant Moses in the day when thou didst command him to write thy law before the children of Israel, saying,

29 If ye will not hear my voice, surely this very great multitude shall be turned into a small number among the nations, where I will scatter them

30 For I knew that they would not hear me, because it is a stiffnecked people but in the land of their captivities they shall remember themselves,

31 And shall know that I am the Lord their God for I will give them an heart, and ears to hear:

32 And they shall praise me in the land of their captivity, and think upon my name,

33 And return from their stiff neck, and from their wicked deeds for they shall remember the way of their fathers, which sinned before the Lord

34 And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it, and I will increase them, and they shall not be diminished

35 And I will make an everlasting covenant with them to be their God, and they shall be my people and I will no more drive my people of Israel out of the land that I have given them

CHAP III

36 The rest of their prayer and confession contained in that book, which Baruch wrote and sent to Jerusalem
37 Wisdom was showed first to Jacob, and was seen upon the earth

O LORD Almighty, God of Israel, the soul in anguish, the troubled spirit, cometh unto thee

2 Hear, O Lord, and have mercy, for

1 — that the bones of our kings — should be taken out of their places It was a custom both among Jews and Gentiles to bury with the deceased some of their most valuable effects and ornaments and sometimes to put into the sepulchre a great quantity of money and treasure The Chaldean who is, in the hope of finding such deposits, broke up the Jewish sepulchres, and cast out the bones of the deceased out of their graves and spread them before the sun and the moon, thus fulfilling the prophecy of Jeremiah chap vi 1 & 2 Arnold Canon

it appears probable, that the Jews at Babylon, where this author wrote, did not conceive that the prophecies of their nation were exhausted in the first return of the Jews under the Persian king. By virtue of the "everlasting covenant," which God had made with them to "drive them no more out of the land," they seem to have hoped for another, a more perfect and more glorious restoration as foretold by the Prophets, which should be the deliverance of God Himself as the Jews are still wont to call the salvation of the Messiah Bp Chandler

2 — that I will make an everlasting covenant with them Hence

thou art merciful: and have pity upon us, because we have sinned before thee.

9 For thou endurest for ever, and we perish utterly.

4 O Lord Almighty, thou God of Israel, hear now the prayers of the dead Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of thee then God: for the which cause these plagues cleave unto us.

5 Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praise.

7 And for this cause thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity: for we have called to mind all the iniquity of our forefathers, that sinned before thee.

8 Behold, we are yet this day in our captivity, where thou hast scattered us, for a reproach and a curse, and to be subject to payments, according to all the iniquities of our fathers, which departed from the Lord our God.

9 Hear, Israel, the commandments of life: give ear to understand wisdom.

10 How happeneth it, Israel, that thou art in thine enemies' land, that thou art waken old in a strange country, that thou art defiled with the dead,

11 That thou art counted with them that go down into the grave?

12 Thou hast forsaken the fountain of wisdom.

13 For if thou hadst walked in the way

of God, thou shouldst have dwelled in peace for ever.

14 Learn where is wisdom, where is strength, where is understanding, that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace.

15 Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen become, and such as ruled the beasts upon the earth,

17 They that had their pastime with the fowls of the air, and they that hoarded up silver and gold, wherein men trust, and made no end of their getting?

18 For they that wrought in silver, and were so careful, and whose works are unsearchable,

19 They are vanished and gone down to the grave, and others are come up in their steads.

20 Young men have seen light, and dwelt upon the earth: but the way of knowledge have they not known.

21 Nor understood the paths thereof, nor laid hold of it: their children were far off from that way.

22 It hath not been heard of in Chanaan, neither hath it been seen in The-man.

23 The Agarenes that seek wisdom upon earth, the merchants of Mezar and of The-man, the authors of fables, and searchers out of understanding, none of these have known the way of wisdom, or remembered her paths.

24 O Israel, how great is the house of

[Chap. III ver. 1 — the dead Israelites.] It is not an uncommon expression to compare persons under great calamity to dead men, and to speak of them as such. See Ecclesiastical, chap. xxxvii, where the Israelites in their captivity are represented as dead bones, ver. 11, and then return from their dispersion mentioned as the opening of their graves. In like manner, their restoration is described as a resurrection by Isaiah chap. xli. 14. Arnold.

8 — for a reproach and a curse, and to be subject to payments.] The phrase may signify unjust eviction to which the Jews in the land of their captivity were exposed, and which they probably suffered, being at the will and arbitrary pleasure of those who had them in subjection.

The first part of the letter of the captives ends with this verse. Arnold.

10 — thou art defiled with the dead, &c.] The sense is, that living among the Chaldeans, they were in a state of continual defilement, dwelling as it were among the tombs. He compares the captive Jews, in a strange country, to a person shut up in a grave or confined in a house with a dead corpse. There is the like expression, Ps. xlviii. 1. Arnold.

14 Learn where is wisdom, &c.] See the concluding note on Job, chap. xxviii.

16 — such as ruled the beasts upon the earth.] Namely kings who delighted in hunting, and the diversions of the chase, sport-

ing with animals the most fierce and savage. Compare Jer. xxvii. 6, xxviii. 14. Judith xi. 7. Grotius.

17 They that had their pastime with the fowls of the air.] Hunting was a royal pastime in ancient times. A dominion over the fowls of the air, as well as over the beasts of the earth, is mentioned in Scripture as an instance of the sovereignty of princes. See Dan. ii. 38, Eccl. xxxi. 6. Judith xi. 7. Grotius. Arnold.

23 The Agarenes that seek wisdom.] Called also Ishmaelites. Not only Arabia and the adjacent countries, but the eastern part of the world in general was famous for the study of wisdom or philosophy. See Jer. xlii. 7. Arnold.

— the authors of fables, and searchers out of understanding.] The Orientals in general were very conversant in the practice of teaching by fables and apologues. It was also a principal study of these people, and an art in which they endeavoured to distinguish themselves to propose and resolve enigmas and similitudes. The queen of Sheba is a memorable example of it. 1 Kings x. 1, 2. Calmet.

24 — how great is the house of God.] How extensive is His empire! how great is the number of His subjects! how vast is His dominion! All the earth is His kingdom: all men are in subjection to Him: all things are under His control. But how few are they who enter into His secrets, and partake of His wisdom! Calmet. The writer calls the universe "the house of God."

God! and how large is the place of his possession!

25 Great, and hath none end, high, and unmeasurable.

26 There were the giants famous from the beginning, that were of so great stature and so expert in war.

27 Those did not the Lord choose, neither gave he the way of knowledge unto them.

28 But they were destroyed, because they had no wisdom, and perished through their own foolishness.

29 Who hath gone up into heaven, and taken her, and brought her down from the clouds?

30 Who hath gone over the sea, and found her, and will bring her for pure gold?

31 No man knoweth her way, nor thinketh of her path.

32 But he that knoweth all things knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore hath filled it with fourfooted beasts.

33 He that sendeth forth light, and it goeth, calleth it *ayam*, and it obeyeth him with fear.

34 The stars shined in their watches, and rejoiced when he calleth them, they say, Here we be, and so with cheerfulness they shewed light unto him that made them.

35 This is our God, and there shall none other be accounted of in comparison of him.

36 He hath found out all the way of

knowledge, and hath given it unto Jacob his servant, and to Israel his beloved.

37 Afterward did he shew himself upon earth, and conversed with men. Prov 8
John 1:14

CHAP. IV

¹ The book of commandments is that wisdom which was commended in the former chapter. ²⁵ The Jews are moved to patience, and to hope for the deliverance.

THIS is the book of the commandments of God, and the law that endureth for ever: all they that keep it shall come to life; but such as leave it shall die.

2 Turn thee, O Jacob, and take hold of it: walk in the presence of the light thereof, that thou mayest be illuminated. † Cf. as the shining before the King.

3 Give not thine honour to another, nor the things that are profitable unto thee to a strange nation.

4 O Israel, happy are we for things that are pleasing to God are made known unto us.

5 Be of good cheer, my people, the memorial of Israel.

6 Ye were sold to the nations, not for [your] destruction, but because ye moved God to wrath, ye were delivered unto the enemies.

7 For ye provoked him that made you by ¹ sacrificing unto devils, and not to God. † 1 Cor 10

8 Ye have forgotten the everlasting God, that brought you up, and ye have grieved Jerusalem, that nursed you.

9 For when she saw the wrath of God coming upon you, she said, Hearken, O ye that dwell about Sion: God hath brought, upon me great mourning,

³⁴ — when he calleth them, they say *Here we be*] See the notes on Job xxxiii 3, Jer xlviii 6.

³⁵ *This is our God, &c*] Crotius hastily pronounces this passage to the end of the chapter, to be an addition by some Christian. Others consider it as an inspired prophecy of the incarnation and human intercourse of the Messiah. It is perhaps only an acknowledgment of the Divine Wisdom which had manifested itself to the Patriarchs and conveyed by revelation with mankind, Exod xxiv 9—18. It has however so far a prophetick cast as it is imitative of passages, which under praises of wisdom, figuratively celebrate that Eternal Wisdom, which dwelt among us in the person of the Son of God. Compare Prov viii 31. Dr Gray.

Chap IV ver 1 *This is the book &c*] The meaning is It is in the book of the commandments of the Lord that true wisdom consists. This chapter is a continuation of the subject of the preceding *Calmet*.

³ *Give not thine honour to another*] Namely, the honour of being the chosen and favoured people of God. Do not expose thyself to lose this honourable distinction by thy crimes. *Calmet*.

⁵ — *the memorial of Israel*] That is, the poor remains of the Jews, the surviving hopes of sinking Israel who are preserved to continue the name and memory of once so famous a people, the only remaining monument of distressed Sion. *Arnald*.

because the infinite Being is every where present in it, and governs it as a father or master does his family. *Arnald*.

²⁶ *There were the giants &c*] They, as well as all others were under the dominion of the sovereign Monarch of the universe but they were not chosen of God to receive the gifts of wisdom. God preferred to them Noah and his family before the flood and after that time He preferred Israel to the Rephaim to the rest of Palestine. *Calmet*. And indeed throughout both Testaments it appears to have been the constant tenor of His proceeding to prefer the meek and lowly to the mighty and arrogant. *Calmet*.

³² — *he that prepared the earth for evermore hath filled it with fourfooted beasts*] The Latin version read with a conjunction. He that prepared the earth for evermore, and filled it with cattle and beasts. The sense according to *Calmet* He that made the earth that it might continue always, or that it might never move at any time. The earth was looked upon as the foundation and centre of all the movements and of all the chances that happened here and without moving or changing it self. Monarchs rise and fall men die and others succeed in their place the seasons change and we in continual vicissitude but the earth continue always the same. According to that observation of Solomon "one generation passeth away and another generation cometh but the earth abideth for ever." Eccles i 1. *Arnald*.

10 For I saw the captivity of my sons and daughters, which the Everlasting brought upon them.

11 With joy did I nourish them, but sent them away with weeping and mourning.

12 Let no man rejoice over me, a widow, and forsaken of many, who for the sins of my children am left desolate; because they departed from the law of God.

13 They knew not his statutes, nor walked in the ways of his commandments, nor trod in the paths of discipline in his righteousness.

14 Let them that dwell about Sion come, and remember ye the captivity of my sons and daughters, which the Everlasting hath brought upon them.

15 For he hath brought a nation upon them from far, a shameless nation, and of a strange language, who neither revered old man, nor pitied child.

16 These have carried away the dear beloved children of the widow, and left her that was alone desolate without daughters.

17 But what can I help you?

18 For he that brought these plagues upon you will deliver you from the hands of your enemies.

19 Go your way, O my children, go your way for I am left desolate.

20 I have put off the clothing of peace, and put upon me the sackcloth of my prayer. I will cry unto the Everlasting in my days.

21 Be of good cheer, O my children, cry unto the Lord, and he shall deliver you from the power and hand of the enemies.

22 For my hope is in the Everlasting,

that he will save you, and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from the Everlasting our Saviour.

23 For I sent you out with mourning and weeping, but God will give you to me again with joy and gladness for ever.

24 Take ye now the neighbours of Sion have seen your captivity, so shall they see shortly your salvation from our God, which shall come upon you with great glory, and brightness of the Everlasting.

25 My children, suffer patiently the wrath that is come upon you from God, for thine enemy hath persecuted thee, but shortly thou shalt see his destruction, and shalt tread upon his neck.

26 My delicate ones have gone rough ways, and were taken away like a flock caught of the enemies.

27 Be of good comfort, O my children, and cry unto God, for ye shall be remembered of him that brought these things upon you.

28 For as it was your mind to go astray from God, so, being returned, seek him ten times more.

29 For he that hath brought these plagues upon you shall bring you everlasting joy again with your salvation.

30 Take a good heart, O Jerusalem, for he that gave thee that name will comfort thee.

31 Miserable are they that afflicted thee, and rejoiced at thy fall.

32 Miserable are the cities which thy children served, miserable is she that received thy sons.

33 For as she rejoiced at thy ruin, and was glad of thy fall, so shall she be grieved for her own desolation.

|| Or, of his discipline in righteousness.

|| Or, cry.

|| Or, in the time of mine affliction. || Psal. 117.

10 Let no man rejoice over me, a widow, &c.] This personification of Sion, bewailing her children gone into captivity is moving and beautiful. The venting of her grief in broken accents.

But what can I help you? ver. 17, Grotius says is imitatively affecting. At length, all appearance of human help vanishing, she raises motives of consolation from that never failing treasury of delight and comfort to afflicted minds, the word of God, who's statutes had been her song in the house of her pilgrimage, and assures them from the Prophets of a deliverance from her captivity, and remarkable vengeance overtaking their persecutors. In this pleasing prospect she exults and triumphs, chap. v, as a fond mother overjoyed for the recovery of her children. Arnold.

14 For he hath brought a nation upon them from far, &c.] See the note from Dr Hales on Deut. xxviii. 32.

20 I have put off the clothing of peace, &c.] That is, I have put off the garment of prosperity, as in the margin, or of gladness, and have put upon me the sackcloth of penance and supplication. The last clause may be rendered, as in the margin, in the time of mine affliction. Arnold.

22 For my hope is in the Everlasting, &c.] Much here speak with an almost prophetick confidence of those blessings, which Jeremiah and other Prophets taught him to expect.

from the everlasting Saviour, who should soon appear, of that joy which should come from the East, ver. 26, and of the triumphant glory with which Jerusalem should be exalted and her sons assembled from all kingdoms in righteousness and peace, ver. 3. These were prospects of future exultation, with which all in the captivity must have coloured their affliction. They were general characters of the Kingdom of Messiah, which every one conversant with the sacred writings was capable of describing. Dr Gray. See the note on chap. ii. 25.

25 — shortly thou shalt see his destruction, and shalt tread upon his neck.] That is, thine enemy shall come and fall down before thee. This was literally accomplished under Mordochai and Esther at Susa, and under Daniel at Babylon. They were used to the first stations in the empire, and the Chaldeans themselves were forced to submit to their authority, and to prostrate themselves before them. I wish had long before foretold it, chap. ix. 11. It was more perfectly accomplished under Jesus Christ, when the heathens came into the church, and threw themselves at the feet of those whom they had persecuted. Arnold.

30 — for he that gave thee that name.] Rather, He that named thee, the Lord, who permits thee to take the name of the people of the Lord. Calmer.

34 For I will take away the rejoicing of her great multitude, and her pride shall be turned into mourning.

35 For fire shall come upon her from the Everlasting, long to endure, and she shall be inhabited of devils for a great time.

36 O Jerusalem, look about thee toward the east, and behold the joy that cometh unto thee from God.

37 Lo, thy sons come, whom thou sentest away, they come gathered together from the east to the west by the word of the Holy One, rejoicing in the glory of God.

CHAP. V

1 Jerusalem is moved to rejoice, and to behold their return out of captivity with glory.

PUT off, O Jerusalem, the garment of thy mourning and affliction, and put on the oneliness of the glory that cometh from God for ever.

2 Cast about thee a double garment of the righteousness which cometh from God, and set a diadem on thine head of the glory of the Everlasting.

3 For God will shew thy brightness unto every country under heaven.

4 For thy name shall be called of God for ever. The peace of righteousness, and The glory of God's worship.

5 Arise, O Jerusalem, and stand on high, and look about toward the east, and behold thy children gathered from the west unto the east by the word of the Holy One, rejoicing in the remembrance of God.

6 For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom.

7 For God hath appointed that every high hill, and banks of long continuance, should be cast down, and valleys filled up, to make even the ground, that Israel may go safely in the glory of God.

35 — she shall be inhabited of devils.] See the note from W. Lowth on Is. xlii. 10.

[Chap. V. ver. 6 — exalted with glory, as children of the kingdom.] That is, as a royal race, or children of kings, riding triumphantly in a magnificent procession. Ezra gives us the number and quality of the persons that returned: their horses, mules, camels, &c. employed on the occasion, Ezra ii. 66. and it is related at 1 Esdr. v. 12 that Darius himself sent a thousand horsemen to conduct them back safely to Jerusalem with musical instruments. Arnold.

8 Moreover, on the woods and every sweet-smelling tree &c.] A poetical description, setting off in an hyperbolical manner the ease and pleasure with which the people should return to Babylon. Cal. 17.

8 Moreover, even the woods and every sweet-smelling tree shall overshadow Israel by the commandment of God.

9 For God shall lead Israel with joy in the light of his glory with the mercy and righteousness that cometh from him.

THE EPISTLE OF JEREMY.

CHAP. VI

1 The cause of the captivity is their sin. 2 The place whereto they were carried is Babylon. the vanity of whose idols and idolatry are set forth at large in this chapter.

A copy of an epistle, which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them, as it was commanded him of God.

BECAUSE of the sins which ye have committed before God, ye shall be led away captives into Babylon by Nabuchodonosor king of the Babylonians.

3 So when ye be come unto Babylon, ye shall remain there many years, and for a long season, namely, seven generations: and after that I will bring you away peaceably from thence.

4 Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear.

5 Beware therefore that ye in no wise be like to strangers, neither be ye afraid of them, when ye see the multitude before them and behind them, worshipping them.

6 But say ye in your hearts, O Lord, we must worship thee.

7 For mine angel is with you, and I myself caring for your souls.

8 As for their tongue, it is polished by the workman, and they themselves are gilded and laid over with gold, yet are they but false, and cannot speak.

9 And taking gold, as it were for a virgin that loveth to go gay, they make crowns for the heads of their gods.

[Chap. VI. ver. 1. A copy of an epistle, &c.] This epistle, said to be Jeremiah's, is supposed to be written to the Jews, when they were going into captivity with their king, to admonish them to beware of the idolatry they would see in Babylon, and seems to be the letter referred to in 2 Macc. ii. 2, 3, where the same caution is given as here to guard against the idolatry they would observe in that place, and is an epitome of sundry things in Moses the Psalms, and the Prophets, against idolatry. Arnold.

3 — seven generations.] The word "generation" is here used for the term of ten years. The captivity of the Jews at Babylon lasted seventy years, according to the prophecy of Jeremiah. Arnold.

4 — borne upon shoulders.] See the note on Is. xlii. 3.

10 Sometimes also, the priests convey from their gods gold and silver, and bestow it upon themselves

11 Yea, they will give the cof to the common harlots, and deck them as men with garments, [being] gods of silver, and gods of gold, and wood.

12 Yet cannot these gods save themselves from rust and moths, though they be covered with purple raiment.

13 They wipe their faces because of the dust of the temple, when there is much upon them

14 And he that cannot put to death one that offendeth him holdeth a sceptre, as though he were a judge of the country

15 He hath also in his right hand a dagger and an ax but cannot deliver himself from wra and thieves

16 Whereby they are known not to be gods therefore fear them not

17 For like as a vessel that a man useth is nothing worth when it is broken; even so it is with these gods when they be set up in the temple, then eyes be full of dust through the feet of them that come in

18 And as the doors are made sure on every side upon him that offendeth the king, as being committed to suffer death even so the priests make fast their temples with doors, with locks, and bars, lest their gods be spoiled with robbers.

19 They light them candles, yea, more than for themselves, whereof they cannot see one

20 They are as one of the beams of the temple, yet they say their hearts are gnawed upon by things creeping out of the earth, and when they eat them and their clothes, they feel it not

21 Then faces are blacked through the smoke that cometh out of the temple

Or which prostitute themselves open to

Or, words

Or, tickled

12 — though they be covered with purple raiment] That the heathens in their idolatrous worship, adorned the images of their gods with costly raiment, is confirmed from Jer x 9 Arnald See the note there

14 — as though he were a judge of the country] That a prince, governor, or king The idols were generally represented with a sceptre or a spear the former being the emblem of justice and sovereignty the latter of power Arnald

15 He hath also in his right hand a dagger and an ax] Arnald observes concerning the Gentiles, that they designed to create fear by the manner in which they framed and represented the statues and images of their gods, hence scythes, clubs, and thunderbolts, were appendages to their idols Arnald

20 — yet they say &c] The sense appears to be, the very idols confess, testify or make it plain, by the signs of decay and rotteness visible about them, and by their being eaten as a piece of ordinary wood by worms, and not perceiving what is done to them that they are perishable and senseless Arnald Arnald, "Their hearts, namely, the heart of the wood, of which the idol

22 Upon their bodies and heads sit bats, swallows, and birds, and the cats also

23 By this ye may know that they are no gods therefore fear them not

24 Notwithstanding the gold that is about them to make them beautiful, except they wipe off the rust, they will not shine for neither when they were molten did they feel it

25 The things wherein there is no breath are bought for a most high price

26 They are borne upon shoulders, having no feet, whereby they declare unto men that they be nothing worth

27 They also that serve them are ashamed for if they fall to the ground at any time, they cannot rise up again of themselves neither, if one set them upright, can they move of themselves neither, if they be bowed down, can they make themselves straight but they set gifts before them, as unto dead men

28 As for the things that are sacrificed unto them, then priests sell and abuse in like manner their wives by up put thereof in salt, but unto the poor and impotent they give nothing of it

29 Menstruous women and women in childbed eat their sacrifices by those things ye may know that they are no gods fear them not

30 For how can they be called gods because women set meat before the gods of silver, gold, and wood

31 And the priests sit in their temple, having their clothes rent, and their heads and beards shaven, and nothing upon their heads

32 They roar and cry before their gods, as men do at the feast when one is dead

33 The priests also take off their garments, and clothe their wives and children

34 Whether it be evil that one doeth

as composed Arnald

27 — if they fall to the ground &c] See this illustrated in the case of Dagon 1 Sam x 4 Arnald

— they set gifts before them as unto dead men] They are covered with provisions, which are set before them in form, without their being able to feed on the same which are offered them See the story of Bel and the Dragon By gifts placed before dead men, the writer allude to the sepulchral entertainments, which were anciently much used in the Eastern and other countries, and particularly among some idolaters whose notion was that the souls of the departed wandered about their sepulchres and wanted a proper sustenance and that it was a pious office to place bread and wine over their grave for their support and refreshment See the note on Eccle x x 18 Arnald

30 For how can they be called gods because women &c] He meaning, that their claim to divinity rests upon the superstition and ignorance of such women Arnald

31 And the priest sit in their temples, &c] See the note on Lev xix 27, 28, xxi 10

unto them, or good, they are not able to recompense it: they can neither set up a king, nor put him down.

35 In like manner, they can neither give riches nor money, though a man make a vow unto them, and keep it not, they will not require it.

36 They can save no man from death, neither deliver the weak from the mighty.

37 They cannot restore a blind man to his sight, nor help any man in his distress.

38 They can shew no mercy to the widow, nor do good to the fatherless.

39 Then gods of wood, and which are overlaid with gold and silver, are like the stone that be hewn out of the mountain: they that worship them shall be confounded.

40 How should a man then think and say that they are gods, when even the Chaldeans themselves dishonour them?

41 Who if they shall see one dumb that cannot speak, they bring him, and intreat Bel that he may speak, as though he were able to understand.

42 Yet they cannot understand this themselves, and leave them for they have no knowledge.

43 The women also with cords about them, sitting in the ways, burn brain for fortune: but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken.

44 Whatsoever is done among them is false: how may it then be thought or said that they are gods?

45 They are made of carpenters and goldsmiths: they can be nothing else than the workmen will have them to be.

46 And they themselves that made them can never continue long, how should then the things that are made of them be gods?

47 For they tell lies and reproaches to them that come after.

48 For when there cometh any war or plague upon them, the priests consult with themselves, where they may be hidden with them.

49 How then cannot men perceive that they be no gods, which can neither save themselves from war, nor from plague?

50 For seeing they be but of wood, and overlaid with silver and gold, it shall be known hereafter that they are false.

51 And it shall manifestly appear to all nations and kings that they are no gods, but the works of men's hands, and that there is no work of God in them.

52 Who then may not know that they are no gods?

53 For neither can they set up a king in the land, nor give rain unto men.

54 Neither can they judge their own cause, nor redress a wrong, being unable: for they are as crows between heaven and earth.

55 Whereupon when fire falleth upon the house of gods of wood, or laid over with gold or silver, then priests will flee away, and escape, but they themselves shall be burned asunder like beams.

56 Moreover they cannot withstand any king or enemies: how can it then be thought or said that they be gods?

57 Neither are those gods of wood, and laid over with silver or gold, able to escape either from thieves or robbers.

58 Whose gold, and silver, and garments wherewith they are clothed, they that are strong do take, and go away withal: neither are they able to help themselves.

59 Therefore it is better to be a king that sheweth his power, or else a profitable vessel in an house, which the owner shall have use of, than such false gods, or to be a door in an house, to keep such things: or to be therein, than such false gods, or a pillar of wood in a palace, than such false gods.

40 — *when even the Chaldeans themselves dishonour them*] That they inwardly laugh at them persuaded of their weakness and inability to do any thing. If their priests presented any sick person before the idols it was rather to comply with the prevailing superstition, than from any hope that the cure would be effected. They were conscious of the cheat though for grateful reason they continued the pretence. *Amald.*

41 — *as though he were able to understand*] How unable Bel and his priests were to understand or answer the petitions of his worshippers we learn from that signal instance in king. xxviii. 26. *Amald.*

43 *The women also with cords about them* &c.] Allusion is here made to the practice mentioned in the note on Job. ii.

xviii. 20. From this passage it appears into what infamous and cruel religion had degenerated, when the most disolute pleasures were turned into so many acts of devotion, and it was counted by a woman a dishonouring not to be defiled. *Calmet* *Amald.*

53 — *nor give rain unto men*] See Jer. v. 25, and the note there.

54 — *they are as crows between heaven and earth*] As little acquainted with what passes among men and as little able to effect any change upon earth, as the meanest bird that flies. *Calmet*, *Amald.*

56 — *they cannot withstand any king &c.*] See Is. xli. 1—3 and the notes there.

60 For sun, moon, and stars, being bright, and sent to do their offices, are obedient

61 In like manner the lightning when it breaketh forth is easy to be seen; and after the same manner the wind bloweth in every country

62 And when God commandeth the clouds to go over the whole world, they do as they are bidden

63 And the fire sent from above to consume hills and woods doeth as it is commanded but these are like unto them neither in shew nor power.

64 Wherefore it is neither to be supposed nor said that they are gods, seeing they are able neither to judge causes, nor to do good unto men.

65 Knowing therefore that they are no gods, fear them not.

66 For they can neither curse nor bless kings

67 Neither can they shew signs in the

heavens among the heathen, nor shine as the sun, nor give light as the moon

68 The beasts are better than they for they can get under a covert, and help themselves.

69 It is then by no means manifest unto us that they are gods therefore fear them not

70 For as a scarecrow in a garden of cucumbers keepeth nothing so we then glads of wood, and laid over with silver and gold

71 And likewise their gods of wood, and laid over with silver and gold, are like to a white thorn in an orchard, that every bud sitteth upon, as also to a dead body, that is cast into the dark

72 And ye shall know them to be no gods by the bright purple that rotteth upon them and they themselves afterwards shall be eaten, and shall be a reproach in the country

73 Better therefore is the just man that hath none idols for he shall be free from reproach.

60 For sun, moon, and stars, being bright, &c.] These great bodies follow the appointment of their Creator. If any creature really deserved worship, it should seem that these were most worthy of it. Their beauty and splendour attract our admiration, and the advantages we receive from them claim our acknowledgment but all their glory and power they derive from the Father of lights. The gods of the nations neither equal them in beauty, nor are like beneficial by their influence, we ought therefore to confine all our worship and homage to the living God only and to give no sort of adoration to false gods of any kind Arnold

70 For as a scarecrow &c.] The birds for some time are afraid of a scarecrow, but soon they become used to it and then care no more about it. They fear it only as long as they take it for a real man. The same is the case with idols they derive their authority only from the folly and ignorance of those who

worship them Calmet

72 — by the bright purple that rotteth upon them.] It is observable that this writer is very explicit, and descends to a detail of vestments, ornaments, and decorations on these idols whom their priests set off and adorned with all possible care to make them look more rich and glorious. And the reason of his being so particular seems to be that he might set their defects before them, as the Prophet calls them, Is xlv 9, in a little light and in their unprofitableness and decay to scorn and give people too apt to be affected with pomp and pagantry, and who were likely to pervert their understanding so as not to discern the cheat and falsity of such a worship Arnold

— and they themselves afterwards shall be eaten.] This is most probably to be explained of the wooden idol, wormeaten through time Arnold

THE SONG OF THE THREE HOLY CHILDREN,

Which followeth in the third Chapter of DANIEL after this place,—*fell down bound into the midst of the burning fiery furnace.*—Ver 23 That which followeth is not in the Hebrew, to wit, *And they walked—* unto these words, *Then Nebuchadnezzar—* Ver. 24.

INTRODUCTION.

IN some copies of the Greek version of Theodoret and in the vulgar Latin edition of the Bible, this book is inserted between the twenty-third and twenty-fourth verses of the third chapter of Daniel as at the beginning of the book is prefixed the History of Susanna, and at the end is added that of Bel and the Dragon but none of these additions are to be found in any Hebrew copy, nor do they appear ever to have existed in the Hebrew or Chaldaick language

It is probable that the same author invented or composed from traditional accounts, all the Apocryphal additions which he interwove with the genuine work of Daniel Annexed to, or incorporated with, the inspired book, they gradually rose into reputation, and under the sanction of the Prophets name and the approbation of the Church, which suffered them to be read for instruction of mankind they were perhaps sometimes considered, in a loose and popular representation, as a part of the genuine work of Daniel

It is however universally admitted, that they never were in the Hebrew canon nor can there be any doubt that they were written, long after the time of Daniel, by some writer desirous of imitating and of embellishing the sacred history though as they were not expressly severed from the canonical books by any positive decree, they were removed by the preposterous decision of the Council of Trent as genuine, and in every respect canonical It is uncertain at what time they were composed *Dr Gray*

The present book consists of two parts, a prayer and a thanksgiving The prayer is a devout confession of the sins of the people, and an acknowledgment of God's righteousness, in bringing upon them their captivity and other calamities And the thanksgiving is a solemn exhortation of all creatures whatever but more especially of the three Hebrew children, who were thus "saved from the hand of death, to bless the Lord, praise and exalt Him above all for ever," *Stockhouse*.

Agreeably to this division it may be remarked, that the title, "The Song of the three holy Children," applies properly to the latter part of the work only from ver 29 to the end In the Latin version, and also in Coverdale's English translation, as noted by Bp Wilson, the title is "The Prayer of Azarias and the Song of the three holy Children" The term "children" appears to mean *young men* In the first chapter of Daniel, ver 4, according to our present translation the word "children" occurs, see the note there instead of this, two old translations namely Coverdale's and another, read "springalden," and "springalls," which latter word is explained by Dr Johnson to be an obsolete term for 'a youth' Todd says, in his enlarged Johnson's Dictionary, that in our old ballads and romances the best authorized sense of the word "child" is that of a *youth of noble blood* And this sense exactly corresponds with the circumstance of these "three holy children," as described in the above-mentioned passage of Daniel *Edw*

The song said to have been uttered by the three companions of Daniel when thrown by Nebuchadnezzar into the burning furnace, is to be admired for its instruction and tendency The righteous persons, who are said to have uttered it, and whose reputation was founded on the authentic account of Daniel, chap in 28, appear by their pious fortitude to have contributed with the Prophet to the suppression of idolatry The veneration entertained for their character, of which the memory was highly celebrated among the Jews probably induced some Hellenistick Jew to fabricate this ornamental addition to their history It must have been inserted at a very early period, as it is cited by many ancient writers The work is composed with great spirit, and the sentiments, attributed to the holy children, are consistent with the piety, for which they were distinguished The hymn resembles the 148th Psalm, as to its invocation on all the works of creation to praise and exalt the Lord *Dr Gray* According to some authors, it was anciently used in the Jewish church, and adopted into the publick devotions of the Christians from the most early times In the first Common Prayer Book of King Edward the Sixth, it was appointed to be used during Lent, in the place of Te Deum It is still retained in our Liturgy with a direction for it to be used at the discretion of the minister And considering the subject of the hymn, namely, that it is an elegant summons to all God's works to praise Him, intimating that they all set forth His glory, and invite us, who have the benefit of them to join in praising and magnifying the Lord for ever, whenever we would glorify God for His work, which is one main end of the Lord's day, or when the Lesson treats of the creation, and sets before us the wonderful works of God in any of His creatures or the use He makes of them either ordinary or miraculous for the good of the Church, this hymn may very reasonably be used *Whately*

1 Azarias his prayer and confession in the flame, 24
whereunto the Children also at the oven were consumed
but the three children within were not hurt 29 The
song of the three children in the oven

AND they walked in the midst of the
fire, praising God, and blessing the
Lord

2 Then Azarias stood up, and prayed on
this manner, and opening his mouth in
the midst of the fire said,

3 Blessed art thou, O Lord God of our
fathers thy name is worthy to be praised
and glorified for evermore

4 For thou art righteous in all the things

that thou hast done to us: yea, thou art
all thy works, thy ways are right, and all
thy judgments truth.

5 In all the things that thou hast brought
upon us, and upon the holy city of our
fathers, even Jerusalem, thou hast exe-
cuted true judgment: for according to
truth and judgment didst thou bring all
these things upon us because of our sins.

6 For we have sinned and committed
iniquity, departing from thee

7 In all things have we trespassed, and
not obeyed thy commandments, nor kept
them, neither done as thou hast command-
ed us, that it might go well with us

8 Wherefore all that thou hast brought
upon us, and every thing that thou hast
done to us, thou hast done in true judg-
ment

9 And thou didst deliver us into the
hands of lawless enemies, most hateful for-
sakers of God, and to an unjust king, and
the most wicked in all the world.

10 And now we cannot open our mouths,
we are become a shame and reproach to thy
servants, and to them that worship thee.

11 Yet deliver us not up wholly, for thy
name's sake, neither disannul thou thy
covenant.

12 And cause not thy mercy to depart
from us, for thy beloved Abraham's sake,
for thy servant Isaac's sake, and for thy
holy Israel's sake,

13 To whom thou hast spoken and pro-
mised, that thou wouldest multiply their
seed as the stars of heaven, and as the sand
that lieth upon the seashore.

14 For we, O Lord, are become less than
any nation, and be kept under this day in
all the world because of our sins

15 Neither is there at this time prince,
or prophet, or leader, or burnt offering, or
sacrifice, or oblation, or incense, or place
to sacrifice before thee, and to find mercy

16 Nevertheless in a contrite heart and
an humble spirit let us be accepted

17 Like as in the burnt offerings of rams
and bullocks, and like as in ten thousands
of fat lambs: so let our sacrifice be in thy
sight this day, and grant that we may
wholly go after thee: for they shall not be
confounded that put their trust in thee

18 And now we follow thee with all our
heart, we fear thee, and seek thy face

19 Put us not to shame: but deal with
us after thy lovingkindness, and according
to the multitude of thy mercies

20 Deliver us also according to thy mar-
vellous works, and give glory to thy name,
O Lord: and let all them that do thy ser-
vants hurt be ashamed,

21 And let them be confounded in all
their power and might, and let their
strength be broken,

22 And let them know that thou art
Lord, the only God, and glorious over the
whole world

23 And the king's servants, that put
them in, ceased not to make the oven hot
with resin, pitch, tow, and small wood,

24 So that the flame streamed forth above
the furnace forty and nine cubits

25 And it passed through; and burned
those Chaldeans it found about the fur-
nace

26 But the angel of the Lord came down
into the oven together with Azarias and
his fellows, and smote the flame of the fire
out of the oven,

27 And made the midst of the furnace
as it had been a moist whistling wind, so
that the fire touched them not at all, nei-
ther hurt nor troubled them

28 Then the three, as out of one mouth,
praised, glorified, and blessed, God in the
furnace, saying,

29 Blessed art thou, O Lord God of our
fathers: and to be praised and exalted
above all for ever.

30 And blessed is thy glorious and holy
name: and to be praised and exalted above
all for ever

31 Blessed art thou in the temple of
thine holy glory: and to be praised and
glorified above all for ever

32 Blessed art thou that beholdest the
depths, and sittest upon the cherubims:
and to be praised and exalted above all for
ever

33 Blessed art thou on the glorious throne
of thy kingdom: and to be praised and
glorified above all for ever

34 Blessed art thou in the firmament of
heaven: and above all to be praised and
glorified for ever

35 O all ye works of the Lord, bless ye
the Lord: praise and exalt him above all
for ever

So I feel that is *Crotus* For all things are opened to the
eyes of God: even the most secret things. *Badwell*

31 — in the temple of thine holy glory] That is, in heaven
Crotus

32 — that beholdest the depths,] The lowest parts of the sea

THE SONG OF THE THREE CHILDREN.

Apocrypha

- 36 O ye heavens, bless ye the Lord :
praise and exalt him above all for ever.
- 37 O ye angels of the Lord, bless ye the
Lord : praise and exalt him above all for
ever.
- 38 O all ye waters that be above the
heaven, bless ye the Lord : praise and ex-
alt him above all for ever.
- 39 O all ye powers of the Lord, bless ye
the Lord : praise and exalt him above all
for ever.
- 40 O ye sun and moon, bless ye the Lord
praise and exalt him above all for ever.
- 41 O ye stars of heaven, bless ye the
Lord : praise and exalt him above all for
ever.
- 42 O every shower and dew, bless ye the
Lord : praise and exalt him above all for
ever.
- 43 O all ye winds, bless ye the Lord
praise and exalt him above all for ever.
- 44 O ye fire and heat, bless ye the Lord
praise and exalt him above all for ever.
- 45 O ye winter and summer, bless ye
the Lord : praise and exalt him above all
for ever.
- 46 O ye dews and storms of snow, bless
ye the Lord : praise and exalt him above
all for ever.
- 47 O ye nights and days, bless ye the
Lord : praise and exalt him above all for
ever.
- 48 O ye light and darkness, bless ye the
Lord : praise and exalt him above all for
ever.
- 49 O ye ice and cold, bless ye the Lord
praise and exalt him above all for ever.
- 50 O ye frost and snow, bless ye the
Lord : praise and exalt him above all for
ever.
- 51 O ye lightnings and clouds, bless ye
the Lord : praise and exalt him above all
for ever.
- 52 O let the earth bless the Lord : praise
and exalt him above all for ever.
- 53 O ye mountains and little hills, bless
ye the Lord : praise and exalt him above
all for ever.

- 54 O all ye things that grow on the
earth, bless ye the Lord : praise and exalt
him above all for ever.
- 55 O ye mountains, bless ye the Lord :
praise and exalt him above all for ever.
- 56 O ye seas and rivers, bless ye the
Lord : praise and exalt him above all for
ever.
- 57 O ye whales, and all that move in the
waters, bless ye the Lord : praise and exalt
him above all for ever.
- 58 O all ye fowls of the air, bless ye
the Lord : praise and exalt him above all
for ever.
- 59 O all ye beasts and cattle, bless ye
the Lord : praise and exalt him above all
for ever.
- 60 O ye children of men, bless ye the
Lord : praise and exalt him above all for
ever.
- 61 O Israel, bless ye the Lord : praise
and exalt him above all for ever.
- 62 O ye priests of the Lord, bless ye
the Lord : praise and exalt him above all
for ever.
- 63 O ye servants of the Lord, bless ye
the Lord : praise and exalt him above all
for ever.
- 64 O ye spirits and souls of the right-
eous, bless ye the Lord : praise and exalt
him above all for ever.
- 65 O ye holy and humble men of heart,
bless ye the Lord : praise and exalt him
above all for ever.
- 66 O Ananias, Azarias, and Misael, bless
ye the Lord : praise and exalt him above
all for ever : for he hath delivered us from
hell, and saved us from the hand of death,
and delivered us out of the midst of the
furnace and burning flame : even out of
the midst of the fire hath he delivered
us.
- 67 O give thanks unto the Lord, because
he is gracious : for his mercy endureth for
ever.
- 68 O all ye that worship the Lord, bless
the God of gods, praise him, and give him
thanks : for his mercy endureth for ever.

[O ye waters that be above the heaven] He mentions the wa-
ter which Moyses was divided from the waters which are
under the firmament, or expanse, namely the clouds, and ex-
altations which are drawn up from the earth and sent into the higher
regions of the firmament.

[O ye fowls of the air, bless ye the Lord] Having called
upon all the other kinds of things and animals, which are in hea-

ven in the air, the earth and the sea, he now proceeds to men
whose principal duty it is to praise God. And in this address to
men he observes the following order : from the whole race of
mankind he descends to the peculiar people of God, and thence
to particular persons among that people, who were especially oc-
cupied in God's worship. *Badmell*

THE HISTORY OF SUSANNA.

Set apart from the beginning of *Daniel*, because it is not in the Hebrew, as
neither the Narration of *Bel and the Dragon*

INTRODUCTION

THIS Book has no sufficient pretensions to be considered as canonical. It appears to have been written in Greek by some Jew, who invented the history, or collected its particulars from traditional relations, in praise of Daniel. The history might perhaps have some foundation in truth, though it is not mentioned by Josephus, who indeed has not noticed any of the particulars contained in these Apocryphal additions to the book of Daniel. The Jews in general rejected it as an improbable fable: they had however no traditional accounts of the story, and many fancied that it was alluded to by Jeremiah in his prophecy, chap. xxix. v. 23. See the note there.

The book seems to have been received by the Christian Church as containing a relation not inconsistent with the Sacred history, but not as the production of Daniel: though, as forming an appendage to his work, and containing an account of circumstances in which he was concerned, it was sometimes cited under his name, and being read by the Church, was considered with reverence. It is received together with other spurious additions, as canonical by the Roman church, but is suffered to continue in our Bible only as a work from which moral improvement is to be drawn. Dr. Gray.

16 Two judges hide themselves in the garden of Susanna to have their pleasure of her: 28 which when they could not obtain, they accuse and cause her to be condemned for adultery: 46 but Daniel examineth the matter again, and smiteth the two judges false.

THERE dwelt a man in Babylon, called
Joachim

2 And he took a wife, whose name was Susanna, the daughter of Chelcias, a very fair woman, and one that feared the Lord.

3 Her parents also were righteous, and taught their daughter according to the law of Moses.

4 Now Joachim was a great rich man, and had a fair garden joining unto his house, and to him resorted the Jews, because he was more honourable than all others.

5 The same year were appointed two of the ancients of the people to be judges, such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people.

6 There kept much at Joachim's house and all that had any suits in law came unto them.

7 Now when the people departed away at noon, Susanna went into her husband's garden to walk.

8 And the two elders saw her going in every day, and walking, so that their lust was inflamed toward her.

9 And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments.

10 And albeit they both were wounded with her love, yet durst not one shew another his grief.

11 For they were ashamed to declare their lust, that they desired to have to do with her.

12 Yet they watched diligently from day to day to see her.

[Ver. 4. Now Joachim was a great rich man, &c.] The Jews that were carried away captives to Babylon were not so plundered, but that many among them were both rich and powerful. See Job

18, 14, 22. The Jews seem to have resorted to Joachim's house for advice, or to seek it at justice. See ver. 6, 7, 28. Arnold some of the Jewish rabbies suppose him to have been Jchoiachun, the captive king of Judah. Dr. Hales.

5 The same year were appointed two of the ancients of the people to be judges. The Hebrews never had judges, either two in number or annually appointed. These might have been assessors to the chief or president of the captives. Grotius. It is probable that the Jews retained a sort of judicial power even in their captivity, and that they executed some of the penal laws of Moses in all their

instances. See 1st in 8. Arnold.

— such as the Lord spake of, &c.] As many in Jeremiah, chap. xxix. 23. He gives not the word, but the sense of the Prophet. Grotius.

— who seemed to govern the people.] That is, who governed the people in ordinary phrase. See Mark x. 42, where in expression, very much resembling him in the original Greek is rendered by St. Matthew, chap. xx. 20. the princes. Grotius, Arnold.

9 — that they might not look unto heaven, &c.] That is, that they might not look unto or reflect upon the God of heaven, nor remember His just judgments against such notorious sinners. See Luke xv. 18. Arnold.

13 And the one said to the other, Let us now go home, for it is dinner time.

14 So when they were gone out, they parted the one from the other, and turning back again they came to the same place; and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together, when they might find her alone.

14 c
as best
day and the
day 1 fo

15 And it fell out, as they watched a fit time, she went in as before with two maids only, and she was desirous to wash herself in the garden, for it was hot.

16 And there was no body there save the two elders, that had hid themselves, and watched her.

17 Then she said to her maids, Bring me oil and washing balls, and shut the garden doors, that I may wash me.

1 Or
1 d

18 And they did as she bade them, and shut the garden doors, and went out themselves, it being privy doors to fetch the things that she had commended them: but they saw not the elders, because they were hid.

19 Now when the maids were gone forth, the two elders rose up, and ran unto her, saying,

20 Behold, the garden doors are shut, that no man can see us, and we are in love with thee, therefore consent unto us, and lie with us.

21 If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee.

22 Then Susanna sighed, and said, I am straitened on every side: for if I do this thing, it is death unto me: and if I do it not, I cannot escape your hands.

23 It is better for me to fall into your hands, and not do it, than to sin in the sight of the Lord.

24 With that Susanna cried with a loud voice: and the two elders cried out against her.

25 Then ran the one, and opened the garden door.

26 So when the servants of the house heard the cry in the garden, they rushed in at a privy door, to see what was done unto her.

27 But when the elders had declared their matter, the servants were greatly

indignant: for there was never such a report made of Susanna.

28 And when it came to pass the next day, when the people were assembled to her husband Joachim, the two elders came also full of mischievous imagination against Susanna to put her to death.

29 And said before the people, Send for Susanna, the daughter of Chelcias, Joachim's wife: And so they sent.

30 So she came with her father and mother, her children, and all her kindred.

31 Now Susanna was a very delicate woman, and beautiful to behold.

32 And these wicked men commanded to uncover her ~~face~~, (for she was covered) that they might be filled with her beauty.

33 Therefore her friends and all that saw her wept.

34 Then the two elders stood up in the midst of the people, and laid their hands upon her head.

35 And she weeping looked up toward heaven: for her heart trusted in the Lord.

36 And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden doors, and sent the maids away.

37 Then a young man, who was there hid, came unto her, and lay with her.

38 Then we that stood in a corner of the garden, seeing this wickedness, ran unto them.

39 And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out.

40 But having taken this woman, we asked who the young man was, but she would not tell us: these things do we testify.

41 Then the assembly believed them, as those that were the elders and judges of the people: so they condemned her to death.

42 Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be.

43 Thou knowest that they have borne false witness against me, and, behold, I must die: whereas I never did such things as these men have maliciously invented against me.

1 — the next day [Jo] A her custom was [Jo]

32 — commanded to [cover] [Jo] Probably under pretence of discovering [Jo] of [Jo] in the countenance [Jo]

Concerning the custom of women appearing veiled in public, see Gen. xxiv. 65, and the notes there.

41 — and laid their hands upon her head] See the note on Lev. xxiv. 14.

44 And the Lord heard her voice.
45 Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth, whose name was Daniel.

46 Who cried with a loud voice, I am clear from the blood of this woman.

47 Then all the people turned them toward him, and said, What mean these words that thou hast spoken?

48 So he standing in the midst of them said, Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel?

49 Return again to the place of judgment: for they have borne false witness against her.

50 Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder.

51 Then said Daniel unto them, Put these two aside one far from another, and I will examine them.

52 So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now thy sins which thou hast committed aforetime are come to light:

53 For thou hast pronounced false judgment, and hast condemned the innocent, and hast let the guilty go free, albeit the Lord saith, 'The innocent and righteous shalt thou not slay.'

54 Now then, if thou hast seen her, tell me, Under what tree sawest thou them companying together? Who answered, Under a † mastick tree.

55 And Daniel said, Very well; thou hast lied against thine own head: for even now the angel of God hath received the sentence of God to cut thee in two.

56 So he put him aside, and commanded to bring the other, and said unto him, O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thine heart.

57 Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Juda would not abide your wickedness.

58 Now therefore tell me, Under what tree didst thou take them companying together? Who answered, Under an || holm tree.

59 Then said Daniel unto him, Well; thou hast also lied against thine own head for the angel of God writeth with the sword to cut thee in two, that he may destroy you.

60 With that all the assembly cried out with a loud voice, and praised God, who saveth them that trust in him.

61 And they arose against the two elders, for Daniel had convicted them of false witness by their own mouth.

62 And according to the law of Moses they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. Thus the innocent blood was saved the same day.

63 Therefore Chelcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kindred, because there was no dishonesty found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

† Gr.
lentisk tree

45 — a young youth whose name was Daniel.] The history, if founded on truth, must be supposed to have taken place when Daniel was very young, and probably according to some accounts, not above twelve years of age. Dr Gray

46 — I am clear from the blood of this woman:] I do not consent to her death. Castilio, A form of speech used also in Matt. xxvii. 24. Grotius

50 — and the elders said unto him, &c.] These 'elders' were most probably different from the two others, and, not being in the plot with them, but acting agreeably to their publick office and character, were well inclined to detect the falsity of the accusation, and to reexamine the cause for that purpose. Arnold.

54 — Under a mastick tree.] Or, "lentisk tree." It is an evergreen, not uncommon in the Greek isles, in Italy and some parts of France; and affords a very pleasant shade from the verdure of its foliage. Badwell, Calmet

55 — to cut thee in two.] Daniel, in his reply to the elders, alludes to the Greek names of the trees, under which they said the fact was committed, and from these names pronounces sentence to their confusion. Between the Greek words for a mastick tree and an holm tree, and the two verbs respectively ren-

dered 'to cut thee in two, in this verse and the fifty-ninth, there is an affinity of sound, which cannot be translated into another language. Dean Prideaux. See Jer. i. 11, 12, and the note there.

56 — O thou seed of Chanaan and not of Juda:] See the note on Izek. xvi. 3.

58 — Under an holm tree.] The alex, or evergreen oak. Dr Johnson

62 — and they put them to death.] Though the Jews, as Origen and others maintain, might have the power of the sword sometimes in their dispersion: yet it may be questioned how far they had the power of life and death during their captivity under the Chaldeans. It seems more probable that they had not such a power, and therefore the Jewish writers will have these elders to have been punished by Nebuchadnezzar. Under the Romans, who gave the Jews as much liberty as the Babylonians, it is certain they had not this power of life and death, as appears from John xviii. 31, "It is not lawful for us to put any man to death." It is more likely that they had only magistrates, judges, and courts of justice of their own, to decide differences in cases of property in a way peculiar to themselves, as Strabo says they had at Alexandria in the like state. Arnold

THE HISTORY OF THE DESTRUCTION OF + BEL AND THE DRAGON,

CUT OFF FROM THE END OF DANIEL

INTRODUCTION.

THIS Book, which in Theodotion's version of Daniel, and in the Vulgate, is annexed as a fourteenth chapter to the book of Daniel is properly rejected by our Church having never been in the Hebrew canon, or received as authentick by the earlier Christians. It is most reasonable to suppose that it was never extant in the Hebrew language, though it might, as Lightfoot has conceived be a parabolical story founded on a passage in Jeremiah, chap. li. 44, who threatens punishment to Bel, the great national idol of Babylon, in terms that might have suggested the circumstances of his destruction as described in this book.

Many persons object to the improbability of the circumstances related in this book; as particularly to the destruction of the Dragon, and to the conveyance of Habakkuk from Jerusalem to Babylon, merely to furnish a dinner to Daniel. The book indeed though it be cited as historical by the most respectable writers in the earliest ages of the Church, is considered as fabulous by St. Jerome and it must be allowed to contain some extraordinary and incredible relations. It is however canonized by the Council of Trent. Daniel, probably by detecting the mercurial contrivances of the idolatrous priests of Babylon, and by opening the eyes of the people to the folly of that superstition into which they had been seduced, might have furnished some foundation for the history and the writer of the book appears to have introduced some additional circumstances to enliven the narration and to illustrate the providence of God in protecting and providing for those who adhere to His service. Dr. Gray.

10 The fraud of Bel's priests is discovered by Daniel, 27 and the dragon slain, which was worshipped 33 Daniel is preserved in the lions den 42 The king doth acknowledge the God of Daniel, and casteth his enemies into the same den

AND king Astyages was gathered to his fathers, and Cyrus of Persia received his kingdom

2 And Daniel conversed with the king, and was honoured above all his friends

3 Now the Babylonians had an idol, called Bel, and there was spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine

4 And the king worshipped it, and went daily to adore it: but Daniel worshipped his own God. And the king said unto him, Why dost not thou worship Bel?

5 Who answered and said, Because I may not worship idols made with hands, but the living God, who hath created the heaven and the earth, and hath sovereignty over all flesh

6 Then said the king unto him, Thinkest thou not that Bel is a living God? seest thou not how much he eateth and drinketh every day?

7 Then Daniel smiled, and said, O king, be not deceived: for this is but clay within, and brass without, and did never eat or drink any thing

8 So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is that devoureth these expences, ye shall die

9 But if ye can certify me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be according to thy word

10 Now the priests of Bel were threescore and ten, beside their wives and children. And the king went with Daniel into the temple of Bel.

11 So Bel's priests said, Lo, we go out

NOTES.—Cyrus of Persia received his kingdom. The author here speaks of Cyrus, as of the immediate successor of Astyages, probably to the account of Herodotus and his followers. But it is certain from Josephus and others that there was an intermediate king of Media who reigned two years, called Cyaxares.

by Xenophon and Darius by Daniel and Josephus. Dr. Gray. See the note on Dan. v. 31.

2 And Daniel conversed with the king. That is, he lived with him upon terms of familiar intimacy. Barmwell.

4 — B. 7. See the note upon Dean Prideaux on Gen. x. 9

but thou, O king, set on the meat, and make ready the wine, and shut the door fast, and seal it with thine own signet;

12 And to morrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death; or else Daniel, that speaketh falsely against us.

13 And they little regarded it for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things.

14 So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple in the presence of the king alone. then went they out, and shut the door, and sealed it with the king's signet, and so departed.

15 Now in the night came the priests with their wives and children, as they were wont to do, and did eat and drink up all.

16 In the morning betime the king arose, and Daniel with him.

17 And the king said, Daniel, are the seals whole? And he said, Yea, O king, they be whole.

18 And as soon as he had opened the door, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.

19 Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these.

20 And the king said, I see the footsteps of men, women, and children. And then the king was angry.

21 And took the priests with their wives and children, who shewed him the privy doors, where they came in, and consumed such things as were upon the table.

22 Therefore the king slew them, and delivered Bel into Daniel's power, who destroyed him and his temple.

23 || And in that same place there was a great dragon, which they of Babylon worshipped.

24 And the king said unto Daniel, Wilt thou also say that this is of brass? lo, he liveth, he eateth and drinketh, thou canst

not say that he is no living god therefore worship him.

25 Then said Daniel unto the king, I will worship the Lord my God: for he is the living God.

26 But give me leave, O king, and I shall slay this dragon without sword or staff. The king said, I give thee leave.

27 Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof: this he put in the dragon's mouth, and so the dragon burst in sunder. and Daniel said, || I say, these are ^{|| Or H y l l u s t r a t i o n} the gods ye worship.

28 When they of Babylon heard that, they took great indignation, and conspired against the king, saying, The king is become a Jew, and he hath destroyed Bel, he hath slain the dragon, and put the priests to death.

29 So they came to the king, and said, Deliver us Daniel, or else we will destroy thee and thine house.

30 Now when the king saw that they pressed him sore, being constrained, he delivered Daniel unto them.

31 Who cast him into the lions' den where he was six days.

32 And in the den there were seven lions, and they had given them every day || two carcasses, and two sheep which then ^{|| Or t w o s t a t u e s} were not given to them, to the intent they might devour Daniel.

33 Now there was, in Jewry a prophet, called Habbauc, who had || made pottage, and had broken bread in a bowl, and was going into the field, for to bring it to the reapers.

34 But the angel of the Lord said unto Habbauc, Go, carry the dinner that thou hast into Babylon unto Daniel, who is in the lions' den.

35 And Habbauc said, Lord, I never saw Babylon, neither do I know where the den is.

36 Then the angel of the Lord took him by the crown, and bare him by the hair ^{|| Ezek 8 s} of his head, and through the vehemency of his spirit set him in Babylon over the den.

37 And Habbauc cried, saying, O Da-

23 — "a great dragon," By the dragon is to be understood a serpent, of which, to the triumph of our great deceiver the worship prevailed among many nations in early times. Dr Gray

27 — "and so the dragon burst in sunder" It may be supposed that this effect was produced, not by any specific power of the composition, but by the suffocation which it occasioned in a narrow throat. Arnold, Dr. Gray

33 — "prophet, called Habbauc" It may be the same person whose book we receive as canonical: he must have lived a long time, for he prophesied either before or at least during the reign of Nebuchadnezzar. I use him and others suppose it to be a different Habakkuk, whom they regard as the writer of this short history, as also of that of Susanna. Arnold

¹⁷ ¹ ^{Kings} muel, Daniel, 'take the dinner which God hath sent thee.

38 And Daniel said, Thou hast remembered me; O God neither hast thou forsaken them that seek thee and love thee.

39 So Daniel arose, and did eat and the angel of the Lord set Habacuc in his own place again immediately.

40 Upon the seventh day the king went to bewail Daniel and when he came to

the den, he looked in, and, behold, Daniel was sitting.

41 Then cried the king with a loud voice, saying, Great art thou, O Lord God of Daniel, and there is none other beside thee.

42 And he drew him out, and cast ^{Jer 37} those that were the cause of his destruction into the den and they were devoured in a moment before his face.

42 — those that were the cause of his destruction] That is, those who had caused his danger, and meditated his destruction. *Badnell*

THE PRAYER OF MANASSES.

KING OF JUDA.

WHEN HE WAS HOLDEN CAPTIVE IN BABYLON

INTRODUCTION

THIS short Prayer is ascribed to Manassch, and is said to have been composed by him during his captivity at Babylon, ² Chron. xxxiii 11—19. Though it contain nothing inconsistent with the circumstances and period of that monarch, it is not supposed to be his authentick production. It is not in any of the Hebrew copies of the Bible, and it is uncertain in what language it was originally composed. It is however written in a style of much piety and humility. The author of it speaks of repentance as requisite to sinners, in a manner similar to the declaration made by our Saviour, Matt. ix. 13. *Dr. Gray*

Before
CHRIST
about 600

O LORD, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of thou righteous seed, who hast made heaven and earth, with all the ornament thereof, who hast bound the sea by the word of thy commandment, who hast shut up the deep, and sealed it by thy terrible and glorious name, whom all men fear, and tremble before thy power, for the majesty of thy glory cannot be borne, and thine angry threatening toward sinners is insupportable but thy merciful promise is unmeasurable and unsearchable, for thou art the most high Lord, of great compassion, longsuffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved. Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just as to Abraham, and Isaac, and Jacob, which have not sinned against thee, but thou hast appointed repentance unto me that am a sinner for I have sinned above the number of the

sands of the sea. My transgressions, O Lord, are multiplied my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release for I have provoked thy wrath, and done evil before thee. I did not thy will, neither kept I thy commandments. I have set up abominations, and have multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities. Wherefore, I humbly beseech thee, to give me, O Lord, forgive me and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me, neither condemn me into the lower parts of the earth. For thou art the God, and the God of them that repent, and in me thou wilt show all thy goodness for thou wilt save me, that am unworthy, according to thy great mercy. Therefore I will praise thee for ever all the days of my life for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen

Before
CHRIST
about 600

Or
newly take
my breath

THE FIRST BOOK OF THE MACCABEES.

INTRODUCTION

THE first book of the Maccabees contains a collection of historical particulars relating to the Jews, from the beginning of the reign of Antiochus Epiphanes, in the year of the world 3829 to the death of Simon the high priest, 3869. It is supposed to have been originally written in the Hebrew or rather in the Chaldaick language of the Jerusalem dialect, as used by the Jews after the return from captivity. The author is by some thought to have been John Hyrcanus, the son of Simon, who was a prince and high priest of the Jews near thirty years, and who began his government at the period at which this history concludes. Josephus, indeed informs us, that the high priests were intrusted with the care of writing the annals of their country, and at the period of the Maccabees great attention seems to have been paid to preserve them. The author of the present book, who was probably some person publicly appointed to digest the history, appears to have had recourse to the national records, and sometimes refers to them. He reckons from a Greek era, but according to the Hebrew mode of computation. St. Jerome professes to have seen the book in the Hebrew, under a title the meaning of which is "The sceptre of the prince of the sons of God," a title which obviously alludes to Judas the valiant defender of God's persecuted people. This original is however now lost. In the Greek version from which our English translation was made, the book is denominated "the book of the Maccabees," from the persons whose actions are described in it. It was probably executed before the time of Theodotion, for it appears to have been used by authors, his contemporaries. In the Paris and London Polyglots, there are two Syriack versions of both the books of the Maccabees, which were made from the Greek, though they differ from it in some respects.

The two books of the Maccabees were certainly composed after the succession of Prophets had ceased among the Jews, and were never reckoned by them in the catalogue of the Sacred writings. They are not cited by our Saviour or His Apostles, and were considered as Apocryphal by the primitive church, notwithstanding which they were pronounced to be in every respect canonical by the Council of Trent.

This first book is cited as a respectable history by the Fathers. It was probably written by a contemporary author, who had witnessed in part the scenes which he so minutely and graphically describes, and who wrote under the lively impression of the revolutions which his country had recently experienced. It is composed, at least, with great accuracy and spirit, and perhaps approaches nearer to the style of Sacred history than any work now extant. St. John has been thought to substantiate the truth of a relation herein furnished, and Josephus appears to have copied most of its accounts into his Jewish antiquities, and though the author has been represented in a few instances as betraying some ignorance in treating of foreign affairs, yet in other respects many heathen writers corroborate his reports.

The book contains the history of Mattathias and his family, and of the wars which they at the head of their countrymen maintained against the kings of Syria in the defence of their religion and lives. From the death of Alexander, who had conquered Persia, and the countries dependant on that empire, Judea followed the fate of Syria, and for the space of one hundred and fifty years was exposed to all the ambitious contests which prevailed between the kings of Syria and Egypt. After various revolutions, and alternate subjugation to each of these kingdoms, and after having occasionally suffered all the oppression and exactions that tyranny could enforce by means of the high priests, and those princes who were appointed by the interest, and subject to the control, of the conquerors, Judea was at the time that this history begins a tributary province of Syria, under Antiochus Epiphanes, and cruelly harassed and pillaged by him. The severe persecution which he exercised, and his avowed designs, which tended to exterminate the religion, and indeed the whole nation of the Jews inflamed the zeal of Mattathias to resentment and revolt, and upon his death excited Judas, in compliance with the dying injunction of his father, to attempt the deliverance of his country. The successive victories and prudent conduct of Judas and his brethren which effected the accomplishment of their designs, constitute the chief subject of the present book. The relation affords a lively picture of a nation inspired by the patriotic heroism of its leaders, and struggling with enthusiasm for civil and religious liberty. It represents Judas and his brethren, anxious to restore the decayed estate of the people, and to purify the polluted sanctuary of their God, as endeavouring, by measures concerted in piety, and conducted with steady fortitude, to consecrate the Divine countenance. It describes likewise, the gradual recovery of Judea from desolation and reverses to importance and prosperity, and at the same time the worship of the true God reestablished on the ruins of idolatry.

The author, like the sacred historians selects individual characters for consideration, and describes the misconduct as well as the virtues of the heroes. He treats of the affairs of other nations only so far as is connected with the circumstances of the Jewish history, and exhibits the changes and vicissitudes of other governments, as they tended to affect the interests of his country. Dr. Gray.

Before
CHRIST
about 325

CHAP. I

14 Antiochus gave leave to set up the fashions of the Gentiles in Jerusalem, and spoiled it, and the temple in it, 57 and set up therein the abomination of desolation, 6 and slew those that did circumcise their children

[Chap. I ver. 1 — the land of Chetium] See the note on Numbers, chap. xxiv. 14. The term, in its large signification

AND it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chetium, had smitten Darius king of the Persians and

Before
CHRIST
about 325
Or
Chetium

of all places beyond the sea, comprehends Macedonia, Greece

Before
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about 33

Medes, that he reigned in his stead, the first over Greece.

2 And made many wars, and won many strong holds, and slew the kings of the earth.

3 And went through to the ends of the earth, and took spoils of many nations, in so much that the earth was quiet before him; whereupon he was exalted, and his heart was lifted up.

4 And he gathered a mighty strong host, and ruled over countries, and nations, and kings, who became tributaries unto him.

5 And after these things he fell sick, and perceived that he should die.

6 Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.

7 So Alexander reigned twelve years, and then died.

8 And his servants bare rule every one in his place.

9 And after his death they all put crowns upon themselves, so did their sons after them many years, and evils were multiplied in the earth.

10 And there came out of them a wicked root, Antiochus surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

— the first over Greece] Meaning Syria and Egypt, which at that time were called by the Hebrews the kingdom of the Greeks. *Grotius*.

6. — and parted his kingdom among them] That is, he intrusted to four of them the chief administration of affairs. *Grotius*.

9 And after his death they all put crowns upon themselves] Antigonius first assumed the royal dignity, he was followed by Ptolemy and the others. But they all abstained from that honour, as long as the sons of their king survived. Justin says, So great was their modesty, that, although they possessed royal power, they were contented to forbear the appellation of kings, whilst there existed a legitimate heir to Alexander. *Dreusius*.

10 And there came out of them a wicked root, &c] That is, one from whom proceeded many most wicked actions, as the root throws out its branches. *Grotius*. Concerning the succession of Antiochus Epiphanes to the throne of his father Antiochus the Great, see Dan xi 21 and the note there.

— and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks] Namely, in Syria. *Grotius*. Of the Seleucids, or Syro-Macedonians. From the time of Seleucus Nicator, who first governed Syria, to the time of this Antiochus, were 197 years. *Dreusius*.

11 — wicked men,] Menelaus and the son of Iobias, according to Josephus. *Grotius*.

— Let us go and make a covenant with the heathen] Let us form a league with Antiochus, and, to render it more secure, let us engage in the ordinances of his religion. Thus many of the Jews had formerly done, to ingratiate themselves sometimes with the Chaldeans, sometimes with the Egyptians. In what follows,

11 In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us; for since we departed from them, we have had much sorrow.

12 So this device pleased them well.

13 Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen.

14 Whereupon they built a place of exercise at Jerusalem according to the customs of the heathen.

15 And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do much evil.

16 Now when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms.

17 Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy.

18 And made war against Ptolemy king of Egypt, but Ptolemy was afraid of him, and fled, and many were wounded to death.

19 Thus they got the strong cities in the land of Egypt, and he took the spoils thereof.

20 And after that Antiochus had smitten Egypt, he returned again in the hundred

they assign a false cause of their calamities as their forefathers had done in Jeremiah, chap. xlv 18. Thus they had lost the remembrance of those great benefits of God who had restored them to their country on their turning back from idolatry to the worship of God. *Grotius*.

14 — a place of exercise] Properly called a 'gymnasium,' where men contended in different exercises naked, a custom repugnant to the manners of the Hebrews. *Grotius*.

15 — and were sold to do much evil] Became enslaved and devoted to the forgetful of their former liberty in the worship of God. *Radmill*. See a similar phrase 1 Kings xxi 25, Rom vii 14. *Grotius*.

16 — Now when the kingdom was established &c] See these events predicted in Daniel, chap. vi 25, 26.

17 — elephants] In the books of the Maccabees, we find frequent mention made of elephants, because during the reign of Alexander the Great these animals were very much employed in the armies raised by the kings of Syria and Egypt. They are naturally of a very quiet and gentle disposition, and never make use of their strength, but when they are irritated or compelled to it. Then their strength is prodigious, and nothing can stand before them. Every creature that comes in their way they trample under foot, overthrow whole squadrons, beat down trees, and demolish houses. *Calmet, Stackhouse*.

20 And after that Antiochus had smitten Egypt &c] The Jewish historian Josephus, in his Antiquities of the Jews, hereabouts begins to follow the first book of the Maccabees, a most excellent and most authentic history, and accordingly it is here with great fidelity and exactness abridged by him. *Thesaur*.

1

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forty and third year, and went up against Israel and Jerusalem with a great multitude,

21 And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof,

On
called all
the

22 And the table of the shewbread, and the pouring vessels, and the vials, and the censers of gold, and the veil, and the crowns, and the golden ornaments that were before the temple, all which he pulled off

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23 He took also the silver and the gold, and the precious vessels also he took the hidden treasures which he found

24 And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly

25 Therefore there was great mourning in Israel, in every place where they were,

26 So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed

27 Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness

28 The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

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29 And after two years fully expired the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude,

30 And spake peaceable words unto them, but all was deceit for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel

— and went up against Israel and Jerusalem] See Dan xi 35 and the note there

21 — hidden treasures] In the East where revolution is frequent it is extremely common to hide treasures in the ground and it is usual for conquerors to carry with them persons, reputed sorcerers, whose office it is to find concealed treasures. Thus says Sir I. Chardin at Surat when Surugi came there there were persons who with a stick striking on the ground or against walls found out those that had been hollowed or dug up and ordered such place to be opened. Herodotus

30 — he fell suddenly upon the city] It was upon the return of the sabbath while the people were at their devotions that Apollonius the chief collector of the tribute put his bloody countenance in execution and massacred many of the inhabitants of Jerusalem, and plundered the place, 2 Mac vi 21 &c. See 2 Mac vi 21 &c. See 2 Mac vi 21 &c.

25 — Then he builded up the city of David &c.] That is, they fortified the city of David on mount Zion for a citadel. Dr. Hales The city of David is the city in which David formerly dwelt See 2 Sam vi 12. Dr. Hales

This sanctuary recorded by Josephus in the following man-

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31 And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side.

32 But the women and children took they captive, and possessed the cattle.

33 Then builded they the city of David with a great and strong wall, and with mighty towers, and made it a strong hold for them.

34 And they put therein a sinful nation, wicked men, and fortified themselves therein

35 They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare.

36 For it was a place to lie in wait against the sanctuary, and an evil adversary to Israel.

37 Thus they shed innocent blood on every side of the sanctuary, and defiled it,

38 Insomuch that the inhabitants of Jerusalem fled because of them. whereupon the city was made an habitation of strangers, and became strange to those that were born in her; and her own children left her

39 Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honour into contempt.

40 As had been her glory, so was her dishonour increased, and her excellency was turned into mourning

41 Moreover king Antiochus wrote to his whole kingdom, that all should be one people,

42 And every one should leave his laws so all the heathen agreed according to the commandment of the king

When he had overthrown the city walls, he built a citadel in the lower part of the city for the place was high and overlooked the temple on which account he fortified it with high walls and towers, and put into it a garrison of Macedonians. However in that citadel dwelt the rapacious and wicked part of the Jewish multitude, from whom it proved that the citizens suffered many and sore calamities. This citadel, of which we have such frequent mention in the following history both in the Maccabees and in Josephus seems to have been a castle built on an hill, lower than mount Zion, though upon its skirts, and higher than mount Moriah but between them both which hill the Jews now got possession of and built on it this citadel, and fortified it till a good while afterwards the Jews regained it, demolished it, and levelled the hill itself with the common ground that their enemies might no more recover it, and thence overlook the temple itself, and do them such mischief as they had long undergone from it. Whiston

34 And they put therein a sinful nation &c.] A Macedonian garrison, to whom rapacious and wicked men of the multitude associated themselves, as Josephus says. Grotius

42 And every one should leave his laws.] So that they should

Before
 7 H R I 5 I
 about 168

48 Yea, many also of the Israelites consented to his religion, and sacrificed unto idols and profaned the sabbath.

44 For the king had sent letters by messengers unto Jerusalem and the cities of Judah that they should follow the strange laws of the land.

40 And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths, and festival days

46 And pollute the sanctuary and holy people

47 Set up altars, and groves, and chapels
of idols, and sacrifice swine's flesh, and un-
clean beasts

48 That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation :

49 To the end they might forget the law,
and change all the ordinances

50 And whosoever would not do according to the commandment of the king, he ^{shall} die.

51 In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city

52 Then many of the people were gathered unto them, to wit, every one that forsook the law, and so they committed evils in the land.

53 || And drove the Israelites into secret places, even wheresoever they could flee for succour.

• 54 Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Iuda on every side.

¶ Or,
And they
made three
holes in
the wall
of every place
of succour,
about 168

live under the same rites and ordinances as if they were all Macedonians *Gentiles*. This decree for establishing the Grecian idolatry throughout Antiochus's dominions, however expressed in general terms, appears to have been principally designed against the Jews, and it seems to have been extended to all the nations of the Syrian empire, that thereby it might reach all of the Jewish worship, wherever they were dispersed among them: the design of Antiochus being to cut off all within his reach that would not apostatize from their God and His law, that so he might, as far as in him lay, extinguish both the Jewish religion, and the Jewish name and nation at the same time. *Dean Prideaux*
Antich. lib. 1. c. 10.

51 — the month (asku,) The ninth month Dr Hale. An
 awing in part to November, and in part to December, in our
 calendar Dean Prudeau.

— the abomination.] The abominable idol of Jupiter Olympius Drusus. See the note on Dan ix. 27

b) *Honbut many in Israel were fully resolved &c*] Among the latter sort, those of the most memorable note were Eleazar, a

55 And burnt incense at the doors of
their houses, and in the streets

56 And when they had rent in pieces
the books of the law which they found,
they burnt them with fire

57 And whosoever was found with any
the book of the testament, or if any con-
sented to the law, † the king's command-
ment was, th it they should put him to death.

58 Thus did they by their authority on
to the Israelites every month, to as many
as were found in the cities

59 Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God

60 At which time according to the commandment they put to death certain women, † that had caused their children to be circumcised

61 And they hanged the infants about their necks, and filled their houses, and slew them that had circumcised them

62 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any uncle in thing

63 Wherefore they chose rather to die,
that they might not be defiled with meats,
and that they might not profane the holy
covenant: so then they died

64 And there was very great wrath upon Israel

ГЛАВА II

6 Mattathias lamenteth the case of Ierusalem & He
slayeth a Jew that did sacrifice to idols in his pre-
sence and the kings messenger also & He and his
are assailed upon the sabbath, and make no resistance
so He dieth and instructeth his sons to and maketh
their brother Judas Maccabees general

IN those days // rose Muthithus the son
of John, the son of Simcon, a priest of
the sons of Joab, from Jerusalem, and
dwelt in Modin

169
 ¶ On
 A full view
 the out of
 the ye
 at a from
 Jerusalem
 or out of
 Jerusalem

chief doctor of the law and that heroic Solomon and her seven sons whose histories are recorded in Mic vi and vii. *Stockhouse*

Chip II ver 1 *In those days &c* | When this dreadful persecution had lasted about half a year God raised up a deliverer for His people in the noble family of the Ammonians Mattathias and his sons. *Dr Hales*

— Simon } He was the son of Amoneus, from whom the
family had the name of Asmonei. Dean Pinder, Stackhouse

— of the sons of Joab. The course of Joab was the first of the twenty-four courses of the priests that served in the temple, 1 Chron xxiv. Dean Prideaux.

— *from Jerusalem.*] He was one of those who had withdrawn themselves from Jerusalem, as may be seen in 2 Macc v. 17 *Grotius*.

— *Modin* } A town near the coast of the Mediterranean sea, chap viii p. 29, about four miles from Dnopolis or Iydx and one mile from Toppa or Jalla. Drs Wall and Felt.

1 And he had five sons, Joannan, called
 2 Simon, called Thassi
 3 Judas, who was called Maccabeus
 4 Eleazar, called Avnian and Jonathan,
 whose surname was Apphus
 5 And when he saw the blasphemies that
 were committed in Judah and Jerusalem,
 6 He said, Woe is me! wherefore was I
 born to see this misery of my people, and
 of the holy city, and to dwell there, when
 it was delivered unto the hand of the ene-
 my, and the sanctuary into the hand of
 strangers
 7 How temple is become as a man with-
 out glory
 8 Her glorious vessels are carried away
 into captivity, her infants are slain in the
 streets, her young men with the sword of
 the enemy
 9 What nation hath not had a part in
 her kingdom, and gotten of her spoils?
 10 All her ornaments are taken away, of
 a free woman she is become a bondsman.
 11 And, behold, our sanctuary, even
 our beauty and our glory, is laid waste, and
 the Gentiles have profaned it.
 12 To what end therefore shall we live
 any longer?
 13 Then Mattathias and his sons rent
 their clothes, and put on sackcloth, and
 mourned very sore
 14 In the mean while the king's officers,
 such as compelled the people to revolt,
 came into the city Modin, to make them
 sacrifice
 15 And when many of Israel came unto
 them, Mattathias also and his sons came
 together
 16 Then answered the king's officers,
 and said to Mattathias on this wise, Thou
 art a ruler and an honourable and great
 man in this city, and strengthened with
 sons and brethren
 17 Now the close come thou first, and
 fulfil the king's commandment, like as all
 the heathen have done, yea, and the men
 of Judah too, and such as remain at Jerusa-
 lem: so shalt thou and thy house be in the

number of the king's friends, and thou and
 thy children shall be honoured with silver
 and gold, and many rewards.

18 Then Mattathias answered and spake
 with a loud voice, Though all the nations
 that are under the king's dominion obey
 him, and fall away every one from the re-
 ligion of their fathers, and give consent to
 his commandments:

19 Yet will I and my sons and my bre-
 thren walk in the covenant of our fathers.

20 God forbid that we should forsake
 the law and the ordinances.

21 We will not hearken to the king's
 words, to go from our religion, either on
 the right hand, or the left

22 Now when he had left speaking these
 words, there came one of the Jews in the
 sight of all to sacrifice on the altar which
 was at Modin, according to the king's
 commandment.

23 Which thing when Mattathias saw,
 he was inflamed with zeal, and was trem-
 bled, neither could he forbear to shew
 his anger according to judgment: where-
 fore he ran, and slew him upon the altar

24 Also the king's commissioner, who
 compelled men to sacrifice, he killed at that
 time, and the altar he pulled down.

25 Thus dealt he zealously for the law
 of God, like as Phinees did unto Zambri,
 the son of Salom.

26 And Mattathias cried throughout the
 city with a loud voice, saying, Whosoever
 is zealous of the law, and maintaineth the
 covenant, let him follow me.

27 So he and his sons fled into the
 mountains, and left all that ever they had
 in the city

28 Then many that sought after justice
 and judgment went down into the wilder-
 ness, to dwell there

29 Both they, and their children, and
 their wives, and their cattle, because the af-
 flictions increased sore upon them.

30 Now when it was told the king's ser-
 vants, and the host that was at Jerusalem,
 in the city of David, that certain men, who
 had broken the king's commandment, were

[Judas who was called Maccabeus] The motto of Judas on
 his shield was a Hebrew sentence taken from Exod. xv. 11. not
 to be taken for an abbreviation formed of the initial let-
 ters which and the antient word Maccabi becom, all that
 four be under this and I were called Maccabees, or Maccabians,
 and he, in the same manner being then captain had the same
 name by way of command. This practice of abbreviating sen-
 tences and names together the initial letter of the
 word and the other being an understood word to express the whole,
 has been common since, the Jew Goliath Ihu Phineas Or,

is Judas was called by this name before he set up his standard
 ver. 4 and 66 of this chapter, others derive it from the Hebrew
 words Makke-baiah, a conqueror in the Lord, which agrees with
 his father's account of Judas, that "he had been mighty and strong,
 even from his youth" Blackhouse

24. — according to judgment:] That is, according to the law
 written in Deut. xiii. 9. Grævus

26. — like as Phineas did unto Zambri] The history is recorded
 in Numb. xxv. 14. &c. Drusus

Before
 CHRIST
 about 162

Numb
 27

† Gr
 in the

† Gr
 ends were
 multiplied
 upon them

Before
HIST
about 168. ¹ gone down into the secret places in the wilderness.

32 They pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath day.

33 And they said unto them, Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live.

34 But they said, We will not come forth, neither will we do the king's commandment, to profane the sabbath day.

35 So then they gave them the battle with all speed.

36 Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid.

37 But said, Let us die all in our innocency: heaven and earth shall testify for us, that ye put us to death wrongfully.

38 So they rose up against them in battle on the sabbath, and they slew them, with their wives and children, and their cattle, to the number of a thousand and people.

39 Now when Mattathias and his friends understood hereof, they mourned for them right sore.

40 And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth.

41 At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath day, we will fight against him; neither will we die all, as our brethren that were murdered in the secret places.

42 Then came there unto him a company of Assideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law.

43 Also all they that fled for persecution joined themselves unto them, and were a stay unto them.

44 So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour.

45 Then Mattathias and his friends

went round about, and pulled down the altars.

46 And what children soever they found within the coast of Israel uncircumcised, those they circumcised privately.

47 They pursued also after the proud men, and the work prospered in their hand.

48 So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither suffered they the sinner to triumph.

49 Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation.

50 Now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

51 Call to remembrance what acts our fathers did in their time, so shall ye receive great honour and an everlasting name.

52 Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness?

53 Joseph in the time of his distress kept the commandment, and was made lord of Egypt.

54 Phinees our father in being zealous and fervent obtained the covenant of an everlasting priesthood.

55 Jesus for fulfilling the word was made a judge in Israel.

56 Caleb for bearing witness before the congregation received the heritage of the land.

57 David for being merciful possessed the throne of an everlasting kingdom.

58 Elias for being zealous and fervent for the law was taken up into heaven.

59 Ananias, Azarias, and Misael, by believing were saved out of the flame.

60 Daniel for his innocency was delivered from the mouth of lions.

61 And thus consider ye throughout all ages, that none that put their trust in him shall be overcome.

62 Fear not then the words of a sinful man: for his glory shall be dung and worms.

41 [At that time therefore they decreed, &c.] The decree, being ratified by the unanimous consent of all the priests and elders among them, and being received with the like approbation by the other Jews, to whom it was sent, became afterwards a general rule in all their wars. It amounted, however, only to a defensive resolution, and we do not find that they ever came to a decision for

carrying on offensive operation on the sabbath day. Dean Usher's *Stichon*.

42 - [a company of Assideans.] A kind of religious society, whose chief and distinguishing character it was to fight zealously for their religion and to defend the honour of their temple. Dean Prideaux, *Stichon*.

Before
CHRIST
about 100
B.C.

63 To day he shall be lifted up, and to-morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing.

64 Wherefore, ye my sons, be valiant, and shew yourselves men in the behalf of the law, for by it shall ye obtain glory.

65 And, behold, I know that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you.

66 As for Judas Maccabeus, he hath been mighty and strong, even from his youth up: let him be your captain, and fight the battle of the people.

On
the
day
of
the
battle

67 Take also unto you all those that observe the law, and avenge ye the wrong of your people.

68 Recompense fully the heathen, and take heed to the commandments of the law.

69 So he blessed them, and was gathered to his fathers.

70 And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

CHAP. III.

1 The valour and fame of Judas Maccabeus. 10 He overthroweth the forces of Samaria and Syria. 27 Antiochus sendeth a great power against him. 44 He and his fall to fasting and prayer, 58 and are encouraged.

THEN his son Judas, called Maccabeus, rose up in his stead.

2 And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israel.

3 So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword.

70 And he died in the hundred forty and sixth year. Of the kingdom of the Greeks, chap. 10: that is, of the era of the Seleucidae, about 166 years before Christ. Dean Prideaux.

Chap. III. ver. 1. *Then his son Judas called Maccabeus rose up in his stead.* In the exordium that preceded, I shall see this valiant chief with his noble brethren maintaining a religious war for twenty six years from the time of the insurrection of Modin, the five successive kings of Syria, destroying above two hundred thousand of their best troops, and finally establishing the independence of their own country, and the aggrandizement of their family. Such a triumph of a petty province over a great empire is scarcely to be paralleled in the annals of history. But the Lord fought for Israel which they were religious and virtuous, and put their whole trust in him, and the inflexible spirit of the Jewish nation has yet been more rigid under persecution, and their zeal waxed hotter with the flame of adversity. *The Hales.*

Before
CHRIST
about 100
B.C.

4 In his acts he was like a lion, and like a lion's whelp roaring for his prey.

5 For he pursued the wicked, and sought them out, and burnt up those that vexed his people.

6 Wherefore the wicked shrank for fear of him, and all the works of iniquity were troubled, because salvation prospered in his hand.

7 He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever.

8 Moreover he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel.

9 So that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish.

10 Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel.

11 Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled.

12 Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought all his life long.

13 Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithful to go out with him to war,

14 He said, I will get me a name and honour in the kingdom, for I will go fight with Judas and them that are with him, who despise the king's commandment.

15 So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.

16 And when he came near to the going up of Bethhoron, Judas went forth to meet him with a small company.

— *rose up in his stead.* In the year before Christ 167, the insurrection began to be embodied by the appointment of a chief, Judas Maccabeus, round whose standard the insurgents could rally: but it was not until the death of the high priest Menelaus, and the appointment of Judas to be governor by Antiochus Epiphanes, before Christ 163, that the Asmonean dynasty began. *Dr Hales.* See 2 Macc. xii. 24, and the note there.

10 — *Apollonius.* This was almost probably the same, whom Antiochus sent at first to plunder Jerusalem, and afterwards to set up the statue of Jupiter Olympius, and to compel the Jews to relinquish their religion. *Calmet, Starkhouse.*

13 — *Seron, a prince of the army of Syria.* He was a deputy governor of some part of Coele-Syria under Ptolemy Macron, who was then chief governor of that province. 2 Macc. viii. 8. *Dean Prideaux.*

16 — *Bethhoron.* See Josh. x. 10.

Before
CHRIST
about 166

17 Who, when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude and so strong; seeing we are ready to faint with fasting all this day?

* 1 Sam 14

Chron
14 11

18 Unto whom Judas answered, 'It is no hard matter for many to be shut up in the hands of a few, and with the God of heaven it is all one, to deliver with a great multitude, or a small company

19 For the victory of battle standeth not in the multitude of an host; but strength cometh from heaven.

† Or,
unto us
† Or,
the multitude
of Judas
and
Israel

20 They come against us † in much pride and iniquity to destroy us, and our wives and children, and to spoil us

21 But we fight for our lives and our laws

22 Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them

23 Now as soon as he had left off speaking, he leapt suddenly upon them, and so Seron and his host was overthrown before him

† Cr
in the going
down

24 And they pursued them † from the going down of Bethhoron unto the plain, where were slain about eight hundred men of them, and the residue fled into the land of the Philistines

25 Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about them

26 Inasmuch as his fame came unto the king, and all nations talked of the battles of Judas.

27 Now when king Antiochus heard these things, he was full of indignation wherefore he sent and gathered together all the forces of his realm, even a very strong army

† Cr at
every need
† Cr
that the col-
lectors of
tribute in
the country
were few

28 He opened also his treasure, and gave his soldiers pay for a year commanding them to be ready † whenever he should need them

29 Nevertheless, when he saw that the money of his treasures failed, and † that

the tributes in the country were small, he cause of the dissension and plague, which he had brought upon the land in taking away the laws which had been of old time,

Before
CHRIST
about 166

30 He feared † that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before for he had abounded above the kings that were before him

31 Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money

32 So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king from the river Euphrates unto the borders of Egypt

33 And to bring up his son Antiochus, until he came again

34 Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Juda and Jerusalem

35 To wit, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place,

36 And that he should place strangers in all their quarters, and divide their land by lot

37 So the king took the half of the forces that remained, and departed from Antioch, † his royal city, the hundred forty and seventh year, and having passed the river Euphrates, he went through the high countries

38 Then Lysias chose Ptolemæ the son of Doymenes, and Nicmor, and Gorgias, mighty men of the king's friends

39 And with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded

40 So they went forth with all their power, and came and pitched by Emmaus in the plain country.

18 — *with the God of heaven it is all one to deliver &c*] The same language of encouragement which had been used by Jonah than the son of Sual, 1 Sam xv 6 Dr Hales

29 — *in taking away the laws which had been of old time*] Out of a fond desire of bringing all to an uniformity with the Greeks chap 1 51 &c. Dean Prideaux

33 *And to bring up his son Antiochus*] Who was then a minor, of seven years of age Dean Prideaux He afterwards succeeded his father with the additional name of Eupator Grotius

37 — *Antioch, his royal city*] There were several cities of this name but Scripture mentions only that which was the capital

of Syria and another Antioch in Pisidia The former which is here intended is mentioned only in the books of the Maccabees and in the New Testament it was built by Seleucus Nicator and called Antioch in consideration of his father Antiochus, before Christ 101 The kings of Syria successors to Alexander the Great generally resided there see Acts xi 26 Calmet

— *he went through the high countries*] He passed over mount Lebanon into Armenia Dean Prideaux

40 — *Emmaus*] A village between seven and eight miles north west of Jerusalem Calmet

Hefsee
CHRIST
about 166
Or
166

11 And the merchants of the country, hearing the fame of them, took silver and gold very much, with servants, and came into the camp to buy the children of Israel for slaves: a power also of Syria and of the land of the Philistines joined themselves unto them.

42 Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders; for they knew how the king had given commandment to destroy the people, and utterly abolish them,

43 They said one to another, Let us restore the decayed estate of our people, and let us fight for our people and the sanctuary.

44 Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

45 Now Jerusalem lay void as a wilderness, there was none of her children that went in or out: the sanctuary also was trodden down, and aliens kept the strong hold, the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased.

46 Wherefore the Israelites assembled themselves together, and came to Maspha, over against Jerusalem, for in Maspha was the place where they prayed aforetime in Israel.

47 Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes,

48 And laid open the book of the law, wherein the heathen had sought to paint the likeness of their images.

49 They brought also the priests' garments, and the firstfruits, and the tithes: and the Nazarites they stirred up, who had accomplished their days.

50 Then cried they with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away?

51 For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low.

52 And, lo, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest.

53 How shall we be able to stand against them, except thou, O God, be our help?

54 Then sounded they with trumpets, and cried with a loud voice.

55 And after this Judas ordained captains over the people, even captains over thousands, and over hundreds, and over fifties, and over tens.

56 But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return, every man to his own house, according to the law.

57 So the camp removed, and pitched upon the south side of Emmaus.

58 And Judas said, Arm yourselves, and be valiant men, and see that ye be in readiness.

Before
CHRIST
about 166
On
for the
which the
heathen had
made idols
and sought
that they
might pour
therein the
libations of
their idols
Numb. 25

Deut. 20
Judg.

41 And the merchants of the country, hearing the fame of them, took silver and gold very much, with servants, and came into the camp to buy the children of Israel for slaves. [Compara 2 Macc viii 10 11. Whence it appears that Nicomor proposing to raise a sum of money to defray the arrears of tribute due from the king to the Romans, and confident of victory over the Jews, procured a sale of the captives by force and at the rate of ninety for a talent or about two pounds sterling a head. This brought together a thousand principal merchants to the Syrian camp besides a great number of servants and assistants, to help them in carrying off the slaves they should purchase.] Dean Prideaux Dr Hales

44 — and ask mercy and compassion. [Namely, from God.] Grotius

46 — and came to Maspha. [Or Mizpeh the sacred place of national congress in time of old.] Dr Hales See Judg. xv. 1. (Sani vii.)

It is to be observed that the book of the Maccabees being in the Greek language, hence several names though somewhat varied according to the Greek form yet denote the same place with the Hebrew names from which they are thus varied. Thus Accaron is the same as Ekron, Amithus as Hamath, Gazer as Cezer, Bethanai as Bethshur, Bozra as Joson, &c. which last place together with the one mentioned with it chap. 96 seems plainly to be situated beyond Jordan, in the country of Galilee or Galilee largely taken. Some names are also probably corrupted in course of time by transmission. Thus Zebadaians chap. vi. 41, appears to be a corrupt reading for Zebadaians, and so of other names noted in the margin of our Bibles. Dr Hales

48 And laid open the book of the law, &c. [Thus they did in the sight of God, to declare the reproachful and injurious conduct of the heathens, in painting the likenesses of their images in the sacred books, to the dishonour of the Jewish religion and law.] Badius

The heathens polluted the book of the law by painting on the copies which they had seized the pictures of their gods, that so they might be no more of use to any true Israelite for their pictures were forbidden by the law of God as much as their images, Lev. xxi. 1. Numb. xxxiii. 22, and to have either of them was equally esteemed in abomination among that people. Dean Prideaux

49 They brought also the priests' garments, &c. [Because whilst the temple was standing they did not dare to offer sacrifices out of the temple, they spread before God the sacred vestments which they had preserved from the temple.] Grotius

— and the Nazarites they stirred up, [They caused them to stand in a conspicuous part of the assembly.] Grotius

50 — What shall we do with these? [As if they had said, The Nazarites ought to shew themselves in the temple and having performed their offerings, to be duly released from their vow. But we have no access to the temple.] Grotius

53 — except thou, O God, be our help. [In thus causing his army to address themselves to God for His assistance and protection Judas acted the part of a wise and religious commander, as knowing that the battle was the Lord's, and therefore that it would be unprofitable to begin so important an enterprise without first imploring the Divine aid.] Starkhouse

Before
CHRIST
about 164.

ness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary.

59 For it is better for us to die in battle, than to behold the calamities of our people and our sanctuary.

60 Nevertheless, as the will of God is in heaven, so let him do.

CHAP. IV.

6 Judas defileth the plot, 14 and forces of Gorgias, 20 and spoileth their tents, 24 and overthroweth Lynas. 26 He pulleth down the altar which the heathen had prepared, and setteth up a new. 30 and maketh a wall about Suga.

THEN took Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night;

2 To the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides.

3 Now when Judas heard thereof, he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus,

4 While as yet the forces were dispersed from the camp.

5 In the mean season came Gorgias by night into the camp of Judas: and when he found no man there, he sought them in the mountains: for said he, These fellows flee from us.

6 But as soon as it was day, Judas shewed himself in the plain with three thousand men, who nevertheless had neither armour nor swords to their minds.

7 And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen, and these were expert of war.

8 Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault.

9 Remember how our fathers were delivered in the Red sea, when Pharaoh pursued them with an army.

10 Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day.

11 That so all the heathen may know that there is one who delivereth and saveth Israel.

12 When the strangers lifted up their eyes, and saw them coming over against them.

13 Wherefore they went out of the camp to battle; but they that were with Judas sounded their trumpets.

14 So they joined battle, and the heathen being discomfited fled into the plain.

15 Howbeit all the hindmost of them were slain with the sword: for they pursued them unto Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them upon a three thousand men.

16 Thus done, Judas returned again with his host from pursuing them,

17 And said to the people, Be not greedy of the spoils, inasmuch as there is a battle before us.

18 And Gorgias and his host were here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.

19 As Judas was yet speaking these words, there appeared a part of them looking out of the mountain.

20 Who when they perceived that the Jews had put their host to flight, and were burning the tents, for the smoke that was seen declared what was done.

21 When therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight,

22 They fled every one into the land of strangers.

23 Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

24 After this they went home, and sung

[chap IV ver. 2 — the men of the fortress] The garrison of the citadel of Jerusalem called Aca. *Drusus Grotius*

15 — *Gazera*] Probably the same as Gadera, a city of Palestine, in a Diopolis and Nicopolis. This is not the same as Gadera beyond Jordan, mentioned by the Evangelists. *Calmet*

— *Idumea*] "Idumea," or the land of Idom in the Old Testament means the country which lay between the gulf of Sodom and the Red sea, and was afterwards called Arabia Petrea. But the inhabitants of this country being driven out by the Nabatheans, whilst the Jews were captives at Babylon took possession of that part of the south of Judaea which had been the inheritance of the tribe of Simeon and half the tribe of Judah. This is the only Idumea, and the inhabitants of it the only Idumeans or Idumites, spoken of after the Babylonish captivity. *Dea Prideaux Staelhouse*

— *Jamnia*] The name is found 2 Chron xxvi 6. A maritime town in Palestine between Azotus and Joppa. *Calmet*

23 — *much gold and silver &c*] Which the merchants had brought for the purpose of purchasing the Jewish captives. *chap in 21. Grotius*

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1 song of thanksgiving, and praised the Lord in heaven because it is good, because his mercy endureth for ever.

25 Thus Israel had a great deliverance that day

26 Now all the strangers that had escaped came and told Lysias what had happened

27 Who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass

about 166 28 The next year therefore following Lysias gathered together threescore thousand choice men of foot, and five thousand horsemen, that he might subdue them.

29 So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men

30 And when he saw that mighty army, he prayed and said, Blessed art thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of strangers into the hands of Jonathan the son of Saul, and his armourbearer,

31 Shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen

32 Make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction

33 Cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving

34 So they joined battle, and there were slain of the host of Lysias about five thousand men, even before them were they slain

35 Now when Lysias saw his army put to flight, and the mindless of Judas' soldiers and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers and having made his army greater than it was, he purposed to come again into Judea

36 — Bethsura } A strong fortress on the frontiers of Idumea originally built by Achish 2 Chron xi 1 and recently rebuilt by the Hasmoneans Di Hales

37 — Antiochia } The royal city of Syria Grotius See the note on chap vi 37

38 — a company of strangers } That is, of foreign mercenaries Dreyfus

39 — until the Lord send a prophet &c } By evident expectation of the Prophet like unto Moses Deut xviii 18 Di Hales

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Or,
repar

36 Then said Judas and his brethren, Behold, our enemies are discomfited let us go up to cleanse and dedicate the sanctuary

37 Upon this, all the host assembled themselves together, and went up into mount Sion.

38 And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down;

39 They rent their clothes, and made great lamentation, and cast ashes upon their heads,

40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven

41 Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary

42 So he chose priests of blameless conversation, such as had pleasure in the law

43 Who cleansed the sanctuary, and bare out the defiled stones into an unclean place

44 And when as they consulted what to do with the altar of burnt offerings, which was profaned;

45 They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it wherefore they pulled it down,

46 And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them

47 Then they took whole stones according to the law, and built a new altar according to the former, Exod 20 25 Deut 27 5 Josh 5 11

48 And made up the sanctuary, and the things that were within the temple, and hallowed the courts

49 They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table

50 And upon the altar they burned incense, and the lamps that were upon the

Prophecy had ceased from the times of Haggai, Zechariah, and Malachi, nor was it expected to revive till a little before the times of the Messiah Grotius

51 And upon the altar they burned incense, } Having first struck fire by dashing two stones against each other 2 Mac x 9 and from the same fire they lighted the seven lamps on the golden candlestick The sacred fire, which came down from heaven at the dedication of Solomon's temple was extinguished at the destruction of the temple by the Babylonians till which time it had been

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candlestick they lighted, that they might give light in the temple.

Or,
spread a
bread the
Angels
or have
up the veil

51 Furthermore they set the tables upon the table, and spread out the veils, and finished all the works which they had begun to make

52 Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning,

53 And offered sacrifice according to the law upon the new altar of burnt offerings, which they had made,

54 Look, at what time and what day the heathen had profaned it, even in that way it dedicated with songs, and citherns, and harps, and cymbals

55 Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success

56 And so they kept the dedication of the altar eight days, and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise

Or,
put a offering
in it

57 They decked also the forefront of the temple with crowns of gold, and with shields, and the gates and the chambers they renewed, and hanged doors upon them

Or
dedicated
Or
hanged doors
for them

58 Thus was there very great gladness among the people, for that the reproach of the heathen was put away

been kept constantly burning. After that they used no other than common fire in the temple, but still they avoided the bringing thither of any common fire, which had been profaned by other uses, and therefore kindled a flame by dashing two stones against each other. *Dean Prideaux*

52 *Now on the five and twentieth day of the ninth month*] This was the very same day, on which three years before the temple had been profaned, just three years and a half after the city and temple had been desolated by Apollonius: and two years after Judas had taken on him the chief command of the Jews on his father's death. *Dean Prideaux*

54 — *citherns*] A kind of harp. *Dr Johnson* The word is more frequently written cithern and has been also converted into guttern or guttern, whence the more modern word guitar. *Lidd*

55 — *worshipping and praising the God of heaven*] The whole service was thus restored according to their former rule in all the particulars of the Divine worship which were there used to be performed and so it continued to be there ever after celebrated without any other interruption, till the Romans finally destroyed the temple, and thereby put an end to all the ritual worship of that place. *Dean Prideaux*

56 *And so they kept the dedication of the altar eight days*] The solemnity of this dedication was continued as here stated for eight days together, which they celebrated with great joy and thanksgiving, for the deliverance which God had given to them, and, for the more solemn acknowledgment hereof, they decreed the like festival to be ever after annually kept in commemoration of it. This was called the feast of dedication. It began every year on the twenty-fifth day of their ninth month Casleu (or Casleu) and was continued to the eighth day after, in the same manner as

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59 Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness

60 At that time also they builded up the mount Sion with high walls and strong towers round about, lest the Gentiles should come and tread it down, as they had done before

61 And they set there a garrison to keep it, and fortified Bethsura to preserve it, that the people might have a defence against Idumea

CHAP V

9 Judas misleth the children of Dan, Beas and Ammon 17 Simon is sent into Galilee 15 The exploits of Judas in Casleu 51 He destroyeth Ephron for denying him to pass through it 56 Divers that in Judas absence would fight with their enemies are slain

NOW when the nations round about heard that the altar was built, and the sanctuary renewed as before, it displeased them very much

2 Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people

Or
about
them
at that
time
or
Arabittine

3 Then Judas fought against the children of Esau in Idumea at Arabittine,

were the passover and the feast of tabernacles during all which time they all illuminated their houses setting up lights at every man's door, whence it was called the feast of lights. This festival Christ honoured with His presence at Jerusalem coming thither on purpose to bear His part in the solemnizing of it which implies His approbation of it. And therefore from hence Grotius very justly infers that festival days in memorial of public blessings may piously be instituted by persons in authority without a Divine command or it may be added the example of a person divinely directed observing the same. For the institution of this festival was without error, there being neither any Divine precept nor the example of any Prophet for the observance of it. *Dean Prideaux*

60 — *they builded up the mount Sion with high walls &c*] Apollonius, in taking Jerusalem had erected a fortress on mount Acra, chap. 13—, which commanding the mountain of the temple and being still in the hands of the enemy gave them the advantage of annoying all those who went up to the temple to worship. To remedy this inconvenience Judas at first blocked up the fortress, ver. 11 of this chapter but finding that he could not conveniently raise the requisite number of men he caused the mountain of the temple to be fortified with strong wall and high towers and placed therein a sufficient garrison both to defend it and protect those who went up to worship from all future assaults either from the fortress or from any other place. *Dean Prideaux* *Stackhouse*

61 — *that the people might have a defence against Idumea*] For Bethsura was on that border of Judaea, which reached to Idumea. *Grotius*

Chap V ver. 1 — *Arabittine*,] Or Akribittine, see the mar-

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because they besieged Israel. and he gave them a great overthrow, and abated their courage, and took their spoils.

4 Also he remembered the injury of the children of Beniamin, who had been a snare and an offence unto the people, in that they lay in wait for them in the ways.

5 He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and buried the towers of that place with fire, and all that were therein.

6 Afterward he passed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus then captain.

7 So he fought many battles with them, till at length they were discomfited before him, and he smote them.

8 And when he had taken Jazai, with the towns belonging thereto, he returned into Judea.

9 Then the heathen that were at Galaad assembled themselves together against the Israelites that were in their quarters, to destroy them, but they fled to the fortress of Dithema.

10 And sent letters unto Judas and his brethren, The heathen that are round about us are assembled together against us to destroy us.

11 And they are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host.

12 Come now therefore, and deliver us from their hands, for many of us are slain.

13 Yet, all our brethren that were in the places of Tobie are put to death: their wives and their children also they have carried away captives, and borne away their stuff: and they have destroyed there about a thousand men.

14 While these letters were yet reading, behold, there came other messengers from Galilee with their clothes rent, who reported on this wise,

15 And said, They of Ptolemais, and of

Tyrus, and Sidon, and all Galilee of the Gentiles, are assembled together against us to consume us.

16 Now when Judas and the people heard these words, there assembled a great congregation together, to consult what they should do for their brethren, that were in trouble, and assaulted of them.

17 Then said Judas unto Simon his brother, Choose thee out men, and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad.

18 So he left Joseph the son of Zacharias, and Azarias, captains of the people, with the remnant of the host in Judea to keep it.

19 Unto whom he gave commandment, saying, Take ye the charge of this people, and see that ye make not war against the heathen until the time that we come again.

20 Now unto Simon were given three thousand men to go into Galilee, and unto Judas eight thousand men for the country of Galaad.

21 Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfited by him.

22 And he pursued them unto the gate of Ptolemais, and there were slain of the heathen about three thousand men, whose spoils he took.

23 And those that were in Galilee, and in Arbattis, with their wives and their children, and all that they had, took his way with him, and brought them into Judea with great joy.

24 Judas Maccabeus also and his brother Jonathan went over Jordan, and travelled three days' journey in the wilderness.

25 Where they met with the Nabathites, who came unto them in a peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad.

26 And how that many of them were

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Or
corrupt
Jews

[1] It is common to find a bordering on Judea called Akritia. Numb xxxv. 1. Job xvi. 5. Judg. i. 36. Drusus.

[2] — the children of Beniamin. Some think that Beniamin was the name of an ancient king whose descendants lived in hostility with the children of Israel: but others with more probability take Beniamin for the name of a place on the confines of the Dead sea. Calmet.

[3] — Jazai. A town of the Amorites, mentioned Numb xxxv. 1. Drusus. See the note there.

[4] — Galaad. See Gen. xxxi. 21. 47.

[5] — Tobie. Call it the land of Tob. Jud. vi. 5. The

people are called Tubaeim, 2 Macc. xiii. 17. Grotius.

[6] — Ptolemais. A city and considerable port of Phoenicia, north of Carmel, often mentioned by this name in the books of the Maccabees: it was so called after one of the Ptolemies: its ancient Hebrew name was Acco. Judg. i. 31. The Christians in the time of the crusades gave it the name of Acre, or St. John of Acre, because of a magnificent church which was built there dedicated to St. John. Calmet.

[7] — Galilee of the Gentiles. In Galilee there were not only Jews but a large assemblage of foreigners: see Matt. iv. 15 and the note there: these had united themselves to the Phoenicians against the Jews at this time. Grotius.

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Or,
Havonra
Or,
Cha cor
the hea-
then

shut up in Bosor, and Bosor, and Alisha,
Caspior, Maged, and Carnaim; all these
cities are strong and great:

27 And that they were shut up in the
rest of the cities of the country of Galad,
and that against to morrow they had ap-
pointed to bring their host against the
forts, and to take them, and to destroy
them all in one day

28 Hereupon Judas and his host turned
suddenly by the way of the wilderness un-
to Bosor; and when he had won the
city, he slew all the males with the edge of
the sword, and took all their spoils, and
burned the city with fire

29 From whence he removed by night,
and went till he came to the fortress

30 And betimes in the morning they
looked up, and behold, there was an in-
numerable people bearing ladders and other
engines of war, to take the fortress: for
they assaulted them.

31 When Judas therefore saw that the
battle was begun, and that the cry of the
city went up to heaven, with trumpets,
and a great sound,

32 He said unto his host, Fight this day
for you brethren

33 So he went forth behind them in
three companies who sounded then trum-
pets, and cried with prayer

34 Then the host of Timotheus, know-
ing that it was Maccabeus, fled from him
wherefore he smote them with a great
slaughter, so that there were killed of
them that day about eight thousand men

35 This done, Judas turned aside to
Maspha, and after he had assaulted it, he
took it, and slew all the males therein, and
received the spoils thereof, and burnt it
with fire

36 From thence went he, and took Cas-
phon, Maged, Bosor, and the other cities of
the country of Galad

37 After these things gathered Timo-
theus another host, and encamped against
Raphon beyond the brook

38 So Judas sent men to spy the host,
who brought him word, saying, All the
heathen that be round about us are assem-
bled unto them, even a very great host

39 He hath also hired the Arabians to

help them, and they have pitched their
tents beyond the brook, ready to come and
fight against thee Upon this Judas went
to meet them.

40 Then Timotheus said unto the cap-
tains of his host, When Judas and his host
come near the brook, if he pass over first
unto us, we shall not be able to withstand
him, for he will mightily prevail against
us

41 But if he be afraid, and camp beyond
the river, we shall go over unto him, and
prevail against him

42 Now when Judas came near the brook
he caused the scribes of the people to re-
main by the brook unto whom he gave
commandment, saying, Suffer no man to
remain in the camp, but let all come to the
battle

43 So he went first over unto them, and
all the people after him then all the hea-
then, being discomfited before him, cast
away their weapons, and fled unto the
temple that was at Carnaim

44 But they took the city, and burned
the temple with all that were therein
Thus was Carnaim subdued, neither could
they stand any longer before Judas

45 Then Judas gathered together all the
Isachites that were in the country of Ga-
lad, from the least unto the greatest, even
their wives, and their children, and their
stuff, a very great host, to the end they
might come into the land of Judea

46 Now when they came unto Ephron,
(this was a great city in the way as they
should go, very well fortified) they could
not turn from it, either on the right hand
or the left, but must needs pass through
the midst of it

47 Then they of the city shut them out,
and stopped up the gates with stones

48 Whereupon Judas sent unto them in
peaceable manner, saying, Let us pass
through your land to go into our own
country, and none shall do you any hurt,
we will only pass through on foot: how-
beit they would not open unto him

49 Wherefore Judas commanded a pro-
clamation to be made throughout the host,
that every man should pitch his tent in the
place where he was

on the right hand or the left They were under the necessity
therefore of passing through the town and Grotius a sect took
the refusal of the inhabitants to let them pass after the promise
of the Isachites to march through the country quietly and in-
offensively was an act contrary to the just rights of human so-
ciety Statheue

49 — that every man should pitch his tent in the place where he was

39 — to the fortress] Namely, the fortress of Dithem men-
tioned ver. 9. Casphor

46 Now when they came unto Ephron, &c.] It is not known
what was the particular situation of Ephron The author seem-
s to imply that the country all about it was impassable that is
very probably so full of water and morasses that the army of
Judas must have been to find they been obliged to turn over
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50 So the soldiers pitched, and assaulted the city all that day and all that night, till at the length the city was delivered into his hands.

51 Who then slew all the males with the edge of the sword, and rased the city, and took the spoils thereof, and passed through the city over them that were slain.

52 After this went they over Jordan into the great plain before Bethsan.

53 And Judas gathered together those that came behind, and exhorted the people all the way through, till they came into the land of Judea.

54 So they went up to mount Sion with joy and gladness, where they offered burnt offerings, because not one of them were slain until they had returned in peace.

55 Now what time as Judas and Jonathan were in the land of Galad, and Simon his brother in Galilee before Ptolemæus,

56 Joseph the son of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and wulike deeds which they had done.

57 Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us.

58 So when they had given charge unto the garrison that was with them, they went toward Jinnia.

59 Then came Goigias and his men out of the city to fight against them.

60 And so it was, that Joseph and Azarias were put to flight, and pursued unto the borders of Judea, and there were slain that day of the people of Israel about two thousand men.

61 Thus was there a great overthrow among the children of Israel because they were not obedient unto Judas and his brethren, but thought to do some valiant act.

62 Moreover these men came not of the

|| Or sent
hitherto
Numb 10

|| Or
conflict
or men
to fight
|| Or
to fight
to fight

|| Or
at
the

as] Should attack the city, and assault it on the spot where each was. *Badnell*

52 — Bethsan] A town of note in Palestine. *John xvii 11* Josephus says that after the destruction of the Scythians in the reign of Josiah it was called Scythopolis which name is given to it. *Mic vi 29* *Drusus Crotius*

54 — because none of them were slain] This most providential preservation of all the religious Jew in this expedition which was according to the will of God is observable often among God's people the Jews. *Whiston*

56 — because they did not use as a name] They were partly exempting from the prohibition of their commander ver 17 and 61. Josephus also has not failed to remark. *Crotius*

61 Thus was there a great overthrow &c] Here is another great instance of Providence that at the very time when Simon and Judas and their brethren were miraculously preserved and delivered from the power of their lawless and rebellious officers, the officers who sent to fight them were being vanquished.

seed of those, by whose hand deliverance was given unto Israel.

63 Howbeit the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen, wheresoever their name was heard of.

64 Insomuch as the people assembled unto them with joyful acclamations.

65 Afterward went Judas forth with his brethren, and fought against the children of Esau in the land toward the south, where he smote Hebron, and the towns thereof, and pulled down the fortress of it, and burned the towers thereof round about.

66 From thence he removed to go into the land of the Philistines, and passed through Samaria.

67 At that time certain priests, desirous to show their valour, were slain in battle, for that they went out to fight unadvisedly.

68 So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burned their carved images with fire, and spoiled their cities, he returned into the land of Judea.

CHAP. VI.

8 Antiochus dieth, 12 and confesseth that he is plagued for the wrong done to Jerusalem. 20 Judas prayeth those in the tower at Jerusalem. 22 They procure Antiochus the younger to come into Judea. 31 He besiegeth Sion 40 and maketh peace with Israel, but yet overthroweth the wall of Sion.

ABOUT that time king Antiochus travelling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold.

2 And that there was in it a very rich temple, wherein were coverings of gold, and breastplates, and shields, which Alexander, son of Philip the Macedonian king, who reigned first among the Grecians, had left there.

ious way and without any commission from God or the family. He had raised up to deliver them, were miserably disappointed and defeated. *Whiston*

6 — Moreover these men came not of the seed of those, &c] They were not of the Amonean family. *Crotius*

63 — the man Judas] This is meant for a term of distinction. "the man" as if he had said, that brave man Judas. *Drusus*

64 — Hebron,] After the Idumeans had come into Judea (see the note on chap iv 15,) Hebron which had formerly been the metropolis of the tribe of Judah became thenceforth the capital of Idumea. *Idem Prædicator, Stackhouse*

Chap VI ver 1 — the high countries] Persia and the neighbouring regions. *Drusus* Thus all the parts beyond the Euphrate were denominated by the Syro-Macedonians. *Crotius*

Elymais — was a city really renowned for riches] Other authors agree with this account that the temple of Elymais was produced by such as both Ptolemy and Diodorus Siculus mention the attempt of the king of Syria to plunder it. *Stackhouse*

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daught

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strange

Or
shields
Or
armour

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3 Wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof,

4 Rose up against him in battle: so he fled, and departed thence with great heaviness, and returned to Babylon

5 Moreover there came one who brought him tidings into Persia, that the armies, which went against the land of Judaea, were put to flight

6 And that Lysias, who went forth first with a great power, was driven away of the Jews, and that they were made strong by the armour, and power, and store of spoils, which they had gotten of the armies, whom they had destroyed:

7 Also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura

8 Now when the king heard these words, he was astonished and sore moved whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for

9 And there he continued many days for his grief was ever more and more, and he made account that he should die

10 Wherefore he called for all his friends, and said unto them, The sleep is gone from mine eyes, and my heart faileth for very care.

11 And I thought with myself, Into what tribulation am I come, and how great a flood of misery is it, wherein now I am for I was bountiful and beloved in my power.

12 But now I remember the evils that I

4. — and returned to Babylon] Rather, into Babylon, that is towards the country of Babylon as the word signifies. The author of the second book of the Maccabees says, that he did not in the city, but in the mountain. *Macc ix 28. Greek*

5. — into Persia] Namely, at Ecbatane. *Macc ix 3. Dean Prideaux* Ecbatane was in old Media, and is often made a part of Persia. *Calmet*

16. So king Antiochus died there] This wicked king is an example of all hardened sinners, and false penitents whose only motive of turning to God is their fear or feeling of punishment. Being at length awakened by his afflictions, and made fully sensible that all his sufferings were from the hand of God upon him for what he had done against His temple and servants at Jerusalem, he acknowledged all this before his death with many vows that he would endeavour to repair the evil in case he should recover. But his repentance came too late. God would not then hear him. *Dean Prideaux* *Stackhouse*

— in the hundred forty and ninth year] See chap 1 10 and the note there

17. — he set up Antiochus his son,] It is assumed to him of the tuition of the person of the young Antiochus, and the government of the kingdom, without any regard to the appointment of

did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judaea without a cause.

18 I perceive therefore that for this cause these troubles are come upon me, and, behold, I perish through great grief in a strange land

11 Then called he for Philip, one of his friends, whom he made ruler over all his realm,

15 And gave him the crown, and his robe, and his signet, to the end that he should bring up his son Antiochus, and mount him up for the kingdom

16 So king Antiochus died there in the hundred forty and ninth year

17 Now when Lysias knew that the king was dead, he set up Antiochus his son, whom he had brought up being young to reign in his stead, and his name he called Eupator

18 About this time they that were in the tower shut up the Israhelites round about the sanctuary, and sought always their hurt, and the strengthening of the heathen

19 Wherefore Judas, purposing to destroy them, called all the people together to besiege them

20 So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and other engines

21 Howbeit certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves

22 And they went unto the king, and said, How long will it be ere thou execute judgment, and avenge our brethren?

the late king, ver 14, 15 Philip finding himself too weak to contend about it, *Macc ix 20* fled into Egypt, hoping there to procure assistance so as to depose Lysias from his usurped authority. *Dean Prideaux*

— Eupator] The name Eupator signifies of a good father. Literally Appian says, that this was done out of compliment to the virtue of his father. *Calmet*

18. About this time they that were in the tower] The fortress of Acra in Jerusalem which was still held by the garrison of the Syrians. *Dean Prideaux* For when Judas having entered the city closed the temple he had not time to besiege the fortress, because the Idumeans, Ammonites, Moabites, and Thencians were rising upon him on all sides. *Calmet*

— of a up h Israhelites round about the sanctuary] That is, made it dangerous for them to approach the temple. *Josephus* explains it who says, that many were killed by eruption from the citadel. *Calmet*

20. — mounts for shot] See the note on Jer xxix 24

21. — certain of them that were besieged] Some of the priests who had hid themselves in the garrison knowing that they had no hope of mercy, should the place be taken. *Dean Prideaux*

1810
 1811
 1812

23 We have been willing to serve thy
father, and to do as he would have us, and
to obey his commandments,

21 For which cause they of our nation
beruge the tower, and are alienated from
us: moreover as many of us as they could
light on they slew, and spoiled our inheri-
tance.

23 Neither have they stretched out their hand against us only, but also against all their borders.

26 And, behold, this day are they besieging the tower at Jerusalem, to take it: the sanctuary also and Bethsuri have they fortified.

27 Wherefore if thou dost not prevent them quickly, they will do greater things than these, neither shalt thou be able to rule them.

98 Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had charge of the horse

* 09 There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers

50 So that the number of his army was
an hundred thousand footmen, and twenty
thousand horsemen, and two and thirty
elephants exercised in battle

4 These went through Idumea, and pitched against Bethsura, which they assaulted many days, making engines of war, but they of *Bethsura* came out, and burned them with fire, and fought valiantly

32 Upon this Judas removed from the tower, and pitched in Bethzacharias, over against the king's camp

33 Then the king, rising very early, marched fiercely with his host toward Bath zacharias, where his armies made them ready to battle, and sounded the trumpets.

34 And to the end they might provoke the elephants to fight, they bled them the blood of grapes, and mulberries.

3) Moreover they divided the beasts

ambing the armies, and for every elephant they appointed a thousand men, armed with coats of mail, and with helmets of brass on their heads; and beside this, for every beast were ordained five hundred horsemen of the best.

* 36 These were ready at every occasion; wheresoever the beast was, and whithersoever the beast went, they went also, neither departed they from him.

37 And upon the beasts were there strong towers of wood, which covered every one of them, and were fast unto them with devices. there were also upon every one two and thirty strong men, that fought upon them, beside the Indian that ruled him.

38 As for the remnant of the horsemen, they set them on this side and that side at the two parts of the host, giving them signs what to do, and being harnessed all over amidst the ranks.

89 Now when the sun shone upon the shields of gold and brass, the mountains glistened therewith, and shined like lamps of fire.

40 So part of the king's army being spread upon the high mountains, and part on the valleys below, they marched on safely and in order

41 Therefore all that heard the noise of
their multitude, and the marching of the
company, and the rattling of the harness,
were moved for the army was very great
and mighty.

42 Then Judas and his host drew near, and entered into battle, and there were slain of the king's army six hundred men.

13 ¶ Heaz is also, *surnamed* Svarim, perceiving that one of the beasts, armed with royal harness, was higher than all the rest, and supposing that the king was upon him.

44 Put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name.

1) Wherefore he ran upon him courage-

rule of the best Indian without any addition, is appears from ancient authors because the best gunk as well as the best elephants came from that country. *Groves*

'1 the rattling of the harness] That is, of the arms Bad-

— one of the beasts armed with royal harness,} Though elephants have a hide impervious in almost every part except the belly yet to them greater safety those used in battle were usually armed and covered all over as with a coat of mail. The kings of India according to Quintus Curtius when they took the field were attended by elephants all covered over with gold, and Plinius has described the same animals made use of in battles, their manes and hoofs dyed purple and their own ivory, humoured like sapphires, none after the fashion of a war-horse. *Stuckhouse.*

^{Before CHRIST about 169} ^{Or that he cut them in} only through the midst of the battle, slaying on the right hand and on the left, so that they were divided from him on both sides.

16 Which done, he crept under the elephant, and thrust him under, and slew him: whereupon the elephant fell down upon him, and there he died.

17 Howbeit the rest of the Jews seeing the strength of the king, and the violence of his forces, turned away from them.

^{Or in Judaea} 18 ¶ Then the king's army went up to Jerusalem to meet them, and the king pitched his tents against Judea, and against mount Sion.

^{¶ Add, out of Josephus, and they quitted themselves} 19 But with them that were in Bethsura he made peace: for they came out of the city, because they had no victuals there to endure the siege, it being a year of rest to the land.

20 So the king took Bethsura, and set a garrison there to keep it.

^{Or made the Roman units for shot} 21 As for the sanctuary, he besieged it many days, and set there artillery with engines and instruments to cast fire and stones, and pieces to cast darts and slings.

^{Or the Jews} 22 Whereupon they also made engines against their engines, and held them battle a long season.

23 Yet at the last, their vessels being without victuals, (for that it was the seventh year, and they in Judea, that were delivered from the Gentiles, had eaten up the residue of the store,)

24 There were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place.

25 At that time Lysias heard say, that Philip, whom Antiochus the king, while he lived, had appointed to bring up his son Antiochus, that he might be king,

^{Before CHRIST about 16} 26 Was returned out of Persia and Media, and the king's host also that went with him, and that he sought to take unto him the ruling of the affairs.

27 Wherefore he went in all haste, and said to the king and the captains of the host and the company, We decay daily, and our victuals are but small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us.

^{¶ Add, Antiochus} 28 Now therefore let us be friends with these men, and make peace with them, and with all their nation,

29 And covenant with them, that they shall live after their laws, as they did before: for they are therefore displeased, and have done all these things, because we abolished their laws.

30 So the king and the princes were content: wherefore he sent unto them to make peace, and they accepted thereof.

31 Also the king and the princes made an oath unto them: whereupon they went out of the strong hold.

32 Then the king entered into mount Sion, but when he saw the strength of the place, he brake his oath that he had made, and gave commandment to pull down the wall round about.

33 Afterward departed he in all haste, and returned unto Antiochia, where he found Philip to be master of the city: so he fought against him, and took the city by force.

CHAP. VII

1 Antiochus is slain, and Demetrius reigneth in his stead. ^{¶ Add, Antiochus would be high priest, and complaineth of Iudas to the king.} 2 He slayeth threescore and ten thousand. 3 Antiochus is slain, and the king's forces are defeated by Iudas. 4 The day of this victory is kept holy every year.

^{about 168} IN the hundred and one and fiftieth year Demetrius the son of Seleucus departed from Rome, and came up with a few men

49 — [it being a year of rest to the land] Namely the sabbatical year which occurred every seventh year, called a year of rest to the land, because the land was then left uncultivated.

50 — [their vessels being without victuals] That is, their granaries, then receptacles for corn and other provision.

51 — [Was returned out of Persia and Media,] Whither he had been to raise troops.

Philip had fled into Egypt, with the hope of procuring assistance against Lysias: ver. 17, but, being disappointed, he returned into the East, and having there collected an army, he took advantage of the king's absence in Judea, and seized the imperial city.

52 — [and said to the king] Antiochus Epiphanes, whom Lysias, here spoken of, at that time had in his power.

53 — [and took the city by force] And slew Philip him, as no doubt by the advice of Lysias, as Josephus relates.

Chap. VII. ver. 1. — Demetrius the son of Seleucus departed from Rome. Sc. Demetrius, who was the son of Seleucus Philopator, and the rightful heir of the crown of Syria, had been kept as a hostage, and afterwards in an honourable captivity, at Rome, during the reign of his uncle Antiochus Epiphanes, on whose death he solicited the senate for leave to return to Syria. But that political body, perceiving a minor, like Epiphanes, on the throne of Syria to a prince in the prime of life, of considerable talents, and ambition, refused his request: whereupon Demetrius privately escaped from Rome, and landed with a few men, only eight friends and ten servants, at Tripolis in Phoenicia, was joined by several of his adherents, under the persuasion that he was patronised by the Romans, and advanced to Antioch, where the army declared for him, and accused Epiphanes and Lysias, and as a proof of their sincerity brought them to Demetrius.

— [with a few men] He is represented, 2 Macc. xiv. 1, as having entered the haven of Tripolis with a great power, and

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unto a city of the sea coast, and reigned there

2 And as he entered into the palace of his ancestors, so it was, that his forces had taken Antiochus and Lysias, to bring them unto him

3 Wherefore, when he knew it, he said, Let me not see their faces

4 So his host slew them Now when Demetrius was set upon the throne of his kingdom,

5 There came unto him all the wicked and ungodly men of Israel, having Alcimus, who was desirous to be high priest, for their captain

6 And they accused the people to the king, saying, Judas and his brethren have slain all thy friends, and driven us out of our own land

7 Now therefore send some man whom thou trustest, and let him go and see what havoc he hath made among us, and in the king's land, and let him punish them with all them that aid them

8 Then the king chose Bacchides, a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king

9 And him he sent with that wicked Alcimus, whom he made high priest, and commanded that he should take vengeance of the children of Israel

10 So they departed, and came with a great power into the land of Judea, where they sent messengers to Judas and his brethren with peaceable words deceitfully

11 But they gave no heed to their words, for they saw that they were come with a great power

12 Then did there assemble unto Alcimus and Bacchides a company of scribes, to require justice

13 Now the Assideans were the first among the children of Israel that sought peace of them

14 For said they, One that is a priest of the seed of Aaron is come with this army, and he will do us no wrong

15 So he spake unto them peaceably, and swaie unto them, saying, We will procure the harm neither of you nor your friends

16 Whereupon they believed him howbeit he took of them three-score men, and slew them in one day, according to the words which he wrote,

17 The flesh of thy saints have they cast out, and their blood have they shed round about Jerusalem, and there was none to bury them

18 Wherefore the fear and dread of them fell upon all the people, who said, There is neither truth nor righteousness in them, for they have broken the covenant and oath that they made

19 After this removed Bacchides from Jerusalem, and pitched his tents in Bezeth, where he sent and took many of the men that had forsaken him, and certain of the people also, and when he had slain them, he cast them into the great pit

20 Then committed he the country to Alcimus, and left with him a power to aid him so Bacchides went to the king

21 But Alcimus contended for the high priesthood

22 And unto him resorted all such as troubled the people, who, after they had

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Or
office
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or men in
authority

Ps d 71
23

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honored to
defend a
high priest
hood

navy But Polybius the intimate friend of Demetrius and the adviser of his flight from Rome confirms the correcter account in this passage Dr Hales

— and reigned there] In that city he took possession of the kingdom Gadell

— into the palace of his ancestors] Namely Antioch the capital of his kingdom Grotius

— Alcimus who was desirous to be high priest] In the expedition related in the last chapter, Menelaus the high priest accompanied Antiochus Epiphanes, and was very forward in offering his service against his own people the Jews But falling under the displeasure of Lysias he was accused and condemned as the author and fomentor of the war, and was put to a cruel death Jer 2 Mac xiii — 8 On his death Alcimus, a wicked man, was constituted by Epiphanes high priest to the Jews but was not crowned by them as such because he had polluted himself by conforming to the ways of the Greek in the time of Antiochus Epiphanes He now put to death all the other apostate Jews then living at Antioch who had for their apostasy been expelled from Judea and were at the head of the revolt to the new king pome reed a cant 14 his and 14 brethren when they were of being near the the

kings of Syria, fomenters of sedition, and persecutors and murderers of his most faithful subjects Dean Prideaux Stackhouse

8 — who ruled beyond the flood] That is, the Euphrates according to the usual Hebrew phraseology Josephus says that he was governor of Mesopotamia Grotius

13 — a company of scribes] These were probably a deputation from the great Sanhedrim, which at this time had the government of the nation in their hands The reason is obvious why Judas who was at the head of them, did not think proper to accompany the deputation Calmet, Stackhouse

— to require justice] Namely, that he would abide by those things which his father Seleucus and the preceding kings had established Grotius

14 — the Assideans] See chap 4 10

16 — according to the words which he wrote] That is, which the author of the 19th Psalm wrote Drusus According to the word which was written the Psalm alluded to was composed with a view to other times, but was no less suitable for the present Grotius

21 — Alcimus contended for the high priesthood] Josephus explains this to mean, that he did every thing to establish himself in the high priesthood Grotius See the margin

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about 182 gotten the land of Juda into their power; did much hurt in Israel.

23 Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen,

24 He went out into all the coasts of Judea round about, and took vengeance of them that had revolted from him, so that they durst no more go forth into the country.

Or
He did from
him to the
country
Or
He made the
country
Or
He was
every where
Or
He was
every where

25 On the other side, when Alcimus saw that Judas and his company had gotten the upper hand, and knew that he was not able to abide their force, he went again to the king, and said all the worst of them that he could.

26 Then the king sent Nicanor, one of his honourable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people.

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27 So Nicanor came to Jerusalem with a great force, and sent unto Judas and his brethren deceitfully with friendly words, saying,

Or
peaceable

28 Let there be no battle between me and you, I will come with a few men, that I may see you in peace.

Or
his four
faces

29 He came therefore to Judas, and they saluted one another peaceably. Howbeit the enemies were prepared to take away Judas by violence.

30 Which thing after it was known to Judas, to wit, that he came unto him with deceit, he was sore afraid of him, and would see his face no more.

31 Nicanor also, when he saw that his counsel was discovered, went out to fight against Judas beside Capharsalama.

Or
in the battle
Or
Capharsalama

32 Where there were slain of Nicanor's side about five thousand men, and the rest fled into the city of David.

33 After this went Nicanor up to mount Sion, and there came out of the sanctuary certain of the priests and certain of the elders of the people, to salute him peace-

ably, and to shew him the burnt sacrifice that was offered for the king.

But in
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34 But he mocked them, and laughed at them, and abused them shamefully, and spake proudly,

Or
He was
proud

35 And sware in his wrath, saying, Unless Judas and his host be now delivered into my hands, if ever I come again in safety, I will burn up this house and with that he went out in a great rage.

Or
He was
proud

36 Then the priests entered in, and stood before the altar and the temple, weeping, and saying,

37 Thou, O Lord, didst choose this house to be called by thy name, and to be a house of prayer and petition for thy people.

38 Be avenged of this man and his host, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

39 So Nicanor went out of Jerusalem, and pitched his tents in Bethhoron, where an host out of Syria met him.

40 But Judas pitched in Adasa with three thousand men, and there he prayed, saying,

41 O Lord, when they that were sent from the king of the Assyrians blasphemed, thine angel went out, and smote in hundred fourscore and five thousand of them.

King
19
18
17
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42 Even so destroy thou this host before us this day, that the rest may know that he hath spoken blasphemously against thy sanctuary, and judge thou him according to his wickedness.

43 So the thirteenth day of the month Adar the hosts joined battle: but Nicanor's host was discomfited, and he himself was first slain in the battle.

44 Now when Nicanor's host saw that he was slain, they cast away their weapons, and fled.

45 Then they pursued after them seven days' journey, from Adasa unto Gazera, sounding in alarm after them with their trumpets.

Or
the host

22 — they had gotten the land of Juda into their power] That is many of its towns. *Crotius*
24 — so that they durst no more go forth into the country] They were hindered from making any more incursions into Judea. *Drusus* See the margin.

28 Let there be no battle between me and you] Nicanor knew the prowess of Judas, as having been vanquished by him in a former expedition. see chap. iii. 38 and chap. i. he appears therefore to have been loth to make another trial of it, for fear of a defeat. *Dean Prideaux*

31 — Capharsalama] The same perhaps as Capharsalama, not far from Jerusalem. The Hebrew word Caphars signifies a field or village. it is often used in composition with other words,

as a proper name. *Cabnet*

35 — and to shew him the burnt sacrifice that was offered for the king] As formerly for the Persian kings. *1 Esdr. vi. 10* and afterwards for the Roman emperours Augustus and Tiberius according to the account of Philo and Josephus. *Crotius*

37 — abused them shamefully] Literally defiled them: see the margin. namely he defiled their ears with blasphemous words according to the interpretation suggested by Josephus. *Crotius*

40 — Adasa] Josephus says it was distant from Bethhoron about thirty furlongs. *Crotius*

45 — the month Adar] Which answers in part to our February, and is put to March. *Drusus*

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46 Whereupon they came forth out of all the towns of Judea round about, and closed them in, so that they, turning back upon them that pursued them, were all slain with the sword, and not one of them was left.

47 Afterwards they took the spoils, and the prey, and smote off Nicanor's head, and his right hand, which he stretched out so proudly, and brought them away, and hanged them up toward Jerusalem.

48 For this cause the people rejoiced greatly, and they kept that day a day of great gladness.

49 Moreover they ordained to keep yearly this day, being the thirteenth of Adar.

50 Thus the land of Juda was in rest a little while.

CHAP. VIII.

1 *Judas is informed of the power and policy of the Romans. And not that he was with them.* 21 *The articles of their league.*

NOW Judas had heard of the fame of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them.

2 And that they were men of great valour. It was told him also of their wars and noble acts which they had done among the Galatians, and how they had conquered them, and brought them under tribute.

3 And what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there.

4 And that by their policy and patience they had conquered all the place, though it were very far from them, and the kings

|| Or
Armenians

|| Or
Cypriotes

46 — and not one of them was left.] The simple account of the transactions with Nicanor given in this chapter is much more probable than the long detail in the second book of the Maccabees. The supposed reconciliation of Nicanor with Judas, that he would not slay him, but have him sent out of the country, for he loathed him in his heart. 2 Macc. xiv. 21. is inconsistent both with his character, that he bore deadly hate unto him, ver. 26 of his chapter, and with his subsequent conduct. Dr. Hales says, *he stretched out his right hand, which he stretched out so proudly.* Namely in his threatenings against the temple, wherein also is visible Simon's death. Kim. xiv. 1. 2. *Grotius Dean Prudent.*

49 Moreover they ordained to keep yearly this day.] As on every day of thanksgiving, in commemoration of the mercy and as so kept even to the present time by the name of the day of Nicanor. They glory to commemorate the victory of the second book of the Maccabees. *Dein Prudent. Starkhouse.*

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also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year.

5 Beside this, how they had discomfited in battle Philip, and Ptolemy, king of the Citim, with others that lifted up themselves against them, and had overcome them.

|| Or
Macedonians
and

6 How also Antiochus the great king of Asia, that came against them in battle, having in hundred and twenty elephants, with horsemen, and chariots, and a very great army, was discomfited by them.

7 And how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon.

8 And the country of India, and Media, and Lydia, and of the goodliest countries, which they took of him, and gave to king Eumenes.

9 Moreover how the Grecians had determined to come and destroy them.

10 And that they, having knowledge thereof, sent against them a certain captain, and fighting with them slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day.

11 It was told him besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them.

12 But with their friends and such as relied upon them they kept amity, and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them.

Chap. VIII. ver. 1 — of the fame of the Romans.] The Roman commonwealth is here described such as it was before the third Punic war. *Grotius.*

2 — among the Galatians.] Not the Galatians, to whom St. Paul wrote one of his Epistles, and who lived in the lesser Asia, but the European Galatians, called by the Latins Galli, the greatest part of whose country is now inhabited by the French. *Dr. Wells.*

5 — of the Citim.] Or Chittims. See note at Numb. xiv. 21.

6 And the country of India, and Media, and Lydia.] It appears, that from misnomer of the time either instead of India and Media we ought to read Ionia and Mysia. No Jew could be ignorant, that neither India nor Media belonged to the Romans, as to the successors of Eumenes. But that Ionia and Mysia were given to them, we learn from J. iv. 23.

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13 Also that, whom they would help, to a kingdom, those reign, and whom again they would, they displace: finally, that they were greatly exalted;

14 Yet for all this none of them wore a crown, or was clothed in purple, to be magnified thereby:

15 Moreover how they had made for themselves a senate house, wherein three hundred and twenty men sat in council daily, consulting alway for the people, to the end they might be well ordered

16 And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation among them.

17 In consideration of these things, Judas chose Eupolemus the son of John, the son of Accos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them,

18 And to intreat them that they would take the yoke from them: for they saw that the kingdom of the Grecians did oppress Israel with servitude.

19 They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said,

20 Judas Maccabeus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends

21 So that matter pleased the Romans well

22 And this is the copy of the epistle which the senate wrote back again in tables of brass, and sent to Jerusalem, that there

they might have by them a memorial of peace and confederacy

23 Good success be to the Romans, and to the people of the Jews, by sea and by land for ever the sword also and enemy be far from them

24 If there come first any war upon the Romans or any of their confederates throughout all their dominion,

25 The people of the Jews shall help them, as the time shall be appointed, with all their heart

26 Neither shall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans, but they shall keep their covenants without taking any thing therefrom

27 In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them

28 Neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans, but they shall keep their covenants, and that without deceit

29 According to these articles did the Romans make a covenant with the people of the Jews

30 Howbeit if hereafter the one party or the other shall think meet to add or diminish any thing, they may do it at their pleasures, and whatsoever they shall add or take away shall be ratified

31 And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying, Wherefore hast thou made thy yoke heavy upon our friends and confederates the Jews?

Before
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13 — three hundred and twenty men] The number of the Roman senate was not definite: perhaps this was the number at the present time Grotius

16 — to one man] There were two consuls but the conduct of military affairs was committed to one Grotius

17 — Eupolemus the son of John.] The same John who in a like embassy to Seleucus Philopator obtained a grant for the Jews of all those privileges, which Antiochus I piphaneus would have afterwards abolished Dean Prideaux

18 — the kingdom of the Grecians.] Namely, of the Syro-Macedonians or of the Seleucide Drusus

22 And this is the copy of the epistle] Josephus takes notice, that this was the first treaty which the Jews ever made with the Romans: and it is very probable from the manner in which the author here prefixes his account of it, for it appears that the Jews till this time had very little knowledge of the Roman state Stackhouse

— in tables of brass] Former was the custom of the Romans to inscribe both their laws and their treaties on brass, on account of the durability of the material Drusus, Grotius.

30 Howbeit if hereafter the one party or the other] In the Greek the passage run correctly the one party and the other, that is If hereafter it shall be thought meet to add or alter any thing by common consent, it may be done without affecting the treaty Grotius

31 And as touching the evils &c.] These are the words, not of the treaty, but of the decree of the senate made at the same time Grotius

— we have written unto him.] For Josephus informs us that Judas had made this a part of his request through his ambassadors Drusus

The words of Justin on this occasion are "The Jews when they revolted from Demetrius having sought the friendship of the Romans, were the first of the nations of the East who regained their liberty, the Romans at that time easily giving to others of that which was not their own" Dean Prideaux This was according to the systematick scheme of subjugation practised by the Romans, who readily granted liberty to those who were under foreign dominion that they might detach them from their rulers, and afterwards enslave them when a fit opportunity offered De Hake

Before
CHRIST
about 163

32 If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land.

CHAP. IX

1 Alimus and Bacchides come again with new forces into Judia. 7 The army of Judas flees from him, 17 and he is slain. 30 Jonathan is in his place, 40 and receiveth his brother John's quarrel. 55 Alimus is plagued and duth. 70 Bacchides maketh peace with Jonathan.

FURTHERMORE when Demetrius heard that Nicanor and his host were slain in battle, he sent Bacchides and Alimus into the land of Judia the second time, and with them the chief strength of his host.

2 Who went forth by the way that leadeth to Galgala, and pitched their tents before Masaloth, which is in Arbela, and after they had won it, they slew much people.

3 Also the first month of the hundred fifty and second year they encamped before Jerusalem.

4 From whence they removed, and went to Beica, with twenty thousand footmen and two thousand horsemen.

5 Now Judas had pitched his tents at Fleisa, and three thousand chosen men with him.

6 Who seeing the multitude of the other army to be so great were sore afraid; whereupon many conveyed themselves out of the host, insomuch as there abode of them no more but eight hundred men.

7 When Judas therefore saw that his host slept away, and that the battle pressed upon him, he was sore troubled in mind, and much distressed, for that he had no time to gather them together.

8 Nevertheless unto them that remained he said, Let us arise and go up against our

enemies, if peradventure we may be able to fight with them.

9 But they detorted him, saying, We shall never be able. Let us now rather save our lives, and hereafter we will return with our brethren, and fight against them: for we are but few.

10 Then Judas said, God forbid that I should do this thing, and flee away from them: if our time be come, let us die manfully for our brethren, and let us not stain our honour.

11 With that the host of Bacchides removed out of their tents, and stood over against them, their horsemen being divided into two troops, and then slingers and archers, going before the host, and they that marched in the foreward were all mighty men.

12 As for Bacchides, he was in the right wing so the host drew near on the two parts, and sounded their trumpets.

13 They also of Judas' side, even they sounded their trumpets also, so that the earth shook at the noise of the armies, and the battle continued from morning till night.

14 Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men,

15 Who discomfited the right wing, and pursued them unto the mount Azotus.

16 But when they of the left wing saw that they of the right wing were discomfited, they followed upon Judas and those that were with him hard at the heels from behind.

17 Whereupon there was a sore battle, insomuch as many were slain on both parts.

18 Judas also was killed, and the remnant fled.

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Chap. IX. ver. 2. — to Galgala. This seems to have been put for Galilee. Arbela which is presently mentioned is said by Josephus to be east of Galilee. It appears rather in this place to be the name of a district. Drusus.

1. — Fleisa. Or Fleisa, a place near Beica, or rather Beitho, city of Benjamin. Cabnet.

10. — God forbid that I should do this thing, &c. The purpose of a man reaching from the commission of an act which he knew to be evil and unworthy. Badnell.

--- I. — time be come, let us die manfully, &c. As if he had said, If I perceive that we should die, let us die manfully, fighting for our brethren, and let us never stain the honour of our former valorous deeds by an ignominious flight. The conduct of Judas appears to have been built in this manner, as uniformly throughout his life on the notion, that God whenever He saw fit could save with a few as well as with a multitude.

titute. This notion had been confirmed by long experience of His providential goodness, and clears him from all imputation of rashness or presumptuous tempting of God in this action, an action for which St. Ambrose in particular has represented him as a model of heroism: for we have here, saith he, an example of warlike fortitude, wherein is exhibited no mean representation of what is honourable and glorious, in that he preferred death to servitude and disgrace. Stackhouse.

15. — unto the mount Azotus. Josephus calls it mount Aza. It has nothing to do with the Philistine city Azotus. Grosius.

18. Judas also was killed. Thus fell the great Judas Maccabeus the restorer and preserver of the true worship of God, and the deliverer and protector of his distressed countrymen whilst he lived. In the whole compass of history we can find few patterns in all respects equal to him. Most of the commanders we read of were carried away by ambition, vanity, or vainglory.

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19 Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in Madan.

20 Moreover they bewailed him, and all Israel made great lamentation for him, and mourned many days, saying,

21 How is the valiant man fallen, that delivered Israel!

22 As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatness, they are not written: for they were very many.

23 Now after the death of Judas the wicked began to put forth their heads in all the corners of Israel, and there arose up all such as wrought iniquity.

24 In those days also was there a very great famine, by reason whereof the country revolted, and went with them.

25 Then Bacchides chose the wicked men, and made them lords of the country.

26 And they made enquiry and search for Judas' friends, and brought them unto Bacchides, who took vengeance of them, and used them despitefully.

27 So was there a great affliction in Israel, the like whereof was not since the time that a prophet was not seen among them.

28 For this cause all Judas' friends came together, and said unto Jonathan,

29 Since thy brother Judas died, we have no man like him to go forth against our enemies, and Bacchides, and against them of our nation that are adversaries to us.

30 Now therefore we have chosen thee this day to be our prince and captain in his stead, that thou mayest light our battles.

31 Upon this Jonathan took the governance upon him at that time, and rose up instead of his brother Judas.

32 But when Bacchides gat knowledge thereof, he sought for to slay him.

33 Then Jonathan, and Simon his brother, and all that were with him, perceiv-

ing that, fled into the wilderness of Thecoe and pitched their tents by the water of the pool Asphar.

34 Which when Bacchides understood, he came near to Jordan with all his host upon the sabbath day.

35 Now Jonathan had sent his brother John, a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriage, which was much.

36 But the children of Jambri came out of Medaba, and took John, and all that he had, and went then way with it.

37 After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Nabathitha with a great train, as being the daughter of one of the great princes of Chanaan.

38 Therefore they remembered John their brother, and went up, and hid themselves under the covert of the mountain.

39 Where they lifted up their eyes, and looked, and, behold, there was much ado and great carriage, and the bridegroom came forth, and his friends and brethren, to meet them with drums, and instruments of musick, and many weapons.

40 Then Jonathan and they that were with him rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils.

41 Thus was the marriage turned into mourning, and the noise of their melody into lamentation.

42 So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan.

43 Now when Bacchides heard hereof, he came on the sabbath day unto the banks of Jordan with a great power.

44 Then Jonathan said to his company, Let us go up now and fight for our lives,

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and whilst they valued themselves upon subduing others had no rule or command over their own passions. But in this Jewish leader we find all the characters of a great hero: courage and intrepidity, guided by counsel and wisdom, and without any alloy either of rashness or of pride. And what a profound knowledge he had of the laws of God, and the principles of true morality every speech that he made to his men, when he animated them to the combat and inspired them with a contempt of the greatest dangers, is a sufficient indication. Stackhouse

27 — since the time that a prophet was not seen among them] To the same effect as the phrase in Josephus, since the return from Babylon. At which time flourished Haggai, Zechariah, and

Malachi, after whom prophecy ceased. See chap. iv. 16. *Grævus* — into the wilderness of Thecoe] The same as Ickoa. See Jer. vi. 1. and the note there.

34 — the Nabathites,] The Nabathæan Arabs, so called from Nabathoth one of the sons of Ishmael. Dr. Wall.

— their carriage,] Their furniture and baggage. *Grævus*

36 — the children of Jambri] The Jambrians, another tribe of Arabs, then living at Medaba, formerly a city of the Moabites. *Dea. Prædicator*

43 — he came on the sabbath day] I expected then to find no rest trace from them, on account of their religious veneration for the day. *Dian Prædicator*

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for it standeth not with us to day, as in
time past

17 I say, behold, the battle is before us
and behind us, and the water of Jordan on
this side and that side, the marsh likewise
and wood, neither is there place for us to
turn aside

46 Wherefore cry ye now unto heaven,
that ye may be delivered from the hand of
your enemies

47 With that they joined battle, and Jo-
nathan stretched forth his hand to smite
Bacchides, but he turned back from him

48 Then Jonathan and they that were
with him leapt into Jordan, and swam over
unto the farther bank: howbeit the other
passed not over Jordan unto them

49 So there were slain of Bacchides' side
that day about a thousand men

50 Afterward returned Bacchides to Je-
rusalem, and repaired the strong cities in
Judea, the fort in Jericho, and Emmaus,
and Bethoron, and Bethel, and Thamma-
tha, Pharathon, and Taphon, these did he
strengthen with high walls, with gates, and
with bulwarks

51 And in them he set a garrison, that
they might work malice upon Israel

52 He fortified also the city Bethsura,
and Gazara, and the tower, and put forces
in them, and provision of victuals

53 Besides, he took the chief men's sons
in the country for hostages, and put them
into the tower at Jerusalem to be kept

54 Moreover in the hundred fifty and
third year, in the second month, Alcimus
commanded that the wall of the inner
court of the sanctuary should be pulled
down, he pulled down also the work of
the prophets

55 And as he began to pull down, even
at that time was Alcimus plagued, and his
enterprizes hindered: for his mouth was

stopped, and he was taken with a palsy, so
that he could no more speak any thing,
nor give order concerning his house.

56 So Alcimus died at that time with
great torment

57 Now when Bacchides saw that Alci-
mus was dead, he returned to the king,
whereupon the land of Judea was in rest
two years.

58 Then all the ungodly men held a
council, saying, Behold, Jonathan and his
company are at ease, and dwell without
care: now therefore we will bring Bac-
chides hither, who shall take them all in
one night

59 So they went and consulted with him.

60 Then removed he, and came with a
great host, and sent letters privily to his
adherents in Judea, that they should take
Jonathan and those that were with him:
howbeit they could not, because their
counsel was known unto them.

61 Wherefore they took of the men of
the country, that were authors of that mis-
chief, about fifty persons, and slew them.

62 Afterward Jonathan, and Simon, and
they that were with him, got them away
to Bethbasi, which is in the wilderness,
and they repaired the decays thereof, and
made it strong

63 Which thing when Bacchides knew,
he gathered together all his host, and sent
word to them that were of Judea

64 Then went he and laid siege against
Bethbasi, and they fought against it a
long season, and made engines of war

65 But Jonathan left his brother Simon
in the city, and went forth himself into the
country, and with a certain number went
he forth

66 And he smote Odonarke and his
brethren, and the children of Phasnon in
their tent

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about 160

44 — [for it standeth not with us to day, as in time past] —
Meaning that as they were they could not avoid the battle
by retreating, when the war was carried on in the wilderness
of Jericho, but that evidently they must either fight or perish,
and that therefore they were not restricted by the law of the
land according to the decree lately made chap. ii. 11

— [hept in Jordan] — Finding that they should be over-
powered by the numbers of the enemy. Dean Prideaux

— [the tower] — The fortification of mount Acra in Jerusalem.
Dean Prideaux

51 — [that the wall of the inner court of the sanctuary should be
pulled down] — Found the sanctuary there was built by the order
of the Patriarch Phineas and Zechariah a low wall or inclo-
sure to separate the holy part of the sanctuary of the house from
the unholy, and therefore was it that this no unclean person
should ever enter. Alcimus who had apostatized from

Judaism, in order to take away this distinction, and give the
Gentile, with whom he wished to ingratiate himself, equal liberty
with the Jew to pass into the inner courts of the temple, ordered
this wall of partition to be taken down. Dean Prideaux,
Cholera

57 — [he returned to the king] — It is most likely that Deme-
trius had by this time received the letters which were sent to him
by the Romans in behalf of the Jews, and thereupon gave Bac-
chides orders to refrain from vexing that people, and that in
obedience to these orders, Bacchides took occasion on the death of
Alcimus to leave the country. Dean Prideaux, Strickhouse

61 — [that were authors of that mischief] — Namely, of the plot
laid for Jonathan. Drusius

62 — [of them away to Bethbasi] — A place strongly situated
in the wilderness. They retired thither being not strong enough
to stand against the force which Bacchides brought against them.
Dean Prideaux

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67 And when he began to smite them, and came up with his forces, Simon and his company went out of the city, and burned up the engines of war.

68 And fought against Bacchides, who was discomfited by them, and they afflicted him sore for his counsel and travail was in vain.

69 Wherefore he was very wroth at the wicked men that gave him counsel to come into the country, inasmuch as he slew many of them, and purposed to return into his own country.

70 Whereof when Jonathan had knowledge, he sent ambassadors unto him, to the end he should make peace with him, and deliver them the prisoners.

71 Which thing he accepted, and did according to his demands, and swore unto him that he would never do him harm all the days of his life.

72 When therefore he had restored unto him the prisoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, neither came he any more into their borders.

73 Thus the sword ceased from Israel but Jonathan dwelt at Machmas, and began to govern the people, and he destroyed the ungodly men out of Israel.

CHAP. X

1 Demetrius maketh large offers to have peace with Jonathan 25 His letters to the Jews 27 Jonathan maketh peace with Alexander 31 He telleth Demetrius, 38 and marreth the delight of Ptolemæus 62 Jonathan is sent for by him and much honoured 75 And proceedeth against the forces of Demetrius the younger 81 and burneth the temple of Dagon

IN the hundred and sixtieth year Alexander, the son of Antiochus surnamed Epiphanes, went up and took Ptolemæus for the people had received him, by means whereof he reigned there.

2 Now when king Demetrius heard

thereof, he gathered together an exceeding great host, and went forth against him to fight.

3 Moreover Demetrius sent letters unto Jonathan with loving word, so as he magnified him.

4 For said he, Let us first make peace with him, before he join with Alexander against us.

5 Else he will remember all the evil that we have done against him, and against his brethren and his people.

6 Wherefore he gave him authority to gather together an host, and to provide weapons, that he might aid him in battle. He commanded also that the hostages that were in the tower should be delivered him.

7 Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the tower.

8 Who were sore afraid, when they heard that the king had given him authority to gather together an host.

9 Whereupon they of the tower delivered their hostages unto Jonathan, and he delivered them unto their parents.

10 This done, Jonathan settled himself in Jerusalem, and began to build and repair the city.

11 And he commanded the workmen to build the walls and the mount Sion round about with square stones for fortification, and they did so.

12 Then the strangers, that were in the fortresses which Bacchides had built, fled away.

13 Inasmuch as every man left his place, and went into his own country.

14 Only at Bethsura certain of those that had forsaken the law and the commandments remained still for it was their place of refuge.

15 Now when king Alexander had heard what promises Demetrius had sent unto

Syrus disaffected to Demetrius. *Dr. Hales*

This Alexander Balas who certainly pretended to be the son of Antiochus Epiphanes and was owned for such by the Jews and Romans and many others, and yet is by several historians deemed a counterfeit and of no family at all is however by Josephus believed to have been the real son of that Antiochus and by him always spoken of accordingly. And truly, since the best and contemporary and authentic author of the first book of Maccabees calls him the son of Antiochus I suppose the other writers who are all much later, are not to be followed against such evidence though perhaps Epiphanes may have had him by a woman of his family. The king of Egypt also, Ptolemæus, soon gave him his daughter in marriage which he would hardly have done had he believed him to be a counterfeit and of so very mean a birth. The later historians pretend *Whiston*

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73 — but Jonathan dwelt at Machmas,] That is Machmas a town about nine miles to the north of Jerusalem there he governed Israel according to the law, cut off all that apostatized from it, restored again justice and righteousness in the land, and founded, as far as he could, all that was amiss either in church or state. *Dean Prideaux*

[chap. X ver. 1 — Alexander, the son of Antiochus] That is he reputed son of Antiochus Epiphanes. He was in reality an impostor of Rhodes named Balas set up in opposition to Demetrius by the kings of Egypt and Pergamus and patronized by the Romans, who never forgave the flight of Demetrius from Rome, and his assumption of the Syrian throne without the consent they now therefore by a decree empowered the impostor to raise forces for the recovery of the kingdom with which he aided to Ptolemæus, secured that city, and was joined by numbers of the

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Jonathan when also it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured,

16 He said, Shall we find such another man? now therefore we will make him our friend and confederate

17 Upon this he wrote a letter, and sent it unto him, according to these words, saying,

18 King Alexander to his brother Jonathan sendeth greeting

19 We have heard of thee, that thou art a man of great power, and meet to be our friend

20 Wherefore now this day we ordain thee to be the high priest of thy nation, and to be called the king's friend, (and therewithal he sent him a purple robe and a crown of gold) and require thee to take our part, and keep friendship with us.

21 So in the seventh month of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour

22 Whereof when Demetrius heard, he was very sorry, and said,

23 What have we done, that Alexander hath prevented us in making amity with the Jews to strengthen himself?

24 I also will write unto them words of encouragement, and promise them dignities and gifts, that I may have them aid.

25 He sent unto them therefore to this effect King Demetrius unto the people of the Jews sendeth greeting

26 Whereas ye have kept covenants with us, and continued in our friendship, not

joining yourselves with our enemies, we have heard hereof, and are glad.

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27 Wherefore now continue ye still to be faithful unto us, and we will well recompense you for the things ye do in our behalf,

28 And will grant you many immunities, and give you rewards

29 And now do I free you, and for your sake I release all the Jews, from tributes, and from the customs of salt, and from crown taxes,

30 And from that which appertaineth unto me to receive for the third part of the seed, and the half of the fruit of the trees, I release it from this day forth, so that they shall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore

31 Let Jerusalem also be holy and free, with the borders thereof, both from tithes and tributes.

32 And as for the tower which is at Jerusalem, I yield up my authority over it, and give it to the high priest, that he may set in it such men as he shall choose to keep it

33 Moreover I freely set at liberty every one of the Jews, that were carried captives out of the land of Judea into any part of my kingdom, and I will that all my officers remit the tributes even of their cattle.

34 Furthermore I will that all the feasts, and sabbaths, and new moons, and solemn days, and the three days before the feast, and the three days after the feast, shall be all days of immunity and freedom for all the Jews in my realm

20 — *we ordain thee to be the high priest of thy nation*] Since the return from the Babylonian captivity, the office of high priest had been in the family of Jozadak, and in a lineal descent was transmitted down to Onias the third of that name. He was supplanted by Jason his brother, as Juchan was by his brother Menelaus, on whose death Alcimus, of a different family, was put into the office by command of the king of Syria. Whether the Asmonians were of the race of Jozadak we are not informed, but they were certainly of the house of Jozadak, which was the first class of the sons of Aaron, and therefore upon the failure of the former pontifical family, they had the best right to succeed. With this right Jonathan took the office, and in his family it became settled, and continued for several descents, until the time of Herod, who from an office of inheritance changed it into one of avarice and pleasure. Whoever had the power after him, put the high priest in or out, as they thought fit, till at length the office was extinguished by the destruction of the temple by the Romans. Dean Prebaur, Stalhaus.

— *a purple robe and a crown of gold*] As ensigns of the great dignity with which he invested him. To wear a purple robe was a mark of high nobility. See Eth. viii. 15. Dean Prebaur, Crolius. These presents were sent to Jonathan by Qimarch, prince of Judea. Dr Hales.

21 — *Jonathan put on the holy robe*] Not that sent by Alexander, but the pontifical or high priest's robe, as Josephus explains it. Crolius.

25 — *And will grant you many immunities &c*] The list of these offered immunities, exemptions, and privileges, (ver. 29—45,) is curious. It demonstrates the greatness and extent of the oppressions and exactions of the Syrian government respecting the Jews throughout the empire, and it furnishes a sufficient excuse to Jonathan and the people, in rejecting these proposals from the insincere Demetrius, and preferring the alliance of Alexander. Dr Hales.

29 — *customs of salt, &c*] The Eastern people to this day support the expenses of government in common, by paying a certain proportion of the produce of their lands to their princes. And it appears from this and other passages in Scripture, that the custom was in ancient times the same. Sir J. Chardin, Harmer.

— *crown taxes*] The Jews were wont to present crowns to the kings of Syria, afterwards that gold, which was paid instead of those crowns, or which was expended in making them, was called the crown gold and crown tax. The parallel passage in Josephus is "I forgive you the tax upon salt, and the value of the crowns which you used to offer to me." Crolius, Whiston.

30 — *the three governments*] See chap. xi. 34.

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35 Also no man shall have authority to meddle with them, or to molest any of them in any matter.

36 I will further, that there be enrolled among the king's forces about thirty thousand men of the Jews, unto whom pay shall be given, as belongeth to all the king's forces.

37 And of them some shall be placed in the king's strong holds, of whom also some shall be set over the affairs of the kingdom, which are of trust: and I will that their overseers and governors be of themselves, and that they live after their own laws, even as the king hath commanded in the land of Judea.

38 And concerning the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high priest's.

39 As for Ptolemais, and the land pertaining thereto, I give it as a free gift to the sanctuary of Jerusalem for the necessary expences of the sanctuary.

40 Moreover I give every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining.

41 And all the overplus, which the officers payed not in as in former time, from henceforth shall be given toward the works of the temple.

42 And beside this, the five thousand shekels of silver, which they took from the uses of the temple out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister.

43 And whosoever they be that flee unto the temple at Jerusalem, or be within the liberties thereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.

44 For the building also and repairing of the works of the sanctuary expences shall be given of the king's accounts.

45 Yea and for the building of the walls of Jerusalem, and the fortifying thereof round about, expences shall be given out of the king's accounts, as also for the building of the walls in Judea.

46 Now when Jonathan and the people heard these words, they gave no credit unto them, nor received them, because they remembered the great evil that he had done in Israel, for he had afflicted them very sore.

47 But with Alexander they were well pleased, because he was the first that entertained of true peace with them, and they were confederate with him always.

48 Then gathered king Alexander great forces, and camped over against Demetrius.

49 And after the two kings had joined battle, Demetrius' host fled: but Alexander followed after him, and prevailed against them.

50 And he continued the battle very sore until the sun went down: and that day was Demetrius slain.

51 Afterward Alexander sent ambassadors to Ptolemee king of Egypt with a message to this effect.

52 Inasmuch as I am come again to my realm, and am set in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country,

53 For after I had joined battle with him, both he and his host was discomfited by us, so that we sit in the throne of his kingdom.

54 Now therefore let us make a league of amity together, and give me now thy daughter to wife: and I will be thy son in law, and will give both thee and her gifts according to thy dignity.

55 Then Ptolemee the king gave answer, saying, Happy be the day wherein thou didst return into thy land of thy fathers, and satest in the throne of thy kingdom.

56 And now will I do to thee, as thou hast written: meet me therefore at Ptolemais, that we may see one another, for I will marry my daughter to thee according to thy desire.

57 So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threescore and second year.

58 Where king Alexander meeting him, he gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

59 Now king Alexander had written unto Jonathan, that he should come and meet him.

60 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends silver and gold, and many presents, and found favour in their sight.

61 At that time certain pestilent fellows of Israel, men of a wicked life, assembled

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themselves against him, to accuse him but the king would not hear them

62 Yet more than that, the king commanded to take off his garments, and clothe him in purple and they did so

63 Also he made him sit by himself, and said unto his princes, Go with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause

64 Now when his accusers saw that he was honoured according to the proclamation, and clothed in purple, they fled all away

65 So the king honoured him, and wrote him among his chief friends, and made him a duke, and partaker of his dominion

66 Afterward Jonathan returned to Jerusalem with peace and gladness

67 Furthermore in the hundred threescore and fifth year came Demetrius son of Demetrius out of Cete into the land of his fathers

68 Whereof when king Alexander heard tell, he was right sorry, and returned into Antioch

69 Then Demetrius made Apollonius the governor of Ctesyria his general, who gathered together a great host, and camped in Tinnis, and sent unto Jonathan the high priest, saying,

70 Thou alone liftest up thyself against us, and I am laughed to scorn for thy sake, and reproached and why dost thou vaunt thy power against us in the mountains?

71 Now therefore, if thou trustest in thine own strength, come down to us into the plain field, and there let us try the matter together for with me is the power of the cities

72 Ask and learn who I am, and the rest that I have our part, and they shall tell thee that thy foot is not able to stand be-

fore our face; for thy fathers have been twice put to flight in their own land.

73 Wherefore now thou shalt not be able to abide the horsemen and so great a power in the plain, where is neither stone nor flint, nor place to flee unto.

74 So when Jonathan heard these words of Apollonius, he was moved in his mind, and choosing ten thousand men he went out of Jerusalem, where Simon his brother met him for to help him

75 And he pitched his tents against Joppe but they of Joppe shut him out of the city, because Apollonius had a garrison there

76 Then Jonathan laid siege unto it whereupon they of the city let him in for fear and so Jonathan won Joppe

77 Whereof when Apollonius heard, he took three thousand horsemen, with a great host of footmen, and went to Azotus as one that journeyed, and there withal drew him forth into the plain, because he had a great number of horsemen, in whom he put his trust.

78 Then Jonathan followed after him to Azotus, where the armies joined battle.

79 Now Apollonius had left a thousand horsemen in ambush

80 And Jonathan knew that there was an ambushment behind him, for they had compassed in his host, and cast darts at the people, from morning till evening

81 But the people stood still, as Jonathan had commanded them and so the enemies' horses were tired

82 Then brought Simon forth his host, and set them against the footmen, (for the horsemen were spent,) who were discomfited by him, and fled

83 The horsemen also, being scattered in the field, fled to Azotus, and went into Bethdagon, their idol's temple, for safety

84 But Jonathan set fire on Azotus, and the cities round about it, and took them

65 — *duke and partaker of his dominion*] He constituted him governor of the province of Judea, and gave him the office of mediator, which probably means the station of governor of some province of the Syrian empire. Dean Prideaux, Stackhouse

67 — *Demetrius son of Demetrius*] This young man, with his brother Antiochus, had been sent for concubine during the late troubles into Cete, whence he now came, and with an army of mercenaries landed in Cete, to avenge his father's death and recover his kingdom. Stackhouse

69 — *Apollonius the governor of Ctesyria*] In the history of the Maccabees, mentioned several persons of the name of Apollonius. This was to be the same who was bred up at Rome with Demetrius, son of Seleucus. Philopator then an hostage at that place. When Demetrius recovered the crown of Syria, Philip, son of Apollonius became his private favourite and was made go-

vernour of Coele Syria and Phœnicia, and being continued in the same government by Alexander, now revolted from him, to embrace the interest of Demetrius, the son of his old master, and marched his forces against Jonathan, to engage him to do the like. Dean Prideaux, Stackhouse

70 — *in the mountains*] Either, 1. Jerusalem, which was situated on mountains, or in Judea, which was a mountainous country, see Deut. xi. 11. Drusius

71 — *the power of the cities*] The chief men of every city fight with me according to Josephus. (Azotus)

73 — *where is neither stone nor flint*] The Jews were accustomed to throw down stones upon their enemies from mountainous places. cc. 2 Macc. i. 16. (Azotus)

77 — *and went to Azotus as one that journeyed*] Pretending that he was going to Azotus. Badwill

Elusore
CHRIST
about 140

On
as though he
would pass
through it
Or
I d his co
pany

Joseph
Antiq
lib. 12. cap.
8

Before
CHRIST
about 148

spoils; and the temple of Dagon, with them that were fled into it, he burned with fire

85 Thus there were burned and slain with the sword well nigh eight thousand men.

86 And from thence Jonathan removed his host, and camped against Ascalon, where the men of the city came forth, and met him with great pomp

87 After this returned Jonathan and his host unto Jerusalem, having many spoils

88 Now when king Alexander heard these things, he honoured Jonathan yet more,

89 And sent him a buckle of gold, as the use is to be given to such as are of the king's blood: he gave him also Accaron with the borders thereof in possession

CHAP XI

12 Ptolemee took away his daughter from Alexander, and entereth upon his kingdom 17 Alexander is slain, and Ptolemee dieth within three days 20 Jonathan begetteth the tower at Jerusalem 26 The Jews and he are much honoured by Demetrius, 48 who is rescued by the Jews from his own subjects in Antioch 57 Antiochus the younger honoureth Jonathan 61 His exiles in divers places

about 146

AND the king of Egypt gathered together a great host, like the sand that lieth upon the sea shore, and many ships, and went about through deceit to get Alexander's kingdom, and join it to his own

2 Whereupon he took his journey into Syria in peaceable manner, so as they of the cities opened unto him, and met him for king Alexander had commanded them so to do, because he was his father in law

3 Now as Ptolemee entered into the cities, he set in every one of them a garrison of soldiers to keep it

89 And sent him a buckle of gold,] The golden buckle which was worn upon the shoulder, was a singular mark of distinction both among the Greeks and Persians, from whom the Macedonians took it, and was generally made the reward of great and gallant actions in war Calmet, Stackhouse

Chap XI ver 1 And the king of Egypt gathered together a great host, &c.] This was Ptolemy Philometor, who marched a great army into Palestine, at the request of his son in law Alexander king of Syria, and to his assistance Dean Prideaux

The historian says, that under cover of assisting Alexander he was really promoting his own schemes of ambition but Josephus gives no such account Grotius

7 — to the river called Eleutherus,] Near the city Orthosia, at the foot of mount Lebanon, falling into the Mediterranean not far from Aradus in Syria Its modern name is Velania Drusus

8 — unto Seleucia upon the sea coast] On the Mediterranean — Vol II

1 And when he came near to Azotus they shewed him the temple of Dagon that was burnt, and Azotus and the suburbs thereof that were destroyed, and the bodies that were cast abroad, and them that he had burnt in the battle, for they had made heaps of them by the way where he should pass

5. Also they told the king whatsoever Jonathan had done, to the intent he might blame him but the king held his peace

6 Then Jonathan met the king with great pomp at Joppe, where they saluted one another, and lodged

7 Afterward Jonathan, when he had gone with the king to the river called Eleutherus, returned again to Jerusalem

8 King Ptolemee therefore, having gotten the dominion of the cities by the sea unto Seleucia upon the sea coast, imagined wicked counsels against Alexander

9 Whereupon he sent ambassadors unto king Demetrius, saying, Come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in thy father's kingdom

10 For I repent that I gave my daughter unto him, for he sought to slay me

11 Thus did he slander him, because he was desirous of his kingdom

12 Wherefore he took his daughter from him, and gave her to Demetrius, and forsook Alexander, so that their hatred was openly known

13 Then Ptolemee entered into Antioch, where he set two crowns upon his head, the crown of Asia, and of Egypt

14 In the mean season was king Alexander in Cilicia, because those that dwelt in those parts had revolted from him

15 But when Alexander heard of this, he came to war against him whereupon

near where the river Orontes falls into the sea This is the same Seleucia, where the Apostles Paul and Barnabas embarked for Cyprus, Acts xiii 4 Calmet

— imagined wicked counsels against Alexander] Josephus gives the following account of these treacherous actions After Ptolemy arrived at Ptolemais he very narrowly escaped destruction by means of a conspiracy formed against him by Ammonius the friend of Alexander On the discovery of this he wrote to Alexander with a demand that Ammonius should be given up to punishment on account of the conspiracy But upon the refusal of his demand he perceived that Alexander himself was the author of the plot, and accordingly began to entertain a great hatred towards him Drusus Josephus believed this to be the truth but the writer of the book of the Maccabees evidently favours Alexander Grotius

14 — those that dwelt in those parts] Namely, of Syria He remained in Cilicia for this reason, because Syria had revolted from him Grotius

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CHRIST
about 111

king Ptolemee brought forth his host and met him with a mighty power, and put him to flight.

16 So Alexander fled into Arabia, there to be defended: but king Ptolemee was exalted.

17 For Zibdiel the Arabian took off Alexander's head, and sent it unto Ptolemee.

18 King Ptolemee also died the third day after, and they that were in the strong holds were slain one of another.

19 By this means Demetrius reigned in the hundred threescore and seventh year.

20 At the same time Jonathan gathered together them that were in Judea, to take the tower that was in Jerusalem: and he made many engines of war against it.

21 Then certain ungodly persons, who hated their own people, went unto the king, and told him that Jonathan besieged the tower.

22 Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he should not lay siege to the tower, but come and speak with him at Ptolemais in great haste.

23 Nevertheless Jonathan, when he heard this commandment to besiege it still, and he chose certain of the elders of Israel and the priests, and put himself in peril,

24 And took silver and gold, and raiment, and divers presents besides, and went to Ptolemais unto the king, where he found favour in his sight.

25 And though certain ungodly men of the people had made complaints against him,

26 Yet the king entreated him as his predecessors had done before, and promoted him in the sight of all his friends,

27 And confirmed him in the high priest-

16 — but Ptolemee was exalted.] That is established in the highest degree of power, he was elevated to the loftiest situation of dignity and empire, having acquired the dominion of two powerful kingdoms. *Latin II.*

His joy however did not last long, after having received a dangerous wound in the battle, he died a few days after. Verses 17-19. Demetrius in great possession of his father's kingdom, when he became crowned by virtue of this victory, thenceforward assumed the name of Victor, or the Conqueror. *Dean P. Stachour.*

18 — and they that were in the strong holds were slain one of another.] The first false step of the new government was the execution of the Egyptian soldiers, whom Ptolemy the father-in-law of Demetrius had left to assist in garrisoning the fortresses in the maritime towns, but who by order of Demetrius were now put to death by men Syrian associates, upon which in disgust the rest of the Egyptian army returned to Egypt, and would no longer support him. *Dean P. Stachour. Dr. Hales.*

20 — take the tower that was in Jerusalem.] Wh. T. was still

Before
CHRIST
about 146

hood, and in all the honours that he had before, and gave him preeminence among his chief friends.

28 Then Jonathan desired the king, that he would make Judea free from tribute, as also the three governments, with the country of Samaria, and he promised him three hundred talents.

29 So the king consented, and wrote letters unto Jonathan of all these things after this manner.

30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews, sendeth greeting.

31 We send you here a copy of the letter which we did write unto our cousin Lathenes concerning you, that ye might see it.

32 King Demetrius unto his father Lathenes sendeth greeting.

33 We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, because of their good will toward us.

34 Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema and Lydda and Ramathem, that are added unto Judea from the country of Samaria, and all things appertaining unto them, for all such as do sacrifice in Jerusalem, instead of the payments which the king received of them yearly aforetime out of the fruits of the earth and of trees.

35 And as for other things that belong unto us, of the tithes and customs pertaining unto us, as also the salt pits, and the crown taxes, which are due unto us, we discharge them of them all for their relief.

36 And nothing hereof shall be revoked from this time forth for ever.

37 Now therefore see that thou make a

Joseph
Antiq.
lib. 13
cap. 8

held by the Macedonians. The surrender, offered by the elder Demetrius, chap. x. 32, did not take effect, the Jews under the command of Jonathan having attached themselves to the opposite interest to theirs. Jonathan availed himself of the present respite to besiege it. *Dr. Hales.*

23 — and put himself in peril.] By intrusting himself and the elders, whom he chose to accompany him to the faith of Demetrius. *Grutus.*

28 — the three governments.] See ver. 18. Not "with the country of Samaria" but "in and near it." *Grutus.* They formerly belonged to Samaria. *Dean Prideaux.*

King Demetrius unto his father Lathenes.] This was the chief friend, with whom Demetrius had found an asylum, and who was now his prime minister. *Dr. Hales.* It was usual for kings to call men of chief authority fathers, as did afterwards the Roman Emperors. *Grutus.*

We are determined to do good &c.] Demetrius thus ratified all the offers of his father, which Jonathan had declined, when he preferred the friendship of Alexander. *Dr. Hales.*

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CHRIST
about 145

copy of these things, and let it be delivered unto Jonathan, and set upon the holy mount in a conspicuous place.

- 38 After this, when king Demetrius saw that the land was quiet before him, and that no resistance was made against him, he sent away all his forces, every one to his own place, except certain bands of strangers, whom he had gathered from the isles of the heathen: wherefore all the forces of his fathers hated him.

39 Moreover there was one Tryphon, that had been of Alexander's part afore, who, seeing that all the host murmured against Demetrius, went to Similene the Arabian, that brought up Antiochus the young son of Alexander.

40 And lay sore upon him to deliver him this young Antiochus, that he might reign in his father's stead: he told him therefore all that Demetrius had done, and how his men of war were at enmity with him, and there he remained a long season.

41 In the mean time Jonathan sent unto king Demetrius, that he would cast those of the tower out of Jerusalem, and those also in the fortresses: for they fought against Israel.

42 So Demetrius sent unto Jonathan, saying, I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity serve.

43 Now therefore thou shalt do well, if thou send me men to help me, for all my forces are gone from me.

44 Upon this Jonathan sent him three thousand strong men unto Antioch: and when they came to the king, the king was very glad of their coming.

45 Howbeit they that were of the city gathered themselves together unto the midst of the city, to the number of an hundred and twenty thousand men, and would have slain the king.

38 — he sent away all his forces,] Reserving none in his pay but his Cretans and some other mercenaries: thereby he not only deprived himself of those veterans who had served his father, and would have been his chief support in his throne, but made them also his bitterest enemies by depriving them of their only means of subsistence. The mischief of this he severely felt in the succeeding revolts and revolutions: when, in consequence of his cruelty, folly, and rashness, the people became daily more and more alienated from him till at length they were ready for a general defection. Dean Prideaux.

39 — that had been of Alexander's part afore.] He had formerly served Alexander as governor of Antioch, but in the present king's reign was laid aside. Stukelhouse.

— Similene the Arabian.] Most probably Zabdiel ver 17 who had murdered Alexander, and returned his son Antiochus in his hands. The Greek word rendered Similene, is taken from 17 Arabic Al molec: that is, the king, and denotes his office.

46 Wherefore the king fled into the court: but they of the city kept the passages of the city, and began to fight.

47 Then the king called to the Jew for help, who came unto him all at once, and disposing them selves through the city slew that day in the city to the number of an hundred thousand.

48 Also they set fire on the city, and gat many spoils that day, and delivered the king.

49 So when they of the city saw that the Jews had got the city as they would, their courage was abated: wherefore they made supplication to the king, and cried saying,

50 Grant us peace, and let the Jews cease from assaulting us, and the city.

51 With that they cast away their weapons, and made peace, and the Jew were honoured in the sight of the king, and in the sight of all that were in his realm, and they returned to Jerusalem, having great spoils.

52 So king Demetrius sat on the throne of his kingdom, and the land was quiet before him.

53 Nevertheless he dissembled in all that ever he spake, and estranged himself from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very sore.

54 After this returned Tryphon, and with him the young child Antiochus, who reigned, and was crowned.

55 Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought against Demetrius, who turned his back and fled.

56 Moreover Tryphon took the city of Ephraim, and won Antioch.

57 At that time young Antiochus wrote unto Jonathan, saying, I confirm thee in the high priesthood, and appoint thee a

as Zabdiel does his person. He was king of that part of Arabia where he lived. Dr. Haas. Dean Prideaux.

40 — and there he remained a long season.] For the Arabian prince, either seeing through Tryphon's design of getting the crown for himself, or the dishonour the project of placing Antiochus upon the throne would not immediately yield to the proposal. Dean Prideaux.

53 — estranged himself from Jonathan &c.] Demetrius thinking that he had no further occasion for Jonathan repaid his services with ingratitude. He broke the engagement which he had made at Ptolemais, demanded tax, tribute, and tolls, as before, and threatened him with war unless they were paid: whereby he alienated the Jews as well as the rest of his subject. Dr. Haas. Dean Prideaux.

54 — who returned with him.] Py the name of Antiochus Theos or the divine. See the note on Dr. Prideaux.

over the four governments, and to be one of the king's friends

48 Upon this he sent him golden vessels to be served in, and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle

49 His brother Simon also he made captain from the place called The ladder of Tyus unto the borders of Egypt

50 Then Jonathan went forth, and passed through the cities beyond the water, and all the forces of Syria gathered themselves unto him for to help him: and when he came to Ascalon, they of the city met him honourably

51 From whence he went to Gaza, but they of Gaza shut him out, wherefore he laid siege unto it, and burned the suburbs thereof with fire, and spoiled them

52 Afterward, when they of Gaza made supplication unto Jonathan, he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and passed through the country unto Damascus

53 Now when Jonathan heard that Demetrius' princes were come to Cades, which is in Galilee, with a great power, purposing to remove him out of the country,

54 He went to meet them, and left Simon his brother in the country

55 Then Simon encamped against Bethsuri, and fought against it a long season, and shut it up

56 But they desired to have peace with him, which he granted them, and then put them out from thence, and took the city, and set a garrison in it

57 As for Jonathan and his host, they pitched at the water of Gennesar, from whence beimes in the morning they gat them to the plain of Naser

58 And, behold, the host of strangers met them in the plain, who, having had men in ambush for him in the mountains, came themselves over against him

59 So when they that lay in ambush rose out of their places, and joined battle, all that were of Jonathan's side fled,

70 Inasmuch as there was not one of them left, except, **Mattathias the son of Absalom, and Judas the son of Calphi,** the captains of the host.

71 Then Jonathan rent his clothes, and cast earth upon his head, and prayed

72 Afterwards turning again to battle, he put them to flight, and so they ran away.

73 Now when his own men that were fled saw this, they turned again unto him, and with him pursued them to Cades, even unto their own tents, and there they camped

74 So there were slain of the heathen that day about three thousand men: but Jonathan returned to Jerusalem.

CHAP. XII.

1 Jonathan reneweth his league with the Romans and Iaccedemonians. 28 The forces of Demetrius, thinking to surprise Jonathan, flee away for fear. 34 Jonathan fortifieth the castles in Judaea, and is shut up by the fraud of Tryphon in Ptolemais

NOW when Jonathan saw that the time served him, he chose certain men, and sent them to Rome, for to confirm and renew the friendship that they had with them

2 He sent letters also to the Iaccedemonians, and to other places, for the same purpose.

3 So they went unto Rome, and entered into the senate, and said, Jonathan the high priest, and the people of the Jews, sent us unto you, to the end ye should renew the friendship, which ye had with them, and league, as in former time

4 Upon this the Romans gave them letters unto the governors of every place, that they should bring them into the land of Judaea peaceably

5 And this is the copy of the letters which Jonathan wrote to the Iaccedemonians

6 Jonathan the high priest, and the elders of the nation, and the priests, and the other people of the Jews, unto the Iaccedemonians their brethren send greeting

over the four governments] Three of which were named before the fourth was Ptolemy see ch. 10. *Gratus* 50 — *The ladder of Tyus*] A mountain on the seacoast between Tyre and Ptolemaea — *Dean Prichard*

60 *Then Jonathan went forth* &c.] The ill return which Demetrius made Jonathan a doubtless his chief reason for declaring for the new king *Strabon* It appears from Josephus, that Jonathan's consent to the proposal of Antiochus's emissary was sent to him to call for Antiochus's service

through all Coele Syria and Palestine, by virtue whereof having gotten together a large army, he marched round the country as far as Damascus, to secure all in those parts to the interest of Antiochus — *Dean Prichard*

67 — *at the water of Gennesar*] That is, the lake of Gennesareth see the note on Matt. 14. 18

70 — *there was not one of them left*] Except a band of fifty brave men according to Josephus, the chief of whom were mentioned — *Tristram, Gratus*

Before
IRIST
out 214
hous
Jos
tiq
13
8

7 There were letters sent in times past unto Onias the high priest from Darius, who reigned then among you, to signify that ye are our brethren, as the copy here underwritten doth specify.

8 At which time Onias entreated the ambassador that was sent honourably, and received the letters, wherein declaration was made of the league and friendship

Antiq

9 Therefore we also, albeit we need none of these things, for that we have the holy books of scripture in our hands to comfort us,

10 Have nevertheless attempted to send unto you for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether for there is a long time passed since ye sent unto us

11 We therefore at all times without ceasing, both in our feasts, and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as a reason is, and as it becometh us to think upon our brethren

12 And we are right glad of your honour

13 As for ourselves, we have had great troubles and wars on every side, forasmuch as the kings that are round about us have fought against us.

14 Howbeit we would not be troublesome unto you, nor to others of our confederates and friends, in these wars

15 For we have help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot

16 For this cause we chose Numenius the son of Antiochus, and Antipater the son of Jason, and sent them unto the Romans, to renew the amity that we had with them, and the former league

17 We commanded them also to go unto

you, and to salute you, and to deliver you our letters concerning the renewing of our brotherhood

Before
CHRIST
about 111

18 Wherefore now ye shall do well to give us an answer thereto

19 And this is the copy of the letters which Omars sent

Beit it
clio 112

20 Arcus king of the Lacedemonians to Onias the high priest, greeting

Beit it
clio 112

21 It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham

22 Now therefore, since this is come to our knowledge, ye shall do well to write unto us of your prosperity

23 We do write back again to you, that your cattle and goods are ours, and ours are yours. We do command therefore our ambassadors to make report unto you on this wise

24 Now when Jonathan heard that Demetrius' princes were come to fight against him with a greater host than afore,

25 He removed from Jerusalem, and met them in the land of Amathis, for he gave them no respite to enter his country

Or
clio 112
Beit it
clio 112

26 He sent spies also unto their tents, who came again, and told him that they were appointed to come upon them in the night season.

27 Wherefore so soon as the sun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight also he sent forth centinels round about the host

28 But when the adversaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their hearts, and they kindled fires in their camp

Jonathan
Antiq
hb 11 cap

29 Howbeit Jonathan and his company knew it not till the morning for they saw the lights burning

Jonathan
Antiq
hb 11 cap

hap XII ver 7 — unto Onias the high priest from Darius]

Onias here mentioned was the son of Simon the Just he lived during the reigns first of Ptolemy Philadelphus, and Ptolemy Epiphanes in Egypt, and of Antiochus the Great and Seleucus in Syria. The name of the Lacedemonian king Arcus of which Darius is manifestly a corruption.

[ye are our brethren.] By this is meant, not merely friends, but kinsmen, as manifest from the language of Joshua, and from the very words of the apostle of the Lacedemonians, ver 21, who declare themselves to be of the stock of Abraham. Whence this kindred arose is uncertain, unless, as Ptolemy supposes, they were derived from the Dorians who came in the Peloponnese these are by Herodotus called "barbarians," perhaps were derived from the Syrians and Arabians, the legacy of Abraham by Keturah.

9 — which Omars sent] See the margin

11 It is found in writing] That is, in the annals and monuments of history.

It appears from hence, that the Lacedemonians first wrote to the Jews, and certified them that they found in some old books that they were related, and had the patriarch Abraham for their common father. The Jews though proud of their noble origin did not reject the pretension of the Lacedemonians. Both believed they were related. It must be confessed however that their belief was ill founded if it rested on the documents remaining in Scripture, or in profane authors. But they might at that time have proofs and monuments in their possession, which are unknown to us.

25 — in the land of Amathis] Or Hamath. See the note on Isa x 9.

28 — they feared and trembled in their hearts] So that they immediately marched off in the night "kindling fires in their camp, in order to make it believed that they were still there. In in Ptolemy. A stratagem of which instances are frequently recorded in history.

108
CHRIST
at 114
50 Then Jonathan pursued after them
but overtook them not for they were gone
over the river Eleutherus

51 Wherefore Jonathan turned to the
Arabians, who were called Zabadeans,
and smote them, and took their spoils

52 And removing thence, he came to
Dimiscus, and so passed through all the
country

53 Simon also went forth, and passed
through the country unto Acalon, and the
holds there adjoining, from whence he turned
aside to Joppa, and won it

54 For he had heard that they would de-
liver the hold unto them that took Deme-
trius' part, wherefore he set a garrison
there to keep it

55 After this came Jonathan home again,
and calling the elders of the people toge-
ther, he consulted with them about build-
ing strong holds in Judæa,

56 And making the walls of Jerusalem
higher, and raising a great mount between
the tower and the city, for to separate it
from the city, that so it might be alone,
that men might neither sell nor buy in it

57 Upon this they came together to
build up the city, forasmuch as part of
the wall toward the brook on the east side
was fallen down, and they repaired that
which was called Caphenatha

58 Simon also set up Adida in Sephela,
and made it strong with gates and bars

59 Now Tryphon went about to get the
kingdom of Asia, and to kill Antiochus the
king, that he might set the crown upon his
own head

60 Howbeit he was afraid that Jonathan
would not suffer him, and that he would
fight against him, wherefore he sought a
way how to take Jonathan, that he might
kill him. So he removed, and came to
Bethsan

61 Then Jonathan went out to meet him
with forty thousand men chosen for the bat-
tle, and came to Bethsan

42 Now when Tryphon saw that Jona-
than came with so great a force, he durst
not stretch his hand against him,

43 But received him honourably, and
commended him unto all his friends, and
gave him gifts, and commanded his men of
war to be as obedient unto him, as to him-
self

44 Unto Jonathan also he said, Why hast
thou put all this people to so great trouble,
seeing there is no war betwixt us?

45 Therefore send them now home again,
and choose a few men to wait on thee, and
come thou with me to Ptolemais, for I will
give it thee, and the rest of the strong
holds and forces, and all that have any
charge as for me, I will return and de-
part: for this is the cause of my coming

46 So Jonathan believing him did as he
bade him, and sent away his host, who
went into the land of Judæa

47 And with himself he retained but
three thousand men, of whom he sent
two thousand into Galilee, and one thou-
sand went with him.

48 Now as soon as Jonathan entered into
Ptolemais, they of Ptolemais shut the gates,
and took him, and all them that came with
him they slew with the sword

49 Then sent Tryphon an host of foot-
men and horsemen into Galilee, and unto
the great plain, to destroy all Jonathan's
company

50 But when they knew that Jonathan
and they that were with him were taken
and slain, they encouraged one another,
and went close together, prepared to fight

51 They therefore that followed upon
them, perceiving that they were ready to
fight for their lives, turned back again

52 Whereupon they all came into the
land of Judæa peaceably, and there they
bewailed Jonathan and them that were
with him and they were sore afraid,
wherefore all Israel made great lamenta-
tion

[— the Arabians who were called Zabadeans] It is very
probable that instead of Zabadeans which is a name entirely un-
known we should read Nabatæans. Josephus did *not* call
The Nabatæans though formerly friends of Judæa had remained
on the side of Demetrius Nicator and had not attached them-
selves to Alexander. *Grotius*. See Dr Wells' note on chap. iii.
40

[— that men might neither sell nor buy in it] The object
was that the heathens who were in power on the coast might receive
no relief or provision or of any thing else that was necessary which soon
reduced them to great distress and very much forwarded their
destruction which at last they were compelled to surrender the
place. *Dean Prideaux*

[— that wall was called Caphenatha] Probably so called

from the palms that grew there. *Grotius*

58 — Adida in Sephela] Iusebius and St Jerome tell us
all the open plain country about Idutheropolis to the north
west was in their days called Sephela. *Dr Wells*

60 — Bethsan] See chap. v. 2

61 — come thou with me to Ptolemais, for I will give it
As being one of the four governments which the young king
promised to the Jewish nation chap. xi. 57. *Grotius*

68 — and took him] By order of Tryphon, as Josephus
expressly states. *Grotius*

60 — But when they knew] Rather, when they had heard
Jonathan was not yet dead. *Castellio*. He was not long after
to death by the perfidious Tryphon who next day his ye-
man's and put on his blood stained crown. *Dr Hales*

58 Then all the heathen that were round about them sought to destroy them for said they, They have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from among men.

CHAP. XIII

8 Simon is made captain in his brother Jonathan's room
19 Tryphon getteth two of Jonathan's sons into his hands, and slayeth their father
27 The tomb of Jonathan
30 Simon is favoured by Demetrius, 40 and inneth Gaza, and the tower at Jerusalem

NOW when Simon heard that Tryphon had gathered together a great host to invade the land of Judea, and destroy it,

2 And saw that the people was in great trembling and fear, he went up to Jerusalem, and gathered the people together,

3 And gave them exhortation, saying, Ye yourselves know what great things I, and my brethren, and my father's house, have done for the laws and the sanctuary, the battles also and troubles which we have seen,

4 By reason whereof all my brethren are slain for Israel's sake, and I am left alone

5 Now therefore be it far from me, that I should spare mine own life in any time of trouble: for I am no better than my brethren.

6 Doubtless I will revenge my nation, and the sanctuary, and our wives, and our children for all the heathen we gathered to destroy us, of very malice

7 Now as soon as the people heard these words, their spirit revived

8 And they answered with a loud voice, saying, Thou shalt be our leader instead of Judas and Jonathan thy brother

9 Fight thou our battles, and whatsoever thou commandest us, that will we do

10 So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about

11 Also he sent Jonathan the son of Abisalom, and with him a great power, to Joppe: who casting out them that were therein removed there in it

12 So Tryphon removed from Ptolemais with a great power to invade the land of Judea, and Jonathan was with him in war

13 But Simon pitched his tents at Adida, over against the plain

14 Now when Tryphon knew that Simon was risen up instead of his brother Jonathan, and meant to join battle with him, he sent messengers unto him, saying,

15 Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the king's treasure, concerning the business that was committed unto him

16 Wherefore now send us hundred talents of silver, and two of his sons for hostages, that when he is at liberty he may not revolt from us: and we will let him go

17 Hereupon Simon, albeit he perceived that they spake deceitfully unto him, yet sent he the money and the children, lest peradventure he should procure to himself great hatred of the people

18 Who might have said, Because I sent him not the money and the children, therefore is Jonathan dead

19 So he sent them the children and the hundred talents: howbeit Tryphon dissembled, neither would he let Jonathan go

20 And after this came Tryphon to invade the land, and destroy it, going round about by the way that leadeth unto Adida: but Simon and his host marched against him in every place wheresoever he went

21 Now they that were in the tower sent messengers unto Tryphon, to the end that he should hasten his coming unto them by the wilderness, and send them victuals

22 Wherefore Tryphon made ready all his horsemen to come that night: but there fell a very great snow, by reason whereof he came not. So he departed, and came into the country of Galilee

23 And when he came near to Bascama, he slew Jonathan, who was buried there

24 Afterward Tryphon returned and went into his own land

25 Then sent Simon, and took the bones of Jonathan his brother, and buried them in Modin the city of his father

26 And all Israel made great lamentation for him: and bewailed him many days

27 Simon also built a monument upon the sepulchre of his father and his brethren, and erected aloft to the sight, with hewn stone behind and before

Chap XIII ver 20 — Adida] A city belonging to the tribe of Judah, in the southern part of Judea, on the confines of Idumea. Cabact

1 — they that were in the tower] In the fortress of Jerusalem on

mount Zion. It appears from chap xii 6 that they had a faculty in procuring supplies of provisions, &c. (see ver 15 — in Modin] See the note on chap ii 1

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28 Moreover he set up seven pyramids, one against another, for his father, and his mother, and his four brethren.

29 And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their names for a perpetual memory, and by the armour ships carved, that they might be seen of all that sail on the sea.

30 This is the sepulchre which he made at Modin, and it standeth yet unto this day.

31 Now Tryphon dealt deceitfully with the young king Antiochus, and slew him.

32 And he reigned in his stead, and crowned himself king of Asia, and brought great calamity upon the land.

33 Then Simon built up the strong holds in Judea, and fenced them about with high towers, and great walls, and gates, and bars, and laid up victuals therein.

34 Moreover Simon chose men, and sent to king Demetrius, to the end he should give the land an immunity, because that Tryphon did was to spoil.

35 Unto whom king Demetrius answered and wrote after this manner.

36 King Demetrius unto Simon the high priest, and friend of kings, as also unto the elders and nation of the Jews, sendeth greeting.

37 The golden crown, and the scarlet robe, which ye sent unto us, we have received, and we are ready to make a steadfast peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted.

38 And whatsoever covenants we have

30 — and it standeth yet unto this day.] Josephus tells us that this whole fabrick was standing entire in his days, and looked upon as a very curious and excellent piece of architecture. And Lucian mentions it as still in being in his time, which was two hundred years after the time of Josephus. Dean Prideaux, *Stack-hous*.

31 — and slew him.] How Tryphon killed this Antiochus, the epitome of Tryphon is us, namely, that he corrupted his physicians or surgeons, who, falsely pretending to the people that he was perishing with the stone, as they cut him for it, killed him. This exactly agrees with Josephus. *Whiston*.

32 — and brought a great calamity upon the land.] By the destruction of many who disapproved of his conduct. *Whiston*.

33 — Simon chose men, and sent to king Demetrius.] Notwithstanding the ill treatment the Jews had received from Demetrius, who after his defeat by Tryphon had abandoned himself to sloth and luxury at Iudicca, Simon yet preferred him to his perfidious rival, and set respectfully to treat with him about a renewal of the former terms of accommodation, to which Demetrius gladly agreed, and confirmed them all with an act of immunity for all past offences. From this grant the Jews date the independence of their country, and then freedom from the Syrian yoke before Christ 143, and thenceforth computed the times from this era of

made with you shall stand, and the strong holds, which ye have builded, shall be your own. Before
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39 As for any oversight or fault committed unto this day, we forgive it, and the crown tax also, which ye owe us, and if there were any other tribute paid in Jerusalem, it shall no more be paid.

40 And look who are meet among you to be in our court, let them be enrolled, and let there be peace betwixt us.

41 Thus the yoke of the heathen was taken away from Israel in the hundred and seventieth year.

42 Then the people of Israel began to write in their instruments and contracts, in the first year of Simon, the high priest, the governor and leader of the Jews.

43 In those days Simon camped against Gaza, and besieged it round about, he made also an engine of war, and set it by the city, and battered a certain tower, and took it.

44 And they that were in the engine leaped into the city, whereupon there was a great uproar in the city.

45 Inasmuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beseeching Simon to grant them peace.

46 And they said, Deal not with us according to our wickedness, but according to thy mercy.

47 So Simon was appeased toward them, and fought no more against them, but put them out of the city, and cleansed the houses wherein the idols were, and so

† the
to give the
has right
hand.

Simon's reign is high priest, and ethnarch or prince of the Jew instead of the era of the Seleucida, or of Alexander's successor as before. *Dr Hales*.

40 — let them be enrolled.] In the number of our soldiers. *See chap. x. 36.*

43 In those days Simon camped against Gaza, &c.] Having obtained the independent sovereignty of the land, Simon took progress through it, to inspect what was wanting for its security, repairing the fortifications that were decayed, making new ones where they were wanted, and besieging and taking the place that stood out against him. *Dean Prideaux*.

— Gaza.] This is in all probability an error for Gazara, the taking of which is spoken of as one of the good works of Simon chap. xiv. 7. 51, and also by Josephus, but nothing is said in either history of his taking Gaza. And Gazara is often mentioned by them as in the hands of Simon, but Gaza never, while it be in this place. Gazara is the same with the ancient Geras, see the note on chap. iii. 46. And here most likely it was that Simon built him an house ver. 48, and that was the house wherein John his son dwelt when he sent him to command those parts, ver. 53. *Dean Prideaux*.

4 — but put them out of the city.] He generously spared the lives, but for their idolatry, and for the sake of greater security, made them evacuate the city. *Dr Hales, Grotius*.

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entered into it, with songs and thanksgiving.

48 Yea, he put all uncleanness out of it, and placed such men there as would keep the law, and made it stronger than it was before, and built therein a dwellingplace for himself.

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49 They also of the tower in Jerusalem were kept so strait, that they could neither come forth, nor go into the country, nor buy, nor sell wherefore they were in great distress for want of victuals, and a great number of them perished through famine.

Or
to make
by usage with
them

50 Then cried they to Simon, beseeching him to be at one with them which thing he granted them, and when he had put them out from thence, he cleansed the tower from pollution.

51 And entered into it the three and twentieth day of the second month, in the hundred seventy and first year, with thanksgiving, and branches of palm trees, and with harps, and cymbals, and with viols, and hymns, and songs because there was destroyed a great enemy out of Israel.

52 He ordained also that that day should be kept every year with gladness. Moreover the hill of the temple that was by the tower he made stronger than it was, and there he dwelt himself with his company.

53 And when Simon saw that John his son was a valiant man, he made him captain of all the hosts; and he dwelt in Gazara.

CHAP. XIV

Demetrius is taken by the king of Persia. 1 The good deeds of Simon to his country. 18 The Lacedaemonians and Romans renew their league with him. 26 A memorial of his acts is set up in Zion.

about 141

NOW in the hundred threescore and twelfth year king Demetrius gathered his forces together and went into Media, to get him help to fight against Tryphon.

2 But when Arsaces, the King of Persia and Media, heard that Demetrius was en-

tered within his borders, he sent one of his princes to take him alive.

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3 Who went and smote the host of Demetrius, and took him, and brought him to Arsaces, by whom he was put in ward.

4 As for the King of Judea, that was quiet all the days of Simon; for he sought the good of his nation in such wise, as that he could not offend his authority and honour pleased them well.

5 And as he was honourable in all his acts, so in this, that he took Joppa for a haven, and made an entrance to the sea of the sea.

6 And enlarged the bound of his nation, and recovered the country.

7 And gathered together a great number of captives, and had the dominion of Gazara, and Bethsura, and the tower, out of the which he took all uncleanness, neither was there any that resisted him.

8 Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit.

9 The ancient men sat all in the streets, communing together of good things, and the young men put on glorious and warlike apparel.

Or
" " "
" " "

10 He provided victuals for the cities, and set in them all manner of munition, so that his honourable name was renowned unto the end of the world.

11 He made peace in the land, and Israel rejoiced with great joy.

12 For every man sat under his vine and his fig tree, and there was none to fray them.

13 Neither was there any left in the land to fight against them: yea, the kings themselves were overthrown in those days.

14 Moreover he strengthened all those of his people that were brought low: the law he searched out, and every contemner of the law and wicked person he took away.

perpetuating the works then carrying on at Joppa, which was in the neighbourhood. see chap. xiv. 5. Dean Prideaux.

[Chap. XIV. v. 1. — Isaac.] This was the family name of all the kings of Parthia. The king that reigned at this time was Mithridates who having gotten Demetrius into his power, after some time allowed him a royal maintenance and gave him one of his daughters in marriage. Dean Prideaux.

5. — he took Joppa for an haven.] This being the nearest maritime town to Jerusalem, though at the distance of forty miles Simon made it the seaport to that city and all Judea, it being the fittest place on all that coast for carrying on their trade to all the isles and countries in the Mediterranean. and it served them for the purpose many ages after, as it still doth the inhabitants of that country even to this day. Dean Prideaux.

51 — because there was destroyed a great enemy out of Israel.] The garrison in this fortress had been a dreadful thorn in the sides of the Maccabees and their friends, ever since Antiochus Epiphanes first placed it there. Therefore Simon not only demolished the fortress, that it might no longer be a retreat to sedition and faction, but to prevent its being rebuilt at any time he levelled the hill on which it was situated, so that now no eminence was left but the mount of the temple only. This mount he new fortified in the meanwhile, repairing the outer wall and making it stronger than before, and provided habitations within it both for himself and his company, and there he afterwards dwelt. And most likely his house stood where the castle Anton was afterward built. Dean Prideaux. Stackhouse.

53 — and he dwelt in Gazara.] That being a border which most wanted his presence, probably also for the purpose of sur-

Before
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15 He beautified the sanctuary, and multiplied the vessels of the temple

16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very sorry

17 But as soon as they heard that his brother Simon was made high priest in his stead, and ruled the country, and the cities therein

18 They wrote unto him in tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brethren

19 Which writings were read before the congregation at Jerusalem

20 And this is the copy of the letters that the Lacedemonians sent, The rulers of the Lacedemonians, with the city, unto Simon the high priest, and the elders, and priests, and residue of the people of the Jews, our brethren, send greeting

21 The ambassadors that were sent unto our people certified us of your glory and honour wherefore we were glad of their coming,

22 And did register the things that they spake in the council of the people in this manner, Numenius son of Antiochus, and Antipater son of Jason, the Jews' ambassadors, came unto us to renew the friendship they had with us

23 And it pleased the people to entertain the men honourably, and to put the copy of their embassy in publick records, to the end the people of the Lacedemonians might have a memorial thereof furthermore we have written a copy thereof unto Simon the high priest

24 After this Simon sent Numenius to Rome with a great shield of gold of a thousand pound weight, to confirm the league with them

25 Whereof when the people heard, they said, What thanks shall we give to Simon and his sons?

25 — of a thousand pound weight] A thousand in na which according to the lowest computation of an Attic mine amounted to the value of fifty thousand pound sterling of our money De n Fidaur

Whereof when the people heard] That is, the people of the Jews De n Fidaur

25 — So then they wrote it in table of brass &c] In a general assembly of the priests and elders and all the people assembled at Jerusalem it was agreed by the unanimous consent of all present that the supreme government of the nation as well as the high priesthood should be conferred on Simon and settled both on him and on his posterity after him This had before been personally settled on Simon by the grant of Demetrius and the same was now granted by the whole nation of the Jews and it was put into the hands of the descendants A publick act of a nation

26 For he and his brethren and the house of his father have established Israel, and chased away in fight their enemies from them, and confirmed their liberty.

27 So then they wrote it in tables of brass, which they set upon pillars in mount Sion and this is the copy of the writing, The eighteenth day of the month Elul, in the hundred threescore and twelfth year, being the third year of Simon the high priest,

28 At Samaria in the great congregation of the priests, and people, and rulers of the nation, and elders of the country, were these things notified unto us

29 Forasmuch as oftentimes there have been wars in the country, wherein for the maintenance of their sanctuary, and the law, Simon the son of Mattathias, of the posterity of Jarib, together with his brethren, put themselves in jeopardy, and resisting the enemies of their nation did their nation great honour:

30 (For after that Jonathan, having gathered his nation together, and been their high priest, was added to his people,

31 Their enemies purposed to invade their country, that they might destroy it, and lay hands on the sanctuary:

32 At which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed the valiant men of his nation, and gave them wages,

33 And fortified the cities of Judaea, together with Bethsura, that lieth upon the borders of Judea, where the armour of the enemies had been before, but he set a garrison of Jews there

34 Moreover he fortified Joppe, which lieth upon the sea, and Gazara, that bordereth upon Azotus, where the enemies had dwelt before but he placed Jews there, and furnished them with all things convenient for the reparation thereof)

35 The people therefore, seeing the acts

was made of these things reciting the good deeds of Simon and his family and constituting him their prince, as well as their high priest, in return a copy of which act they ordered to be engraven on tables of brass and hung up in the sanctuary and the original they laid up in the sacred archives belonging to the treasury of the temple From that time Simon took on him the state, title and authority of prince, as well as high priest, of the Jews and all public acts thenceforth went in his name And after him both these dignities descended together to his posterity, and continued among them thus united together for several descents, they began at the same time sovereign pontiffs and sovereign princes of the Jewish nation De n Prudent

— the sixth month] The sixth month from Nisan answered to the part of August It is mentioned in Nehem vi 15 De n

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Or Jerusalem per adventure by corruption and transposition of letters or as some think the common hall where they met to consult of matters of state

Or the men of war

Or weapons

Or Gazara

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of Simon, and unto what glory he thought to bring his nation, made him their governor and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people

36 For in his time things prospered in his hands, so that the heathen were taken but of their country, and they also that were in the city of David in Jerusalem, who had made themselves a tower, out of which they issued, and polluted all about the sanctuary, and did much hurt in the holy place

37 But he placed Jews therein, and fortified it for the safety of the country and the city, and raised up the walls of Jerusalem.

38 King Demetrius also confirmed him in the high priesthood according to those things,

39 And made him one of his friends, and honoured him with great honour.

40 For he had heard say, that the Romans had called the Jews their friends and confederates and brethren; and that they had entertained the ambassadors of Simon honourably;

41 Also that the Jews and priests were well pleased that Simon should be their governor and high priest for ever, until there should arise a faithful prophet.

42 Moreover that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country, and over the armour, and over the fortresses, that, *I say*, he should take charge of the sanctuary,

43 Beside this, that he should be obeyed of every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple, and wear gold

44 Also that it should be lawful for none of the people or priests to break any of these things, or to gainsay his words, or to gather an assembly in the country without

him, or to be clothed in purple, or wear a buckle of gold

45 And whosoever should do otherwise, or break any of these things, he should be punished

46 Thus it liked all the people to deal with Simon, and to do as hath been said

47 Then Simon accepted hereof, and was well pleased to be high priest, and captain and governor of the Jews and priests, and to defend them all

48 So they commanded that this writing should be put in tables of brass and that they should be set up within the compass of the sanctuary in a conspicuous place,

49 Also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them

CHAP XV

4 Antiochus denreth leave to pass through Judea and granteth great honours to Simon and the Jews 16 The Romans write to divers kings and nations to favour the Jews 27 Antiochus quarrelleth with Simon 38 and sendeth some to annoy Judia

MOREOVER Antiochus son of Demetrius the king sent letters from the isles of the sea unto Simon the priest and prince of the Jews, and to all the people,

2 The contents whereof were these King Antiochus to Simon the high priest and prince of his nation, and to the people of the Jews, greeting

3 Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge it again, that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war,

4 My meaning also being to go through the country, that I may be avenged of them that have destroyed it, and made many cities in the kingdom desolate

5 Now therefore I continue unto thee all the oblations which the king before me granted thee, and whatsoever gifts besides they granted

41 — that Simon should be their governor and high priest for ever,] That is, he and his posterity the expression for ever is opposed to a mere personal dignity Drusius Grothius

— until there should arise a faithful prophet.] Or the Messiah This was a very remarkable reservation made on the part of the Jewish people Dr Hales See the note on chap iv 46

[Chap XV ver 1 — Antiochus son of Demetrius the king.] This Antiochus was second son to Demetrius Soter and brother to Demetrius Nicator who during his captivity in Parthia had married the daughter of the Parthian King See the note on chap xiv 2 This marriage gave such offence to Cleopatra Demetrius's queen she had fled with her two sons to Seleucia for protection against

the usurper Tryphon that she offered the crown of Syria to Antiochus her husband's brother on condition that he would marry her He accepted her offer and assumed the title of king and wrote a letter next year before Christ 140 from the isles of the sea most probably from Rhodes or Cyprus to Simon the high priest and prince of his nation, and to the people of the Jews announcing his intention of coming to recover his father's dominion from the usurper Tryphon and to secure their assistance confirming all the grants of his father and brother in which had existed and adding the promise of more Dr Hales Hales — certain persons] Meaning Alexander I and Tryphon but especially Tryphon Grothius

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about 110

6 I give thee leave also to coin money for thy country with thine own stamp

7 And as concerning Jerusalem and the sanctuary, let them be free, and all the armour that thou hast made, and fortresses that thou hast built, and keepst in thine hands, let them remain unto thee

8 And if any thing be, or shall be, owing to the king, let it be forgiven thee from the time forth for evermore

9 Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple, with great honour, so that your honour shall be known throughout the world

about 139

10 In the hundred threescore and fourteenth year went Antiochus into the land of his fathers at which time all the forces came together unto him, so that few were left with Tryphon

11 Wherefore being pursued by king Antiochus, he fled unto Dora, which lieth by the sea side

12 For he saw that troubles came upon him all at once, and that his forces had forsaken him

13 Then camped Antiochus against Dora, having with him an hundred and twenty thousand men of war, and eight thousand horsemen

14 And when he had compassed the city round about, and joined ships close to the town on the sea side, he vexed the city by land and by sea, neither suffered he any to go out or in

15 In the mean season came Numenius and his company from Rome, having letters to the kings and countries, wherein were written these things

16 Lucius, consul of the Romans unto king Ptolemy, greeting

17 The Jews' ambassadors, our friends and confederates came unto us to renew

6 — to coin money for thy country with thine own stamp] A curious confirmation of this fact is furnished by a genuine copper coin of Simon's struck the very year which was purchased by Dr Kennicott in the Tiber with the following inscription in the ancient sacred character on the front the fourth year and on the reverse O the deliverance of Zion An engraving of the coin or medal and of the inscription is given in Dr Kennicott's Observations on the last book of Samuel, chap v 19 Dr Hales

7 let them be free] On the Latin Vulgate has it "holy and free" which are the very words of his father's commission offered to him in several years before chap x 31 What makes these grants very remarkable is the fate of the remaining Jewish suckers of the Jews with Simon in characters which seem to have been most of them at least coined in the four first years of this Simon the Asmonian and have on them these words on one side Jerusalem the holy and on the reverse In the year of freedom

the old friendship and league, being sent from Simon the high priest, and from the people of the Jews:

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18 And they brought a shield of gold of a thousand pound.

19 We thought it good therefore to write unto the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries, nor yet aid their enemies against them.

20 It seemed also good to us to receive the shield of them.

21 If therefore there be any pestilent fellows, that have fled from their country unto you, deliver them unto Simon the high priest, that he may punish them according to their own law.

22 The same things wrote he likewise unto Demetrius the king, and Aitalus, to Ariathes, and Arsaces,

|| Or
Arathes

23 And to all the countries, and to Sampsames, and the Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphyha, and Lycia, and Halicarnassus, and Rhodus, and Phaselis, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene

|| Or
Sampsamers

|| Or
Bradus

24 And the copy hereof they wrote to Simon the high priest

25 So Antiochus the king camped against Dora the second day, assaulting it continually, and making engines, by which means he shut up Tryphon, that he could neither go out nor in

† Or
brins, and
forces

26 At that time Simon sent him two thousand chosen men to aid him, silver also, and gold, and much armour

27 Nevertheless he would not receive them, but brake all the covenants which he had made with him afore, and became strange unto him

28 Furthermore he sent unto him Athe-

1 or 2, or 3 or 4 These hekels therefore are original monument of these times and undeniable marks of the truth of the history contained in these chapters Whiston

10 — went Antiochus into the land of his fathers] He lived in Syria the beginning of the next year according to the foregoing letter whereupon most of the usurper's forces now weary of his tyranny went over to Antiochus Dean Prideaux

11 — Dora] A city in Phoenicia on a mount called It said to be by the sea side to distinguish it from another Dora or Adora in Idumea mentioned chap xiii 20 Drusus

12 — to the kings and countries] That is, to all the cities and states of Greece Lesser Asia, and the isles that were then in alliance with the Romans The several kings specified were kings respectively Ptolemy of Egypt, Demetrius of Syria Attalus of Pergamus, Ariathes of Cappadocia Arsaces that is Mithridates of Parthia see the note on chap xiv 2 Dean Prideaux

^{Before CHRIST about 130} nobius, one of his friends, to commune with him, and say, Ye withhold Joppe and Gazara, with the tower that is in Jerusalem, which are cities of my realm.

29 The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places within my kingdom.

^{Or a part of the borders &c} 30 Now therefore deliver the cities which we have taken, and the tributes of the places, whereof ye have gotten dominion || without the borders of Judea.

31 Or else give me for them five hundred talents of silver, and for the harm that ye have done, and the tributes of the cities, other five hundred talents: if not, we will come and || fight against you.

^{Or a part of the borders &c} 32 So Athenobius the king's friend came to Jerusalem: and when he saw the glory of Simon, and the cupboard of gold and silver plate, and his great attendance, he was astonished, and told him the king's message.

33 Then answered Simon, and said unto him, We have neither taken other men's land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time.

34 Wherefore we, having opportunity, hold the inheritance of our fathers.

35 And whereas thou demandest Joppe and Gazara, albeit they did great harm unto the people in our country, yet will we give an hundred talents for them.

Herunto Athenobius answered him not a word,

36 But returned in rage to the king, and made report unto him of these speeches, and of the glory of Simon, and of all that he had seen: whereupon the king was exceeding wroth.

37 In the mean time fled Tryphon by ship unto Orthosias.

38 Then the king made Cendebeus captain of the sea coast, and gave him an host of footmen and horsemen,

39 And commanded him to remove his host toward Judea: also he commanded him to build up Cedion, and to fortify the

gates, and to war against the people, but as for the king himself, he pursued Tryphon.

40 So Cendebeus came to Tinnia, and began to provoke the people, and to invade Judea, and to take the people prisoners and slay them.

41 And when he had built up Cedion, he set horsemen there, and an host of footmen, to the end that issuing out they might make outroads upon the ways of Judea, as the king had commanded him.

CHAP. XVI.

1 Judas and John pressed against the forces sent by Antiochus: 11 The captains of Antiochus murder Simon and two of his sons into his castle: and there treacherously murdereth them: 19 John is sought for, and escapeth, and killeth those that sought for him.

THEN came up John from Gazara, and told Simon his father what Cendebeus had done.

2 Wherefore Simon called his two eldest sons, Judas and John, and said unto them, I, and my brethren, and my father's house, have ever from our youth unto this day fought against the enemies of Israel, and things have prospered so well in our hands, that we have delivered Israel often times.

3 But now I am old, and ye, by God's mercy, are of a sufficient age: be ye instead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

4 So he chose out of the country twenty thousand men of war with horsemen, who went out against Cendebeus, and rested that night at Modin.

5 And when as they rose in the morning, and went into the plain, behold, a mighty great host both of footmen and horsemen came against them: howbeit there was a water brook betwixt them.

6 So he and his people pitched over against them: and when he saw that the people were afraid to go over the water brook, he went first over himself, and then the men seeing him passed through after him.

30 — the places whereof ye have gotten dominion] The three governments mentioned chap. xi. vi. — *Crotus*.

32 — when he saw the glory of Simon &c.] That is the pomp and grandeur in which he lived. For being now sovereign prince of the Jews he was served in much gold and silver plate had many attendants, and in all things else appeared with the same splendour and magnificence as other princes. — *Dean Prideaux*.

37 — Orthosias.] Another maritime town of Phoenicia. — *Dean Prideaux*.

39 — Cedion.] An error for Cedon, mentioned Josh. xv. 58. — *Crotus*.

— he pursued Tryphon.] Who fled from Orthosias to Apamea his native city, where he was taken and put to death as he most richly deserved. An end being thus put to his usurpation Antiochus became fully possessed of his father's throne. He is known from others of the same name by the addition of Sidelas or the hunter from a Syriack word which signifieth hunting, of which he was particularly fond. — *Dr. Hales, Dean Prideaux*.

THE SECOND BOOK OF THE MACCABEES.

INTRODUCTION

THIS book contains a compilation of historical records extracted from different works, but especially an abridgment of a history of the persecutions of I piphanes and Eupator against the Jews, which had been written in Greek in five books by an Hellenist of Cyrene, named Jason, a descendant probably of those Jews who had been placed there by Ptolemy Soter; and which is no longer extant. The name of the compiler is not known. He was doubtless a different person from the author of the preceding book. He dates from an era six months later than that chosen by him, and he not only writes with less accuracy, and in a more florid style, but likewise relates some particulars in a manner inconsistent with the accounts of the first book, from which nevertheless he has in other instances borrowed both sentiments and facts. By whomsoever it was composed, it should seem to have been originally written in Greek, and the compiler, as well as the author, whose work he abridged follows the Syrian mode of computation, reckoning by the years of the Seleucids.

The two epistles which are contained in the first and second chapters, and which are there said to have been written by the Jews at Jerusalem to their brethren at Alexandria, exhorting them to observe the feast of tabernacles and that of the purification, are by Pridcaux considered as spurious, the second, indeed, is said to have been written by Judas, who was not living at the time of the date, and it contains many extravagant and fabulous particulars. It begins at the tenth verse of the first chapter and terminates with the eighteenth of the second, from thence to the end of the chapter is a short preface of the compiler of the abridgment of Jason's history, which commences with the third chapter, and concludes with the thirty-seventh verse of the fifteenth chapter, the two last verses forming a kind of conclusion to the work.

The book contains an history of about fifteen years, from the enterprise of Heliodorus in the temple in the year of the world 3580, to the victory of Judas Maccabeus against Nicanor, 3843. The chapters are not however arranged exactly in chronological order. The book begins at a period somewhat earlier than that of the first book of the Maccabees. As the author appears at first to have intended only an epitome of the history of Judas Maccabeus and his brethren with some contemporary events, the account of the punishment of Heliodorus which occurred under Seleucus, the predecessor of I piphanes, as well as the circumstances related in the two last chapters which happened under Demetrius Soter, the successor of Eupator, have been sometimes represented as additions by some later writer. But since these events, as connected with the time of Judas, were not inclusive to the author's design, there is no reason except from a pretended difference of style, to dispute their authenticity as a part of Jason's history, or, if it be a genuine addition affixed to the epitome by the compiler. The author has no title any more than the writer of the preceding book, to be considered as an inspired historian. He speaks indeed, of his own performance in the diffident style of one conscious of the fallibility of his own judgment and distrustful of his own powers. His work was never considered as strictly canonical till received into the sacred list by the Council of Trent though examples are produced from it by many ancient writers. It must be allowed to be a valuable and instructive history, and affords an interesting description of a persecuted and afflicted people, furnishing in the relation of the conduct of Heliazar and of the woman and her children who suffered for their attachment to their religion, an example of constancy that might have animated the martyrs of the Christian Church. The author industriously displays the confidence in a resurrection and future life which prevailed at the period of his history, and which was the encouragement that enabled those who were so severely tried to sustain their torture. He likewise, perhaps more particularly enforced the doctrine of a resurrection with a design to counteract the propagation of the Sadducean principles which were then coming into notice.

The work, in the production of a fallible and unenlightened man contains a mixture of errors, and certainly should be read with that discretion which while it seeks instruction guards against the intrusion of false and pernicious opinions. If St Paul in his eulogium on some illustrious examples of faith should be thought to have extolled the truth or approved the example of this history, he by no means bears testimony to the inspiration of its author, or establishes its general authority in point of doctrine. The Apostles continued in the direction of the Christian Church the production of only those holy men who were moved by the Holy Ghost. The Fathers in general cite the book as an useful history, but not as of authority in point of doctrine.

There are two other books entitled the third and fourth books of the Maccabees which were never received by any church. That which is improperly styled the third, and which in point of time should be considered as the first, describes the persecution of Ptolemy Philopator against the Jews in Egypt about the year of the world 3780, and the miraculous delivery of those who were exposed in the hippodrome of Alexandria to the fury of an elephant. This is a work entitled to much respect, it is in the most ancient manuscript of the Septuagint, and is cited by the Fathers, but never having been in the Vulgate which version was universally used in the Western Church, and from which our translations of the Apocrypha were made, it never was admitted into our Bibles.

The book which is usually called the fourth book of the Maccabees, contains an history of the pontificate of John Hyrcanus. Dr Cragg

CHAP I

*1 Letter of the Jews from Jerusalem to them of Egypt
to thank God for the death of Antiochus 10 Of the
feast that was held in the month of Casleu the prayer of*

Three brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt, health and peace.

2 God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants,

3 And give you all in heart to serve him, and to do his will, with a good courage and a willing mind,

4 And open your hearts in his law and commandments, and send you peace,

5 And hear your prayers, and be at one with you, and never forsake you in time of trouble

6 And now we be here praying for you

7 What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom,

8 And burned the porch, and shed innocent blood: then we prayed unto the Lord, and were heard, we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves

9 And now see that ye keep the feast of tabernacles in the month Casleu

10 In the hundred fourscore and eighth year, the people that were at Jerusalem and in Judea, and the council, and Judas sent greeting and health unto Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt

11 Inasmuch as God hath delivered us from great perils we thank him highly, as having been in battle against a king

12 For he cast them out that sought within the holy city.

13 For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea by the deceit of Nanea's priests.

14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry.

15 Which when the priests of Nanea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in

16 And opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads, and cast them to those that were without

17 Blessed be our God in all things, who hath delivered up the ungodly

18 Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of the month ^{b Casleu}, we thought it necessary to certify you thereof, that ye also might keep ^{b I Cas} it, as the feast of the tabernacles, and of the fire, ^{N and} which was given us when Nehemias offered sacrifice, after that he had builded the temple and the altar

19 For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in a hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men

20 Now after many years, when it pleased God, Nehemias, being sent from the king of Persia, did send of the posterity of those priests that had hid it to the fire: but when they told us they found no fire, but thick water,

21 Then commanded he them to draw it up, and to bring it, and when the sacri

chap I ver 1 *The brethren the Jews &c*] From hence to the end of the sixth verse is nothing more than a preliminary salutation. The epistle begins at the seventh verse and ends with the ninth. The purport of it is to exhort the Jews of Alexandria and Egypt to observe the feast of the dedication of the new altar erected by Judas when he purified the temple I Mac iv 50 *Casleu Dean Prideaux*

9 *the feast of tabernacles*] This appellation is improper. What is meant is the feast of the dedication during which so lewdly when they might carry some winter green in their hands to expose them rejoicing yet they could not make a such booth in the tent of tabernacle become the month Casleu fell in the winter *Dean Prideaux*

10 *In the hundred fourscore and eighth year &c*] The second epistle begins here and ends with the eighth verse of the

cond chapter. It is not only written in the name of Judas Maccabeus who was slain six and thirty years before the date which bears but its contents also are so fabulous and absurd that it never could have been written by the great council of Jews assembled at Jerusalem for the whole nation as it pretend to be *Dean Prideaux, Stuckhouse*

— *king Ptolemeus master*] Namely, in the studies of philosophy *Crotius*

11 — *against a king*] Antiochus Epiphanes

13 — *the temple of Nanea*] Who this Nanea was the learned are not agreed some take her for Venus, other for Cybele, other for Diana. The manner in which Antiochus was disappointed is related very differently here from the account in I Mac vi 1 &c *Stuckhouse*

15 — *Nanea*] Or, Nchemiah

nces were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water.

22 When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

23 And the priests made a prayer whilst the sacrifice was consuming, I say, both the priests and all the rest, Jonathan beginning, and the rest answering thereunto, as Neemias did.

24 And the prayer was after this manner, O Lord, Lord God, Creator of all thing, who art fearful and strong, and righteous and merciful, and the only and gracious King,

25 The only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them.

26 Receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it.

27 Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God.

28 Punish them that oppress us, and with pride do us wrong.

29 Plant thy people again in thy holy place, as Moses hath spoken.

30 And the priests sing psalms of thanksgiving.

31 Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stone.

32 When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar.

33 So when this matter was known, it was told the king of Persia that in the place, where the priests that were led away had hid the incense, there appeared water: and that Neemias had purified the sacrifices therewith.

34 Then the king, inclosing the place, made it holy, after he had tried the matter.

35 And the king took many gifts, and bestowed thereof on those whom he would gratify.

36 And Neemias called this thing Niphthar, which is as much as to say, reckoning: but many men call it Nephthar.

CHAP. II

1 *What Jerem, the prophet did* How he led the

Jerem, the prophet did How he led the
and *Jerem, the prophet did* How he led the
and how they were carried away: and how they were carried away.

It is also found in the second, that Jerem, the prophet, being warned of God, was carried away: and how they were carried away: and how they were carried away.

And how that the people, being given them the law, charged them to forget the commandments of the Lord: and that they should not carry the image when they see images of silver and gold with their ornament.

3 And with other such people, carried he them, that the law should not be from their heart.

4 It was also continued in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God.

5 And when Jerem came thither, he found an hollow cave, wherein he hid the tabernacle, and the ark, and the altar of incense, and so stopped the door.

6 And some of those that followed him came to mark the way: but they could not find it.

7 Which when Jerem perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy.

8 Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed under Moses: and as when Solomon desired that the place might be honourably sanctified.

9 It was also declared, that he being was offered the sacrifice of dedication, and of the finishing of the temple.

10 And as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices: even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt offerings.

11 And Moses said, Because the sin of offering was not to be eaten, it was consumed.

12 So Solomon kept the feast eight days.

13 The same things also are reported in the writings and commentaries of Neemias, and how he founded a library, gathered together the acts of the kings, and the prophecies, and of David, and the epistles of the kings concerning the holy city.

14 In like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us.

15 Wherefore if ye have need thereof,
send some to fetch them unto you,

at Wharfedale we then are about to celebrate the purification we have written in to you, and ye shall do well if ye keep the same day.

14 ¶ We hope also that the God that delivered all his people, and gave them all an heritage, and the kingdom, and the priesthood, and the sanctuary,

18 As he promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he hath delivered us out of great trouble, and hath purified the place

16 Now is concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the

40 And the wars against Antiochus, I pri
phonic and Iupat a his son,

21 And the manifest signs that came from heaven unto those that behaved themselves manfully to their honour for Judgment, so that being but a few, they overcame the whole country and chased barbarous multitudes,

12 And recovered again the temple re-
newed all the world over, and freed the
city and upheld the laws which were going
down, the Lord being gracious unto them
with all favour.

¶ *All these things I say, being declared*
by Jason of Cyrene in five books we will
assay to abridge in one volume.

1. For considering the infinite number and the difficulty which they find that desire to look into the mutations of the story for the variety of the matter,

¶ We have been careful that they that will read may have delight and that they that are desirous to commit to memory may have ease and that all into whose hand it come might have profit.

So the foreman that have taken upon
 a the painful labour of doing it was
 not a slave but a matter of wear and watch
 his

2. Even if it is not essential that

prepareth a banquet, and seeketh the benefit of others: yet if for the pleasing of many we will undertake gladly this great pain,

8 Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgment

20 For as the master builder of a new house must care for the whole building, but he that undertaketh to set it out and paint it, must seek out fit things for the adorning thereof even so I think it is with us.

30 To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story.

31 But to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgment.

32 Here then will we begin the story, only adding thus much to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.

CHAPTER III

1 Of the honour done to the temple by the Jews at the
 Gentiles 4 Simon uttereth what it causes a Jew to
 temple 7 Heliodorus is sent to take them away 13
 He is taken of God and healed at the prayer of
 Onias

NOW when the holy city was inhabited with all peace, and the Jews were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness,

2 It came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts,

Insomuch that Seleucus king of Asia
of his own revenues bore all the costs be-
longing to the service of the sacrifices

1 But one Sinner of the tribe of Benjamin, who was made governor of the temple, fell out with the high priest about disorders in the city.

And when he could not overcome
 Once he got him to Apollonius *the* son of
 Tharsus, who then was governor of Cylo-
 Syria and Phœnicia.

(C) And told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which

1. *Text* 2. *Text* 3. *Text* 4. *Text* 5. *Text* 6. *Text* 7. *Text* 8. *Text* 9. *Text* 10. *Text* 11. *Text* 12. *Text* 13. *Text* 14. *Text* 15. *Text* 16. *Text* 17. *Text* 18. *Text* 19. *Text* 20. *Text* 21. *Text* 22. *Text* 23. *Text* 24. *Text* 25. *Text* 26. *Text* 27. *Text* 28. *Text* 29. *Text* 30. *Text* 31. *Text* 32. *Text* 33. *Text* 34. *Text* 35. *Text* 36. *Text* 37. *Text* 38. *Text* 39. *Text* 40. *Text* 41. *Text* 42. *Text* 43. *Text* 44. *Text* 45. *Text* 46. *Text* 47. *Text* 48. *Text* 49. *Text* 50. *Text* 51. *Text* 52. *Text* 53. *Text* 54. *Text* 55. *Text* 56. *Text* 57. *Text* 58. *Text* 59. *Text* 60. *Text* 61. *Text* 62. *Text* 63. *Text* 64. *Text* 65. *Text* 66. *Text* 67. *Text* 68. *Text* 69. *Text* 70. *Text* 71. *Text* 72. *Text* 73. *Text* 74. *Text* 75. *Text* 76. *Text* 77. *Text* 78. *Text* 79. *Text* 80. *Text* 81. *Text* 82. *Text* 83. *Text* 84. *Text* 85. *Text* 86. *Text* 87. *Text* 88. *Text* 89. *Text* 90. *Text* 91. *Text* 92. *Text* 93. *Text* 94. *Text* 95. *Text* 96. *Text* 97. *Text* 98. *Text* 99. *Text* 100. *Text*

Chapter III, sec. 1, § 2, of the *Code of Trade* [the common Anti-
Cruelty Code] and other brother of Antiochus I phymos
(see Dan. 1:2, and the note there).



did not p^{er}tain to the account of the sa^{id} officers, was innumerable, and that it was possible to bring all into the king's hand

7 Now when Apollonius came to the king, and had shew'd him of the money whercof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the foresaid money.

8 So forthwith Heliodorus took his journey, under a colour of visiting the cities of Celsus and Phœnice, but indeed to fulfil the king's purpose.

9 And when he was come to Jerusalem, and had been countously received of the high priest of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.

10 Then the high priest told him that there was such money laid up for the relief of widows and fatherless children

11 And that some of it belonged to Huncanus son of Tobias, a man of great dignity, and not as that wicked Simon had informed the sum whereof in all was four hundred talents of silver and two hundred of gold.

12 And that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world.

Is But Heliodorus because of the king's
commandment given him, and, That in my
wise it must be brought into the king's
treasury

11 So on the day which he appointed he entered in to order this matter: wherefore there was no small agony throughout the whole city.

15 But the priest, prostrating themselves before the den in their priests' vestments, called unto heaven upon him that made a law concerning things given to be kept, that they should surely be preserved for such as had committed them to be kept.

16 Then whose had looked the high
 preston, the face, it would have wounded
 his heart for his countenance and the

changing of his colour due to catarrh of the conjunctiva
and lachrymation of his eyes.

117 For the manner in which the
 pain and horror of the body, certainly
 manifest to them that looked upon him,
 what sorrow he felt knew not the heart.

18. Others ran back out of the houses & to the general supply area. I think the place was like a complete contempt.

19 And the women, girt with their robes, stood under their breasts, abounding in the way of life; and the virgins that were kept without, came to the gates, and some to the wall, saying, Open to us, Lord, open to us. Others looked out of the window,

20 And all, holding their hands toward
heaven, made supplication

21. Then it would have pained a man to see the falling down of the multitude of sorts, and the life of the high priest becoming in such an agony.

92 They then called upon the Almighty Lord to keep the things committed of trust safe and sure for those that had committed them.

23 Nevertheless, Heliodorus executed
that which was decreed

21 Now as he was there present himself with his guard about the treasury, the Lord of spirits, and the Prince of all power, caused a great apparition so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid.

20 For there appeared unto them an horse with a terrible rider upon him, and adorned with a very fine armour, and he ran fiercely, and smote at Heliodorus with his foot, and it came that he drew it upon the horse had complete harness, of gold.

6. Moreover two other young men appeared before him notable in strength excellent in beauty and comely in apparel who told by him on either side and scourged him continually and gave him many sore stripes.

7 And Hierodorus fell into the ground, and was compassed with great darkness; but they that were with him took him up, and put him into a litter.

Thus have they lately come with a

For the comparison into the new scene it is not only
unfair to see the scene in chapter 2. However, improbable
the account may appear in which the scene is to be
conducted the united motives of the group and the
consequences of the action of the group by the group in
the final version are not in the many photographs of the

that writers such as Lucan and others have mentioned the
 recent of human appearance and that the present belief in
 such appearance is only a about of doubts which ought to have
 no more than the numerous interpretations which were on the
 ground of the belief of the few people who held a belief

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gient man and with all his guard into the said treasury, they carried out, being unable to help himself with his weapons: and manifestly they acknowledged the power of God.

20 For he by the hand of God was cast down, and lay speechless without all hope of life.

21 But they praised the Lord, that had miraculously honoured his own place: for the temple, which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

22 Then straightways certun of Heliodorus' friends prayd Onias, that he would call upon the most High to grant him his life, who lay ready to give up the ghost.

23 So the high priest, suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.

24 Now as the high priest was making an atonement, the same young men in the same clothing appeared and stood beside Heliodorus, saying, Give Onias the high priest great thanks, insomuch as for his sake the Lord hath granted thee life.

25 And seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God. And when they had spoken these words, they appeared no more.

26 So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king.

27 Then testified he to all men the words of the great God, which he had seen with his eyes.

28 And when the king asked Heliodorus, who might be a fit man to be sent yet once again to Jerusalem he said,

29 If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life: for in that place, no doubt, there is an especial power of God.

30 For he that dwelleth in heaven hath his eye on that place, and defendeth it, and he beatech and destroyeth them that come to hurt it.

40 And the things concerning Heliodorus, and the keeping of the treasury, fall out on this sort.

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CHAP IV

1 Simon slandereth Onias. 7 Jason by corrupting the king, obtaineth the office of the high priest. 24 Menelaus getteth the same from Jason by the like corruption. 34 Andronicus traitorously murdereth Onias. 36 The king being informed thereof causeth Andronicus to be put to death. 39 The wickedness of Iysmachus, by the instigation of Menelaus.

THIS Simon now, of whom we spake afore, having been a bewrayer of the money, and of his country, slandered Onias, as if he had terrified Heliodorus, and been the worker of these evils.

2 Thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws.

3 But when their hatred went so far, that by one of Simon's faction murders were committed,

4 Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice,

5 He went to the king, not to be an accuser of his countrymen, but seeking the good of all, both publick and private.

6 For he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

7 But after the death of Seleucus, about 187 when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest,

8 Promising unto the king by intercession three hundred and threescore talents of silver, and of another revenue eighty talents.

9 Beside this, he promised to assign an hundred and fifty more, if he might have licence to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem *by the name of Antiochiens*.

10 Which when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to the Greekish fashion.

11 And the royal privileges granted of

Chap IV ver 7 — after the death of Seleucus] See I Macc 10. A little history of the persecution of the Jews by Antiochus Epiphanes, the books of the Maccabees properly commence. For Hides

6. [to set them of Jerusalem by the name of Antiochiens] That is to say, to train up of them in the heathen fashions of Antioch the brother of that city being a publick place of great villainy, while the Syrian Maccabean kings flourished there. Dean Prideaux.

^{Before} ^{CHRIST} ^{about 100} special favour to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away, and putting down the governments which were according to the law, he brought up new customs against the law.

12 For he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat.

13 Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and no high priest.

14 That the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, listened to be partakers of the unlawful allowance in the place of exercise, after the game of *Discus* called them forth.

15 Not setting by the honours of their fathers, but liking the glory of the Grecians best of all.

16 By reason whereof sore calamity came upon them for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things.

17 For it is not a light thing to do wickedly against the laws of God but the time following shall declare these things.

18 Now when the game that was used every fifth year was kept at Tyrus, the king being present.

19 This ungracious Jason sent *special* messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the hearers thereof thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges.

20 This money then, in regard of the sender, was appointed to Hercules' sacrifice, but because of the buyers thereof, it was employed to the making of gallus.

21 Now when Apollonius the son of Menestheus was sent into Egypt for the coronation of king Ptolemy Philometor, Antiochus, understanding him not to be well affected to his affairs, provided for his own safety whereupon he came to Ioppe, and from thence to Jerusalem.

22 Where he was honourably received of Jason, and of the city, and was brought in with torch light, and with great shoutings and so afterward went with his host unto Phenice.

23 Three years afterward Jason sent Menelaus, the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters.

11 — John the father of Eupolemus, who went ambassador to Rome. He designates the father by means of the son, who on account of the embassy to Rome in which he was afterwards engaged became a well known character. *Crotus*.

12 — and made them wear a hat. On papyrus such a hat was worn by the Grecian youths. *Crotus*.

13 — through the exceeding profaneness of Jason. It appears from Josephus that his original name was Jesus but when he went over to the ways of the Greeks he took also a Greek name, and called himself Jason and having thus given him self up to the heathen superstition, he laid hold of all opportunities of distinguishing himself by expressions of his zeal for it. *Dean Prideaux*.

14 — the game of *Discus*. Casting the *Discus* or quoit, which was a round stone or iron with a hole in the middle was a game much in use amongst the Greeks. *Badwell*.

16 By reason whereof sore calamity came upon them. Hence was propagated among the Jews that iniquity which drew after it for its punishment one of the greatest calamities next to the two terrible destructions executed upon their temple and country by Nebuchadnezzar and Titus that ever befell that nation. Of all which we must find the ambition of this wicked man Jason was the original cause for sacrificing to it his religion and his country he betrayed both to procure his own advancement. *Dean Prideaux*.

17 — the time following. That is the history of the times which followed the things. *Crotus*.

18 — the game that was used every fifth year. Among the Greeks the most celebrated games were the Olympic called quadrennial, because they were held every fifth year. In imitation of these games, others were instituted at different places.

at Alexandria and at Athens and amongst them, these at Tyre. *Crotus*. *Dean Prideaux*.

19 — to the sacrifice of Hercules. So called according to the style of the Greeks. His name among the Tyrians was Melcarthus signifying king or lord of the city. The Greek, from some similitude between the worship of the god at Tyre and that of Hercules in Greece called the Tyrian god Hercules. This seems to be the same with the Lord of the Holy Scripture who carried up Szechel brought from Tyre into the land of Israel. *Dean Prideaux*.

— because it was not convenient. Being afraid of involving themselves in the guilt of the idolatry. *Dean Prideaux*.

21 Now when Apollonius &c. Antiochus sent Apollonius one of his principal nobles into Egypt with the pretence of congratulating the young king on his being enthroned but really in order to discover the intentions of the Egyptian court with respect to Judea Syria and Palestine. Finding these intentions to be hostile he sent by sea to Ioppe in order to take a view of the frontiers towards Egypt and to put them in a state of defence. In this progress he came to Jerusalem. *Dean Prideaux*.

23 — Menelaus the brother of Simon's brother. That is, Simon the Benjamite chap. iii. 1. But he could not be for none but such as were of the family of Aaron were capable of the high priesthood. Josephus therefore is more to be credited who tells us that he was the brother of Onias and Jason and the son of Simon the second of that name high priest of the Jews and that he was the third of Simon's sons who held the office. His name at first was Onias and was that of his gladder brother. At the coronation of Jason he also took a Greek name and called himself Menelaus. His father and his eldest brother were both of the high priestly and good men but he chose rather to imitate the

Before
CHRIST
about 17

24 But he being brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver.

25 So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast.

26 Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

at 11

27 So Menelaus got the principality, but as for the money that he had promised unto the king, he took no good order for it, albeit Sosistratus the ruler of the castle required it.

28 For unto him appertained the gathering of the customs. Wherefore they were both called before the king.

29 Now Menelaus left his brother Lysimachus in his stead in the priesthood, and Sosistratus left Clitus, who was governor of the Cyprus.

30 While those things were in doing, they of Ierusus and Mallos made insurrection, because they were given to the king's concubine, called Antiochus.

31 Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.

32 Now Menelaus, supposing that he had gotten convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold unto Tyrus and the cities round about.

33 Which when Onias knew of a surety, he reproveth him, and withdrew himself into a sanctuary at Daphne, that lieth by Antioch.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to get Onias into his hands, who being persuaded thereto, and coming to Onias in deceit gave

him his right hand with oaths, and though he were suspected by him, yet persuaded he him to come forth of the sanctuary whom forthwith he shut up without regard of justice.

Before
CHRIST
about 17

35 For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man.

36 And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact also, complained because Onias was slain without cause.

37 Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sober and modest behaviour of him that was dead.

38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place, where he had committed impiety against Onias, there slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.

about 1

39 Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus, and the bruit thereof was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold being already carried away.

about 170

40 Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and began first to offer violence, one Autranus being the leader, a man far gone in years, and no less in folly.

Or
for in 1

41 They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust, that was next in hand, cast them all together upon Lysimachus, and those that set upon them.

vicked Jason then then for he followed him in all his ways of fraud, wickedness, and poverty, and outdid him in each of them. Jason being appointed by him in the same manner as he appointed Onias, was a just retribution of Providence. But Menelaus was a more wicked instrument hereon even than the other, for he perjured the king against Jason while he was in his confidence, and had from him the character of his unbelief, and by virtue of that character procured that access to the king whereby he effected his purpose. *Deus Prodest.*

— *But nothing worthy the high priesthood.* — *Christ's most becoming name.* — *Heb. x. for he bear the image of the Father's goodness.* — *Col. ii.*

— *For he was given to the king's concubine.* — *Thos.*

king's were accustomed to give whole towns that the revenues of them, to persons whom they greatly esteemed. Thus Magne, and Lampascus, Myus &c. were given by the Persian king to Themistocles. It seems that the inhabitants of Ierusus and Mallos were considerable cities in Cilicia were malignant at becoming the property of the king's concubine. *Contrast.*

— *sol. certain vessels of gold out of the temple.* — *By means of Lysimachus whom he had left his deputy at Jerusalem. By selling the same he raised money enough to pay the king and also to bribe Andronicus and other courtiers to procure favour for him. *Uranus* — *Andronicus**

— *For he was shut up.* — *That is, having seized and shut him up he murdered him.* — *Badnell*

Before
CHRIST
about 170

12 Thus many of them they wounded, and some they struck to the ground, and all of them they forced to flee but as for the churchrobber himself, him they killed beside the treasury

13 Of these matters therefore there was an accusation laid against Menelaus

14 Now when the king came to Tyre, three men that were sent from the senate pleaded the cause before him

15 But Menelaus, being now convicted, promised Ptolemee the son of Dorymenes, to give him much money, if he would pacify the king toward him

16 Whereupon Ptolemee taking the king aside into a certain gallery, as it were to take the air, brought him to be of another mind

17 Inasmuch that he discharged Menelaus from the accusations, who notwithstanding was cause of all the mischief and those poor men, who, if they had told their cause, yea, before the Scythians, should have been judged innocent, them he condemned to death.

18 Thus they that followed the matter for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment

19 Wherefore even they of Tyre, moved with hatred of that wicked deed, caused them to be honourably buried

20 And so through the covetousness of them that were of power Menelaus remained still in authority, increasing in malice, and being a great torment to the citizens

CHAP. V

2 Of the signs and tokens seen in Jerusalem 3 Of the end and wickedness of Jason 4 The pursuit of Antiochus against the Jews 5 The spoiling of the temple 27 Maccabeus fleeth into the wilderness

about 100

ABOUT the same time Antiochus prepared his second voyage into Egypt

2 And then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers,

3 And troops of horsemen in array, en-

17 — *yea before the Scythians* — That is before the greatest barbarians The savage character of the Scythians was proverbial 6 *of the*

Chap V ver 2 — *there were seen horsemen* See J. Torchebding horse calamities of war and desolation which soon after happened to the city and nation These phenomena wonderful as they appear carry with them great marks of probability They are related by an author who was contemporary or very near contemporary with them They were seen not transiently and

countering and running one against another, with shaking of shields, and multitude of pikes, and drawing of swords and casting of darts, and glittering of golden ornaments, and harness of all sorts

4 Wherefore every man prayed that that apparition might turn to good

5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city, and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the castle

6 But Jason slew his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him, but thinking they had been his enemies, and not his countrymen, whom he conquered

7 Howbeit for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites

8 In the end therefore he had an unhappy return, being accused before Arias the king of the Arabians, fleeing from city to city, pursued of all men, hated as a forsaker of the laws, and being had in abomination as an open enemy of his country and countrymen, he was cast out into Egypt

9 Thus he that had driven many out of their country perished in a strange land, returning to the Macedonians, and thinking there to find succour by reason of his kindred

10 And he that had cast out many unbaptized had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers

11 Now when this that was done came to the king's ear, he thought that Judaea had revolted whereupon removing out of Egypt in a furious mind, he took the city by force of arms,

12 And commanded his men of war not to spare such as they met, and to slay such as went up upon the houses

by a few weak superstitious people but for forty days together they appeared to the view of the whole city, wherein were above a hundred thousand inhabitants most of sound intellects and none of them of so little superstition as to abandon their laws and customs of their country for fear of persecution The Jews were even before the destruction of Jerusalem by the Romans Josephus tells us who lived at that time and attests it to have been touched to him by such as had been eye-witnesses of the same *Stat house Dean Prudeave*

Before
CHRIST
about 162

6 Neither was it lawful for a man to keep sabbath days or ancient feasts, or to profess himself at all to be a Jew

7 And in the day of the king's birth every month they were brought by bitter constraint to eat of the sacrifices, and when the feast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy

For
the
same

8 Moreover there went out a decree to the neighbour cities of the thirthen, by the suggestion of Ptolemee, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices

9 And whoso would not conform themselves to the manners of the Gentiles should be put to death Then might a man have seen the present misery

10 For there were two women brought, who had circumcised their children; whom when they had openly led round about the city, the babes hanging at their breasts, they cast them down headlong from the wall

11 And others, that had run together into caves near by, to keep the sabbath day secretly, being discovered to Philip, were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day

12 Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation

13 For it is a token of his great goodness, when wicked doers are not suffered any long time, but forthwith punished

14 For not as with other nations, whom the Lord patiently forbearth to punish, till they be come to the fulness of their sins, so dealeth he with us,

15 Lest that, being come to the height of sin, afterwards he should take vengeance of us

16 And therefore he never withdrawth his mercy from us and though he punish with adversity, yet doth he never forsake his people

in
the
text

17 But let this that we have spoken be for a warning unto us And now will we

— carrying ivy] Which was sacred to Bacchus and therefore always carried by his worshippers the Bacchanians in their idolatrous processions Dean Prideaux

8 — by the suggestion of Ptolemee] The son of Dorymenes mentioned above, chap iv 15 Grotius
VOL II

come to the declaring of the matter in few words

Before
CHRIST
about 162

18 Eleazar, one of the principal scribe, an aged man, and of a well favoured countenance, was constrained to open his mouth, and to eat swine's flesh

19 But he, choosing rather to die gloriously, than to live stained with such abomination, spit it to the ground of his own accord to the torment,

20 As it behoved them to come, that are resolute to stand out against such things, as are not lawful for love of life to be tasted

21 But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king,

22 That in so doing he might be delivered from death, and for the old friendship with them find favour

23 But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereunto he was come, and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed them straightways to send him to the grave.

24 For it becometh not our age, said he, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion,

25 And so they through mine hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable

26 For though for the present time I should be delivered from the punishment of men yet should I not escape the hand of the Almighty, neither alive nor dead

27 Wherefore now, manfully changing this life, I will shew myself such an one as mine age requirith,

28 And leave a notable example to such as be young to die willingly and courage

26 — yet should I not escape the hand of the Almighty, neither alive, nor dead] Hence we see that punishments well rewarded after this life were at that time firmly believed and openly foretold namely from Lachiel and Daniel who too in their more sublime sense Grotius
11 D

ously for the honourable and holy laws
 And when he had said these words, immediately he went to the torment

89 They that led him changing the good will they bore him a little before into hatred because the foresaid speeches proceeded, as they thought, from a desperate mind

90 But when he was ready to die with stripes, he groined, and said, It is manifest unto the Lord, that with the holy knowledge, that where as I might have been delivered from death, I now endure sore pains in body by being beaten but in soul am well content to suffer these things, because I fear him

91 And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation

CHAP VII

11 constancy and cruel death of seven brethren and their mother in one day because they would not eat swine's flesh at the king's commandment

IF came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips

2 But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers

3 Then the king, being in rage, commanded pins and caldrons to be made hot

4 Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on

5 Now when he was thus injured in all his member, he commanded him being yet alive to be brought to the fire, and to be tried in the pin and as the vapour of the pin was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus,

6 The Lord God looketh upon us, and in truth with comfort in us, as Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants

7 So when the first was dead after this manner, they brought the second to make him a mocking stock and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body?

8 But he answered in his own language, and said, No Wherefore he also received the next torment in order, as the former did

9 And when he was at the last gasp, he said, I thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life

10 After him was the third made a mocking stock and when he was required, he put out his tongue, and that night soon, holding forth his hands manfully,

11 And said courageously, These I had from heaven, and for his laws I despise them, and from him I hope to receive them again

12 Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains

13 Now when this man was dead also, they tormented and mangled the fourth in like manner

14 So when he was ready to die he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him as for thee, thou shalt have no resurrection to life

15 Afterward they brought the fifth also, and mangled him

16 Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou doest what thou wilt, yet think not that our nation is forsaken of God,

17 But abide a while, and behold his great power, how he will torment thee and thy seed

18 After him also they brought the sixth, who being ready to die said, Be not deceived without cause for we suffer these things for ourselves, having sinned against our God therefore marvellous things are done unto us

19 But think not thou, that takest in

11 The seven brethren and their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips

that there are few saints in the Old Testament that have given us a more exact pattern of charity, sincerity and magnanimity, *Stackhouse*

Before
CHAP VII
about 16

hand to strive against God, that thou shalt escape unpunished

20 But the mother was marvellous above all, and worthy of honourable memory for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord

21 Yet, she exhorted every one of them in her own language, filled with courageous spirits, and stirring up her womanish thoughts with a manly stomach, she said unto them,

22 I cannot tell how ye came into my womb, for I neither gave you breath nor life, neither was it I that formed the members of every one of you,

23 But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his laws' sake

24 Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers, and that also he would take him for his friend, and trust him with affairs

25 But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life

26 And when he had exhorted her with many words, she promised him that she would counsel her son

27 But she bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language on this manner, O my son, have pity upon me that bare thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education

28 I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not, and so was man kind made likewise

29 Fear not this tormentor, but, being

worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren

30 Whiles she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment but I will obey the commandment of the law that was given unto our father by Moses

31 And thou, that hast been the author of all mischief against the Hebrews shalt not escape the hands of God

32 For we suffer because of our sins

33 And though the living Lord be angry with us a little while for our chiding and correction, yet shall he be at one again with his servants

34 But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God

35 For thou hast not yet escaped the judgment of Almighty God, who seeth all things

36 For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life but thou, through the judgment of God, shalt receive just punishment for thy pride

37 But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation, and that thou by torments and plagues mayest confess, that he alone is God,

38 And that in me and my brethren the wrath of the Almighty, which is justly brought upon all our nation, may cease

39 Then the king, being in a rage, humbled him worse than all the rest, and took it grievously that he was mocked

40 So this man died undebled, and put his whole trust in the Lord

41 Last of all after the sons the mother died

42 Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures

CHAP VIII

1 *Judas with rest in hope* 9 *Necaro's son a dunc*
him who preserved the male much money of his pr
our 10 *Judas encircled on his mother and part of*

her sons and in her own sufferings and the most exquisite tortures paid to eternal rest

Chap VII ver 41 Last of all after the sons the mother died and thus ended this doleful but glorious day with the death of the notorious Solomon who triumphed in the sharpest pain

Belor
CHRIST
about 166

Nicanor to fight 28 and divideth the spoils 30 Other
armies are also defeated, and Nicanor fleeth with
ref to Antioch

about 166

THEN Judas, Maccabeus, and they that
were with him, went privily into the
towns, and called their kinsfolks together,
and took unto them all such as continued
in the Jews' religion, and assembled about
six thousand men.

2 And they called upon the Lord, that
he would look upon the people that was
trodden down of all, and also pity the
temple profaned of ungodly men,

3 And that he would have compassion
upon the city, sore desecrated, and ready to
be made even with the ground; and hear
the blood that cried unto him,

4 And remember the wicked slaughter
of harmless infants, and the blasphemies
committed against his name, and that he
would shew his hatred against the wicked.

5 Now when Maccabeus had his com-
pany about him, he could not be withstood
by the heathen for the wrath of the Lord
was turned into mercy.

6 Therefore he came at unawares, and
burnt up towns and cities, and got into his
hands the most commodious places, and
overcame and put to flight no small num-
ber of his enemies.

7 But specially took he advantage of the
night for such privy attempts, inasmuch
that the bruit of his manliness was spread
every where.

8 So when Philip saw that this man in-
creased by little and little, and that things
prospered with him still more and more,
he wrote unto Ptolemy, the governor of
Cilicia and Phenice, to yield more aid
to the king's affairs.

9 Then forthwith choosing Nicanor the
son of Patroclus, one of his special friends,
he sent him with no fewer than twenty
thousand of all nations under him, to root
out the whole generation of the Jews, and
with him he joined also Gorgias a captain,
who in matters of war had great expe-
rience.

10 So Nicanor undertook to make so
much money of the captive Jews, as should
defray the tribute of two thousand talents,
which the king was to pay to the Romans.

11 Wherefore immediately he sent to
the cities upon the sea coast, proclaiming
a sale of the captive Jews, and promising
that they should have fourscore and ten
bodies for one talent, not expecting the
vengeance that was to follow upon him
from the Almighty God.

12 Now when word was brought unto
Judas of Nicanor's coming, and he had im-
parted unto those that were with him that
the army was at hand,

13 They that were fearful, and distrust-
ed the justice of God, fled, and conveyed
themselves away.

14 Others sold all that they had left,
and withal besought the Lord to deliver
them, being sold by the wicked Nicanor
before they met together.

15 And if not for their own sakes, yet
for the covenants he had made with their
fathers, and for his holy and glorious name's
sake, by which they were called.

16 So Maccabeus called his men to-
gether unto the number of six thousand, and
exhorted them not to be stricken with ter-
ror of the enemy, nor to fear the great
multitude of the heathen, who came
wrongfully against them, but to fight man-
fully.

17 And to set before their eyes the in-
jury that they had unjustly done to the
holy place, and the cruel handling of the
city, whereof they made a mockery, and
also the taking away of the government of
their forefathers.

18 For they, said he, trust in their wea-
pons and boldness, but our confidence is
in the Almighty God, who at a beck can
cast down both them that come against us,
and also all the world.

19 Moreover he recounted unto them
what helps their forefathers had found, and
how they were delivered, when under Sen-
nacherib in hundred fourscore and five
thousand perished.

20 And he told them of the battle that
they had in Babylon with the Chaldeans,
how they came but eight thousand in all
to the business, with four thousand Ma-
cedonians, and that the Macedonians being
perplexed, the eight thousand destroyed in
hundred and twenty thousand because of

Before
CHRIST
about 16

chap VIII. 1. - Ptolemy, governor of Cilicia and
Phenice. The king of Syria, Antiochus, called the
Great. The governor of Cilicia and Phenice is more
properly called Gorgias, as he is called under Apollonius in ap-
poc 2. from chap. 1. and others in the same chapter.

See the note on I Macc viii 2

Justin and other authors speak of large swarms of Gauls over-
running Syria in the time of Antiochus, or Seleucus Nicator. By the
Macedonians here are to be understood those who were under the
kings of Syria. As the Jews fought for Alexander so did the
likewise for his successors, the *Gauls*. We have no particular
the time or circumstances of this defeat. Calmet

the help that they had from heaven, and so received a great booty

21 Thus when he had made them bold with these words, and ready to die for the laws and the country, he divided his army into four parts,

22 And joined with himself his own brethren, leaders of each band, to wit, Simon, and Joseph, and Jonathan, giving each one fifteen hundred men.

23 Also he appointed Eleazar to read the holy book, and when he had given them this watchword, The help of God, himself leading the first band, he joined battle with Nicanor

24 And by the help of the Almighty they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight,

25 And took their money that came to buy them, and pursued them far but lacking time they returned

26 For it was the day before the sabbath, and therefore they would no longer pursue them

27 So when they had gathered them all together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding praise and thanks to the Lord, who had preserved them unto that day, which was the beginning of mercy distilling upon them

28 And after the sabbath, when they had given part of the spoils to the maimed, and the widows, and orphans, the residue they divided among themselves and their servants

29 When this was done, and they had made a common supplication, they besought the merciful Lord to be reconciled with his servants for ever

30 Moreover of those that were with Timotheus and Bacchides, who fought against them, they slew above twenty thousand, and very easily got high and strong holds, and divided among themselves many spoils more, and made the maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves

31 And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem

32 They slew also Philarches, that wicked person, who was with Timotheus, and had annoyed the Jews many ways

33 Furthermore at such time, as they kept the feast for the victory in their country, they burnt Callisthenes, that had set fire upon the holy gates, who had fled into a little house, and so he received a reward meet for his wickedness

34 As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Jews,

35 He was through the help of the Lord brought down by them, of whom he made least account, and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland unto Antioch, having very great dishonour, for that his host was destroyed

36 Thus he, that took upon him to make good to the Romans their tribute by means of the captives in Jerusalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

CHAP. IX

1 Antiochus is chased from Persopolis. He is stricken with a sore disease. 14 and promiseth to become a Jew. 28 He dieth miserably

ABOUT that time came Antiochus with dishonour out of the country of Persia

2 For he had entered the city called Persopolis, and went about to rob the temple, and to hold the city, whereupon the multitude running to defend themselves with their weapons put them to flight, and so it happened, that Antiochus being put to flight of the inhabitants returned with shame

3 Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus

4 Then swelling with anger, he thought to revenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariotmen to drive without ceasing, and to dispatch the journey, the judgment of God now following him. For he had spoken proudly in this sort, That he would come to Jerusalem, and make it a common buryingplace of the Jews

chap IX ver 2 — Persopolis] This city is called Elymus.
 Matt vi 1 probably it is here called Persopolis, as having

been formerly the capital of Persia or Persopolis.
 It is also called, and Elymus were very different cities

Before
CH 151
1 out 101

5 But the Lord Almighty, the God of Israel, smote him with an incurable and invincible plague for as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts,

6 And that most justly for he had tormented other men's bowels with many and strange torments.

7 Howbeit he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey but it came to pass that he fell down from his chariot, carried violently, so that having a sore fall, all the members of his body were much pained.

8 And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man) and weigh the high mountains in a balance, was now cast on the ground, and carried in an horse-litter, shewing forth unto all the manifest power of God.

9 So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army.

10 And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink.

11 Here therefore, being plagued, he began to leave off his great pride, and to come to the knowledge of himself by the scourge of God, his pain increasing every moment.

12 And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself as if he were God.

13 This wicked person vowed also unto the Lord, who now no more would have mercy upon him saying thus,

14 But the holy city (to the which he was going in haste, to lay it even with the ground, and to make it a common burying-place,) he would set at liberty.

15 And as touching the Jews whom he had judged not worthy so much as to be killed, but to be cast out with their chil-

dren to be devoured of the fowls and wild beasts, he would make them all equals to the citizens of Athens.

16 And the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessel with many more, and out of his own revenue defray the charges belonging to the sacrifices.

17 Yea, and that also he would become a Jew himself; and go through all the world that was inhabited, and declare the power of God.

18 But for all this his pains would not cease for the just judgment of God was come upon him therefore despairing of his health, he wrote unto the Jews the letters underwritten, containing the form of a supplication, after this manner.

19 Antiochus, king and governor, to the good Jews his citizens wisheth much joy, health, and prosperity.

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak, or else I would have remembered kindly your honour and good will. Returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all.

22 Not distrusting mine health, but having great hope to escape this sickness.

23 But considering that even my father, at what time he led an army into the high countries, appointed a successor,

24 To the end that, if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land knowing to whom the state was left, might not be troubled.

25 Again, considering how that the princes that are borders and neighbours unto my kingdom wait for opportunities, and expect what shall be the event I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces, to whom I have written as followeth.

26 Therefore I pray and request you, to remember the benefits that I have done

the freedom of the city of Jerusalem. And thus Antiochus speaks of the freedom of the city of Jerusalem, and of the inhabitants of Jerusalem, and of the benefits that he has done unto them.

the freedom of the city. And thus Antiochus speaks of the freedom of the city of Jerusalem, and of the inhabitants of Jerusalem, and of the benefits that he has done unto them.

6 - now after the benefits that I have done unto you]

unto you generally, and in special, and that every man will be still faithful to me and my son

27 For I am persuaded that he understanding my mind will favourably and graciously yield to your desires

28 Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains

29 And Philip, that was brought up with him, carried away his body, who also fearing the son of Antiochus went into Egypt to Ptolemeus Philometor

CHAP. X

1 Judas recovereth the city, and purgeth the temple 14 Gorgias weareth the Jews 16 Judas winneth their holds 29 Timotheus and his men are discomfited 30 Gassara is taken, and Timotheus slain

NOW Maccabeus and his company, the Lord guiding them, recovered the temple and the city

2 But the altars which the heathen had built in the open street, and also the chapels, they pulled down.

3 And having cleansed the temple they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shewbread

4 When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles, but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and brutish nations

5 Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu

6 And they kept eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as

they wandered in the mountains and dens like beasts

7 Therefore they bare branches, and fennel boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place

8 They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews

9 And thus was the end of Antiochus, called Epiphanes

10 Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars

11 So when he was come to the crown, he set out Lysias over the affairs of his realm, and appointed him chief governor of Celosyria and Phenice

12 For Ptolemeus, that was called Macion, choosing rather to do justice unto the Jews for the wrongs that had been done unto them, endeavoured to continue peace with them

13 Whereupon being accused of the king's friends before Eupator, and called traitor at every word, because he had left Cyprus, that Philometor had committed unto him, and departed to Antiochus Epiphanes, and seeing that he was in no honourable place, he was so discouraged, that he poisoned himself and died

14 But when Gorgias was governor of the holds, he hired soldiers, and nourished war continually with the Jews

15 And therewithal the Idumeans, having gotten into their hands the most commodious holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war

16 Then they that were with Maccabeus made supplication, and besought God that he would be their helper, and so they ran with violence upon the strong hold of the Idumeans,

17 And assaulting them strongly they won the holds, and kept off all that fought

Notes: The Jews were the victims of the dying tyrant. But Polybius tells us that his distemper produced a constant hum or state of madness, we may suppose that the Jews came from him in that condition. For we know nothing of his kindness, but many of his cruelty, to the people of Judaea. See Strabo.

28 — in the mountain. Of Parthene about Babylon. See after Polybius says that he died at Irbia, a town of Parthene. And Curtius tells us, that that town is in Parthene. See

Chap. X. v. 2. — the altars which the heathen had built in the open street. For it was the custom of the heathen to erect altars, not only in temple, but also in the public ways. For altars to the unknown God were seen in many parts of the world. Athens and various epistles indicating the situation of the altar. See also the different deities. See also

31 — he set out Lysias over the affairs of his realm. This was not because all the chief were named in the name of Antiochus Eupator, but in truth he was in the power of Lysias. See also

*Before
CHRIST
about 164* upon the wall, and slew all that fell into their hands, and killed no fewer than twenty thousand

18 And because certain, who were no less than nine thousand, were fled together into two very strong castles, having all manner of things convenient to sustain the siege,

19 Maccabeus left Simon and Joseph, and Zacharias also, and them that were with him, who were enough to besiege them, and deputed himself unto those places which more needed his help

[On 20 Now ¶ they that were with Simon, being led with covetousness, were persuaded for money through certain of those that were in the castle, and took seventy thousand drachms, and let some of them escape

21 But when it was told Maccabeus what was done, he called the governors of the people together, and accused those men, that they had sold their brethren for money, and set their enemies free to fight against them

22 So he slew those that were found traitors, and immediately took the two castles

23 And having good success with his weapons in all things he took in hand, he slew in the two holds more than twenty thousand

24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Jewry by force of arms

*[On
Maccabeus
in the
that were
with him* 25 But when he drew near, ¶ they that were with Maccabeus turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth,

Deu 26 And fell down at the foot of the altar, and besought him to be merciful to them, and to be ^{not} an enemy to their enemies, and an adversary to their adversaries, as the law declareth

27 So after the prayer they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themselves

*[On
Maccabeus
or army* 28 Now the sun being newly risen they joined both together, the one part having together with their virtue their refuge also unto the Lord for a pledge of their success and victory: the other side making their rage leader of their battle

29 But when the battle waxed strong,

there appeared unto the enemies some five comely men upon horses, with bridles of gold, and two of them led the Jews,

30 And took Maccabeus between them, and covered him on every side with their weapons, and kept him safe, but shot arrows and lightnings against the enemies so that being confounded with blindness, and full of trouble, they were killed

31 And there were slain of footmen twenty thousand and five hundred, and six hundred horsemen

32 As for Timotheus himself, he fled into a very strong hold, called Gazara, where Cherias was governor

33 But they that were with Maccabeus laid siege against the fortress courageously four days

34 And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words

35 Nevertheless upon the fifth day early twenty young men of Maccabeus' company, inflamed with anger because of the blasphemies, assaulted the wall manly, and with a fierce courage killed all that they met withal

36 Others likewise ascending after them, whiles they were busied with them that were within, burnt the towers, and kindling fires burnt the blasphemers alive, and others broke open the gates, and, having received in the rest of the army, took the city,

37 And killed Timotheus, that was hid in a certain pit, and Cherias his brother, with Apollophanes

38 When this was done, they praised the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory

CHAP. XI

*It was that he took at Jerusalem 8 is put to fit it
16 The letters of Iysus to the Jews 2 of the king
unto Iysus 2 and to the Jews 31 of the letter
to the Jews*

NOT long after this, Iysus the king's protector and cousin, who also managed the affairs, took sore displeasure for the things that were done

2 And when he had gathered about fourscore thousand with all the horsemen, he came against the Jews, thinking to make the city an habitation of the Gentiles,

3 And to make a gym of the temple, as of the other chapels of the heathen, and to set the high priesthood to sale every year

4 Not at all considering the power of God, but puffed up with his ten thousands

of footmen, and his thousands of horsemen, and his fourscore elephants.

5 So he came to Judea, and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs, and he laid siege unto it.

6 Now when they that were with Maccabeus heard that he besieged the hold, they and all the people with lamentation and tears besought the Lord that he would send a good angel to deliver Israel.

7 Then Maccabeus himself first of all took weapons, exhorting the other that they would jeopard themselves together with him to help their brethren: so they went forth together with a willing mind.

8 And as they were at Jerusalem, there appeared before them on horseback one in white clothing, shaking his armour of gold.

9 Then they praised the merciful God all together, and took heart, insomuch that they were ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron.

10 Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them.

11 And giving charge upon their enemies like lions, they slew eleven thousand footmen, and sixteen hundred horsemen, and put all the other to flight.

12 Many of them also being wounded escaped naked, and Lysias himself fled away shamefully, and so escaped.

13 Who as he was a man of understanding, casting with himself what loss he had had, and considering that the Hebrews could not be overcome, because the Almighty God helped them, he sent unto them,

14 And persuaded them to agree to all reasonable conditions, and promised that he would persuade the king that he must needs be a friend unto them.

15 Then Maccabeus consented to all that Lysias desired, being careful of the common good, and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it.

16 For there were letters written unto

the Jews from Lysias to this effect: Lysias unto the people of the Jews sendeth greeting.

17 John and Absalon, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof.

18 Therefore what things soever were meet to be reported to the king, I have declared them, and he hath granted as much as might be.

19 If then ye will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good.

20 But of the particulars I have given order both to these, and the other that came from me, to commune with you.

21 Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of the month Dioscorithius.

22 Now the king's letter contained these words: King Antiochus unto his brother Lysias sendeth greeting.

23 Since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs.

24 We understand also that the Jews would not consent to our father, for to be brought unto the custom of the Gentiles, but had rather keep their own manner of living for the which cause they require of us, that we should suffer them to live after their own laws.

25 Wherefore our mind is, that this nation shall be in rest, and we have determined to restore them their temple, that they may live according to the customs of their forefathers.

26 Thou shalt do well therefore to send unto them, and grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs.

27 And the letter of the king unto the nation of the Jews was after this manner: King Antiochus sendeth greeting unto the council, and the rest of the Jews.

28 If ye fare well, we have our desire: we are also in good health.

chap XI ver 21 — [Dioscorithius] There is no such name month to be found either in the Syro-Macedonian, or in any calendar of those times. Scaliger and Archbishop Usher picture that it was an intercalary month cast in between the months Dystrius and Xanthicus in the Chaldean calendar, in the manner as the month Veadar was cast in between Adar and in the Jewish calendar. Dean Prideaux.

— his brother Lysias] That is, his relation, ver 1, 35. But

all governors of provinces also were by the Roman emperours called 'brothers'. Grotius.

26 Since our father is translated unto the gods,] The Syro-Macedonians derived this from the Kings of the East. For it was a custom with the Phenicians and the neighbouring nations to enrol their kings among the gods, and this impious and absurd practice was adopted by the Romans in later times.

Before
HIERO
out 101

29 Menelaus declared unto us, that your desire was to return home, and to follow your own business

30 Wherefore they that will depart shall have safe conduct till the thirtieth day of Anthicus with security

31 And the Jews shall use their own kind of meats and laws, as before, and none of them in any manner of ways shall be molested for things ignorantly done

32 I have sent also Menelaus, that he may comfort you

33 I live ye well In the hundred forty and eighth year, and the fifteenth day of the month Anthicus

Or
put

34 The Romans also sent unto them a letter containing these words Quintus Memmius and Titus Manlius, ambassadors of the Romans, send greeting unto the people of the Jews

Or
consult

35 Whatsoever Iysias the king's cousin hath granted, therewith we also are well pleased

36 But touching such things as he judged to be referred to the king, after ye have advised thereof, send one forthwith, that we may declare as it is convenient for you for we are now going to Antioch

37 Therefore send some with speed, that we may know what is your mind

38 Farewell This hundred and eight and fortieth year, the fifteenth day of the month Anthicus

CHAP XII

1 The king's lieutenant vex the Jews 3 They of Joppe drown two hundred Jews 6 Judas is avenged upon them 11 He maketh peace with the Arabians 16 and taketh Caspis 22 Timotheus armus overthrow

WHEN these covenants were made, Iysias went unto the king, and the Jews were about their husbandry

about 1

2 But of the governors of several places, Timotheus, and Apollonius the son of Genneus, also Hieronymus, and Demophon, and beside them Nicanor the governor of Cyprus, would not suffer them to be quiet, and live in peace

3 The men of Joppe also did such an ungodly deed they prayed the Jews that dwell among them to go with their wives

29 Menelaus He had been made high priest by Antiochus Epiphanes chap iv v 50 Antiochus

Chap XII ver 1 the Jews were about their husbandry Having prospered peace they applied themselves to the culture of their lands which had been neglected during their long wars In the 11

and children into the boats which they had prepared, as though they had meant them no hurt

Before
HIERO
about 1

4 Who accepted of it according to the common decree of the city, as being desirous to live in peace, and suspecting nothing but when they were gone forth into the deep, they drowned no less than two hundred of them

5 When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him to make them ready

6 And calling upon God the righteous Judge, he came against those murderers of his brethren, and burnt the haven by night, and set the boats on fire, and those that fled thither he slew

7 And when the town was shut up, he went backward, as if he would return to root out all them of the city of Joppe

Or
with p
p. 101
turn

8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them,

9 He came upon the Jamnites also by night, and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off

10 Now when they were gone from thence nine furlongs in their journey toward Timotheus, no fewer than five thousand men on foot and five hundred horsemen of the Arabians set upon him

11 Whereupon there was a very sore battle, but Judas' side by the help of God got the victory, so that the Nomades of Arabia, being overcome, besought Judas for peace, promising both to give him cattle, and to pleasure him otherwise

12 Then Judas, thinking indeed that they would be profitable in many things, granted them peace whereupon they shook hands, and so they departed to their tents

Or
went
place
their
has an
cattle

13 He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of divers countries, and the name of it was Caspis

14 But they that were within it put such trust in the strength of the walls and pro-

11 — the Nomades of Arabia,] So called from their manner of living, their custom being not to reside in towns or settlements, but to remove from place to place with their cattle according to the convenience of pasturage Hence this name given by the ancients, not only to those Arabians, but also some inhabitants of Africa, and of Sarmatia or Scythia, who followed the like roving manner of life Dr Wells

